

TABOO EXPRESSIONS IN THE TWITTER ON POLITICS

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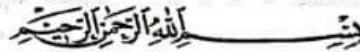
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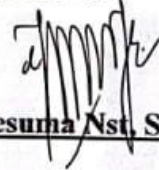
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Dengan ini menyatakan bahwa skripsi saya yang berjudul **"Taboo Expressions in the Twitter on Politics"**. Adalah benar bersifat asli (original), bukan hasil menyadur mutlak dari karya orang lain.

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 sebenar-benarnya.

YANG MENYATAKAN,



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ABSTRACT

Melinda Damayanti, 1902050129. "Taboo Expression in the Twitter on Politics" Skripsi: English Education Program of Faculty Teacher Training and Education, Muhammadiyah University of North Sumatera. Medan. 2023

This research discusses the study of sociolinguistic analysis of taboo expressions on Twitter about politics. This study aims to analyze the types, contexts, and reasons behind taboo words on Twitter about politics. The data were analyzed by using the descriptive evaluative method. Therefore, desk research was used to analyze the data. The data focused on the types of taboo words in three Twitter accounts, namely @hukummilikpenguasa, @oktorankri, and @suluh98. Based on the analysis, eight types of taboo words exist in the posts of three Twitter accounts about politics: epithet, cursing, Scatology, insults and slurs, profanity, Blasphemy, Vulgarity, and slang. There are 20 pieces of data found in the research. Epithet there are 3 data (15%), cursing there are 1 data (5%), Scatology there are 2 data (10%), insult and slurs there are 5 data (25%), profanity there are 1 data (5%), Blasphemy there are 1 data (5%), Vulgarity there are 3 data (15%), and slang there are 4 data (20%). For the cause of using taboo words, there are five obtained: anger or frustration, Descriptive-Evaluative, Joking, Surprise, and Insult. To show anger or frustration, there are 7 data (35%), Descriptive-evaluative there are 4 data (20%), joking there are 2 data (10%), surprise there are 1 data (5%), insult there are 6 data (30%). Hopefully, this research can be useful for everyone who wants to learn sociolinguistics.

Keywords: Sociolinguistics, taboo words, Twitter, politics.

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Finally, the author realizes that this thesis is far from perfect because, with all the limitations of knowledge and experience, the author still has to improve to be better in the future. For that, the author is very receptive to constructive criticism and suggestions from any party. Hopefully, this thesis will be useful for anyone who reads it, especially for various parties related to English education.

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CHAPTER I

INTRODUCTION

A. Background of the Study

In everyday life, language is a tool for human communication. Language can be used to show expression and creativity in creating various forms of literary works. Language has an important role in human life. Without language, humans cannot communicate or interact with other humans. Humans can express thoughts, feelings, ideas, and so on through language. Everyone has their way of using language, and the use of good and correct language is very important.

Language is involved in many human situations, perhaps all situations. When something permeates every aspect of human life and is so complex that we cannot understand its implications, it must be studied. The scientific study of language is one of the keys to understanding human behavior. Learning language alone will only solve some of the world's problems. However, it is helpful enough to make people realize that the issue of language is and was vast and complex (Zdenek Salzman, James M. Stanlaw, 2012:2).

Language is diverse, which means that although the language has certain general rules or patterns because heterogeneous speakers use language with different social backgrounds and customs, language becomes diverse both phonologically, morphologically, syntactically, and vocabulary (Chaer, 2010:30). People have their way of choosing the language variety used in communication to convey their intentions. In communicating or interacting, everyone uses different languages depending on who is speaking and the situation in which they are talking. Through language, we can achieve human interaction and build social

relationships. However, human interaction only sometimes goes well, and it is caused by the use of language that is not well used in communicating or interacting. Many factors cause a person to use bad language, for example, when in a state of emotion, anger, disappointment, hurt, etc. And the use of bad language can cause conflict.

Language is a study of linguistics, and one of the branches of linguistics is sociolinguistics. According to Trudgill (2000:2), sociolinguistics is a science that deals with language as a social and cultural phenomenon. In the field of sociolinguistics, the term bad language is known as taboo language. Michelson (2019) said that the word taboo comes from tabu Tongan and, in Polynesian terms, is called tapu, the meaning of the word is "marked" or "forbidden". The word tapu comes from combining the words ta (to mark) and pu (thoroughly). The word taboo is usually interpreted as a belief that limits actions to inappropriate and unacceptable conversations, discourses, and behaviours. Taboos can be applied to many items, animate and inanimate items. In practice, taboos can keep something or someone ostracized or sanctified for specific uses and purposes.

According to Of & Peers (2015), the pronunciation of taboo words is still prohibited as many consider them sacred, vulgar and counter-cultural. In addition, most people think that taboo words should not be spoken because they are considered rude, vulgar, and against moral rules. As a result, someone who uses taboo words is considered uneducated, immature and immoral. On the contrary, taboo words are frowned upon because some taboo words are associated with the belief in the magical nature of language and have their power. Taboo words are usually spoken for a specific reason that drives people to use them. According to

Jay (2000), the factors that cause people to use taboo words include: showing an emotional state, disappointment, hurt, expressing humour, and insulting others.

The use of taboo words can reflect the emotional state of the speaker because taboo words have emotional power. Taboo language can be used in two ways: orally and in writing. Spoken taboo language can be analyzed in terms of tone of voice, taboo language, and interpersonal relationships between speakers. However, written taboo language is interpreted through the words written and the reasons for writing the words. Written taboo words have usually been widely used by social media users, mostly on Twitter.

The use of good language on social media is also important, even if the language conveyed is not direct. Sometimes many people misuse social media, and social media strongly influences people's perceptions. Social media has become an important tool for communicating both near and far. Daily activities appear on social media for mere entertainment or the search for factual information. However, looking at the current situation, the widespread use of social media also often triggers deviations due to the lack of ethics on social media. The use of good language is mandatory when we are social media users, not only for the delivery of information but also for the receiver of information. The right choice of words and language makes communication comfortable for others. This also applies to social media experts. To respond to a post, you should use polite language. Many people change when using social. Social media has changed the way we communicate, changing our language patterns. There needs to be better and correct language use on social media, especially among

millennials. Many social media users, especially on Twitter, use non-standard or even bad language, for example, when angry or emotional.

Twitter users can freely express themselves and convey their arguments, especially in politics. On Twitter, many posts about politics use bad language, such as insulting and denouncing people's leaders. In the political world, many pros and cons cause conflict, so taboo language appears on Twitter media. Since social networks have no geographical or cultural boundaries, information spreads quickly without specific language standards. That is why words of disapproval are expressed with great anger through unkind words - which may be inappropriate in certain cultures. In this case, the researcher, with her subjectivity, finds taboo words that have unacceptable meanings and are interesting to analyze. The researcher is interested in examining the Taboo Words on Twitter social media that discuss politics.

B. Identification of the Study

Based on the explanation above, it is identified that this study is related to aspects as elaborated in the following:

- 1) Many Twitter users use disrespectful language in uploading posts that discuss politics.
- 2) Rude language is a variation of language, namely language taboos. Taboo language is a language that is forbidden to be spoken.
- 3) The reason people use taboo language on twitter is to express feelings of dislike, disappointment or hurt.

C. Scope and Limitation

The scope of this research is sociolinguistics. This research is limited to taboo language, which will focus on analyzing the kinds of taboos, the context of taboo use, and the reason for taboo words spoken about politics in three Twitter accounts namely Hukum Milik Penguasa, Oktor NKRI, and Suluh98.

D. Formulation of the Study

With reference to the background, the research problem are formulated as follows:

- 1) What kinds of taboo words are used in twitter on politics?
- 2) How are the taboo words used in twitter on politics?
- 3) Why are the taboo words used in twitter on politics in the ways they are?

E. Objectives of the Study

In line with problems, the objectives of this research are as the following:

- 1) to analyze the kinds of taboo words used in twitter on politics,
- 2) to analyze the context in which taboo words are used in twitter on politics,
and
- 3) to explain the reason of taboo words spoken in twitter on politics.

F. Significances of the Study

This research is expected to be theoretically and practically useful for all parties.

- 1) Theoretically

This research finding are expected to be a reference for further study is the same field and can provide additional information about linguistic aspects, especially regarding taboo speech.

- 2) Practically it is expected that the finding are relevant for
- a. Teachers or lecturers, this research can provide references for teaching materials, especially in sociolinguistics,
 - b. Readers, this research can provide benefits to knowing the use of good and correct language and add new knowledge about taboo language, types of taboos, and the context of using taboo language, and
 - c. Other researchers, as a reference and input to conduct the same research with a different point of view.
 - d. Twitter and other social media users, this research can provide benefits in order to use social media properly, especially the use of good and correct language in uploading or responding to posts on social media.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Sociolinguistics

Spolsky (1998) said that one of the uses of language in society is to create and maintain meaningful human relationships. when we first meet people in a social context, our first reaction is often to guess where they are from, what social class they belong to, and what language they speak. Such speculations create a more complete picture and understanding of people that may or may not be true (Bayyurt, 2013).

Language is one of the characteristics of a person that distinguishes him from other creatures. The science that studies the nature and properties of language is called linguistics. Linguistics is the study of the elements of language and the relationship between these elements to fulfill their function as a means of communication for society. One branch of linguistics that studies language is sociolinguistics.

Abdul Chaer (2012: 16) said that sociolinguistics is a subdisciplinary linguistics that studies language in relation to its use in society. This means that sociolinguistics studies language, language use and language levels in society. Various professional groups and positions in society tend to use different languages in communication. Sociolinguistics connects the place of language with its users in society, and this means sociolinguistics understands language

primarily as a social and communication system and represents part of a particular society and culture.

In social phenomena, language use is not only determined by linguistic factors, but also by non-linguistic factors, including social factors. Language use is influenced by social factors such as social status, education level, age, economic level, gender, etc. In addition, language use is also influenced by situational factors, namely who speaks, what language is used, who, when, where, and about what (Solehudin, 2009).

Yule (2010:254) explain that sociolinguistics is the study of the relationship between language by speakers in social groups. This study develops through linguistic interaction with several other sciences, such as anthropology which studies language and culture, and sociology, which explores the role of language in group organization and social interaction. And psychology which studies attitudes and perceptions expressed. Sociolinguistics is very important in social interaction. Language is the main means by which a person communicates. This will involve the personality, attitudes, beliefs, and emotions typical of its speakers in society. Therefore, sociolinguistics must analyze two important objects, namely the language used in communication and the society that uses the language (Fishman, 1964). Language use is strongly influenced by the speakers' background and plays a role in touch. Can receive the meaning of the speech meaningfully, and interaction can take place cooperatively if the speaker and listener understand each other's background and situation. Various contradictions arise in the language due to the loss of understanding of the conversation's background and the speaker's situation, often called "misunderstanding".

2. Taboo

According to Allan (2018), a taboo is a word or action forbidden to be said or done. In communication or interaction, taboo language is considered immoral or inappropriate and can cause conflict. Taboo words and expressions are things that are forbidden or should not be spoken in some societies due to social and cultural factors. Today the new generation, especially young people, use swear words to express their frustration, fear, nervousness, shock, pain, excitement and disbelief (Abdelaal, 2021).

Taboos are behavioural prohibitions that result from social restrictions on a person's behaviour that are considered potentially unpleasant, dangerous or hurtful. In this case, there is a relationship between taboo language and taboo behaviour. Both are prohibited because they are considered impolite, rude, embarrassing, and negative. Taboo language is deemed to cause havoc, violate ethical manners, defame names, and so on. The study of taboos varies widely, such as sex, religion, death, obscenity, nicknames, etc.

According to Allan & Burrige (2006:2–3), the term taboo refers to a term that denotes a person's behaviour or actions that are harmful. Therefore should avoid it. In addition, taboo language is a variation of language. Usually, taboo language is used by someone to express their feelings, such as anger, emotion, disappointment, and dissatisfaction. Taboos can be in the form of actions and words. Using taboo language can cause problems for many people if they do not understand the meaning and function of why people use taboo language. According to Wardaugh (2000), taboo means the prohibition or prevention of

behavior in a culture that is considered harmful to the community because it can make them afraid, embarrassed, or humiliated.

Without us realizing it, taboo language usually exists in our society and often occurs in conversations in certain community situations. As a result of social change, legal sanctions are starting to disappear, and there is a tendency to be more violent so that people are more relaxed in accepting and using taboo words as part of communication.

On the other hand, taboos are defined differently, and their significance depends on how many consequences they have for those who practice them (Ibagere & State, 2014). A taboo in one society may have no meaning in another. Therefore, taboos are only relevant to the value attached to them. According to Wikipedia, a taboo is an outward prohibition of an activity based on the belief that the behaviour is too sacred or reprehensible for ordinary people faced with supernatural threats. Merriam-Webster dictionary defines taboo to be more specific, and it states that taboos are:

1. Forbidden to touch language or do anything for fear of direct damage from supernatural forces.
2. Prohibition as a social custom or protective measure.

From the definitions in these two dictionaries, it is clear that supernatural forces are supposed to be behind taboos, so those who break taboos are considered taboos and receive some punishment. Such punishment is usually imposed on the offender by supernatural forces without physical intervention and may not involve rituals. Therefore should punish the offender. There is a difference between taboo words and taboo language. Ghounane (2012) explains that some words are

considered impolite if speakers use them at inappropriate times, such as the word "mati" or "kematian", and the meaning of the word would be appropriate if using the word "meninggal". Therefore, it is forbidden to talk about words that are used to hurt or humiliate people, such as words concerning gender, illness, race, religion, etc (Hassan, 2022).

To study taboo words, several topics can be analyzed, namely the types of taboo words, the context of using taboo words, and the reasons for pronouncing taboo words. Many researchers have examined taboos, one of which is the study of Jay. According to Jay (2009), there are nine kinds of taboo words: epithets, cursing, scatology, insults and slurs, profanity, blasphemy, obscenity, vulgarity, and slang.

3. Kinds of Taboo

Jay (2009) classifies taboo words into nine kinds: epithets, cursing, scatology, insults and slurs, profanity, blasphemy, obscenity, vulgarity, and slang.

1. Epithets

Epithets are words or phrases of various types that include racial slurs, ethnic slurs, gender slurs, sexual slurs, or disrespect for appearance. Taboo words that belong to this type have fag, nigger, retard, midget, bitch. According to Batistella (2005), epithets are associated with slurs such as slut and beech. Another feature of epithets is the form of racial slurs, ethnicity, gender, sex, sexuality, disability, and appearance of the person used to insult, e.g. nigger, pug.

2. Cursing

According to Timothy Jay, cursing is one of the most common taboo categories. He defines cursing as an attempt to hurt someone using certain words

or phrases. For some reason, Jay defines cursing as no different from "swearing". A person utters a foul word when their satisfaction and desires are fulfilled. This word is used as an expression of pleasure, surprise, and anger.

3. Scatology

Scatology is a taboo category related to bodily excretions. It is disgusting when people utter this word. People often use these inappropriate words for public speaking. Such taboo subjects are not suitable for public speaking. When using social media, people also write dirty words to look cool or rude to others. Examples of these types of taboo words are shit and fart.

4. Insults and Slurs

Insults are expressions or behaviours that are not polite, which often happen in everyday life, intentionally or unintentionally. Lowering self-esteem or belittling is called an insult or slur, including giving inappropriate nicknames. When someone is not doing something good, insults are quick. On social networks, account users quickly write words to hate others or blaspheme to embarrass the person and feel bad; some do this with real accounts. Some also use fake accounts. Examples of these types of taboo words are asshole and bitch.

5. Profanity

Profanity is a type of taboo word that concerns the supernatural and is an indecent word. Profanity is related to religious condemnation because it usually contains profanity against what is considered sacred. Jay writes that profanity is worldly, ignorant, or intolerant of the instructions of certain religious rules. Batistella (2005) says that the speaker's intention is not to demonize God or

anything related to religion but can use it to convey an emotional response to that motif. Taboo word usage associated with profanity includes Jesus, Hell and God.

6. Blasphemy

Blasphemy is a taboo word with the same meaning as profanity. However, the difference is that blasphemy is more directed at the religious lexicon or to insult God, and the way the language is used is directly in treating religion. An Example of this word is goddamn.

7. Obscenity

Obscenity is a taboo expression that should not use in public. This word is considered immoral or disgusting because it contains scatological references to the body, bodily functions, or sexual activity. An example of this word is "fuck"

8. Vulgarities

Vulgarity is a type of taboo word or expression that is related to sex. Vulgarities is a socially structured phenomenon and is considered a social marker. Vulgar words depend on the context in which they are used in society. Some societies may produce more vulgarity than others, depending on the prevailing society, intelligence, economic conditions, and values. Vulgar words often used are "snot, boobs, slut".

9. Slang

Slang is a type of taboo expression that relates to crude slang. Slang usually refers to popular speech or accents that tend to be rude. Slang includes words that develop in certain groups (teenagers, musicians, police, athletes). Slang terms such as dweeb, pimp, jock.

4. Context of Taboo

Context means (1) the part of a description or sentence that can support or add meaning, (2) the situation related to the event. Kridalaksana (2008), she said that context is (1) aspects of the physical or social environment related to a particular utterance, (2) knowledge that the speaker and listener share so that the listener understands what the speaker means.

Context is a psychologically constructed assumption by the speaker and listener about the world. Context is not limited to present and past speech and utterances. Still, it includes anything that can participate in interpretation, such as future wishes, scientific hypotheses, religious beliefs, humor, memory, assumptions about culture (social factors, social norms), and trusting the speaker and listener. Context affects the interpretation of the utterance and the listener's understanding of the utterance (discourse).

In general, context consists of two kinds: the context of the situation and the atmosphere.

1. Situational context,

According to (Halliday, M.A.K, Ramlan, 1985:15), situational context is the immediate environment in which the text operates. In other words, the situational context is the general environment that includes the linguistic environment (oral) and the environment in which the text is produced (oral or written). The situational context consists of the discourse field and discourse participants, and the mode/means of discourse.

2. Atmosphere Context

Atmospheric context is a context that is widely used for narratives because it often reveals environmental conditions. Hymes writes (Brown. G. & Yule. G., 1983:38) provides a more detailed explanation of the relevant context characteristics in the context of the situation. The situation includes speaker/writer (greeter), listener/reader (addressee), topic, channel, code, message format, event, and place/time (setting).

Based on the explanation above, it can be said that context is an explanation that can support the meaning or atmosphere of the situation in the environment.

5. Reason for Taboo Words

Several reasons cause someone to utter a taboo word. According to Jay (2009;155), the reason for using or not using a taboo word depends on the speaker's purpose in the conversation. Swearing is like using a car horn, where the sound expresses various emotions such as anger, excitement, frustration, or surprise. The reason for using taboo words is related to emotions. Taboos do not always have a negative impact but also have a positive impact. The positive effect is that people can express their feelings and emotions, so they use taboo words to express their feelings rather than using physical force. According to Jay, some of the reasons for using taboos are as follows:

1. Anger or frustration.

Anger or frustration is the first reason someone uses taboo words. Khairuzzaman (2016) said that when someone is sad or angry, they tend to use inappropriate words to express their displeasure clearly. When angry or upset,

sometimes a person does not think long and immediately throws inappropriate words to express his anger.

2. Descriptive - Evaluative.

The second reason is descriptive and evaluative. It is used to introduce objects or events around a person in a denotative or connotative way. In descriptive mode, one can describe or depict someone or something negatively to humiliate others and express one's annoyance. At the same time, one can also reject the evaluative mode by which they express judgment either connotatively or denotatively. Leander (2019) gives an example with the phrase "my sneakers are ugly". This expression is used to state or describe a situation that befalls someone.

3. Joking

Taboo words are also used as a means of joking. A person often utters taboo words in order to feel more familiar with the other person and make the topic of conversation more interesting. Taboo words intended as jokes are spoken to get a positive response from negative listeners. These are usually related to body parts, sexual orientation or sexual behavior. This kind of joke was also found by Aziz et al. (2020) that young people often use this type of joke. Zhou (2010) also points out, these kinds of jokes have become commonplace. However, the context and circumstances also affect the definition of the conversation, such as the speakers, their relationship, and the environment of the conversation

4. Surprise

Surprise usually comes as a reaction to something that triggers someone to use a taboo. When someone is surprised, they usually blurt out words without thinking beforehand (Jay, 2009). The most common word used for surprise is mentioning

the name of God. As we know, anything related to God is sacred and taboo to be said carelessly.

5. Insult

Insulting someone is taboo or forbidden because it can anger, disappoint or hurt someone. Kusumaningsih (2019) asserts that insults can be done in two ways: using nouns and imperative verbs + objects. Insulting nouns can be conveyed with words that are inappropriate to use to send hate messages or communicate with someone. At the same time, insults can also be used to modify a request or need, such as asking someone to leave. On the other hand, insults are also used to criticize someone indirectly (Toplak & Katz, 1999). In this case, taboo words can also accentuate the criticism that the recipient might find offensive.

6. Twitter

Social media has been one of the tools to communicate in society since the 20th century. It has a huge impact on everyday life. People exposed to the internet are called warganet, a term used in KBBI for internet users. In interacting, people exposed to social media without literacy will feel free to bump into language norms previously created in society.

Social media is an important revolution that can change human behaviour, with communication taking place digitally and using new media connected to the internet (Mulawarman & Nurfitri, 2017:37). There are various forms of social media today. Social media is not only a place to share news and information, but social media users use it to express themselves and spread certain content. There are many types of social media, including Facebook, Twitter and Instagram. In this study, researchers focused on the media used in data collection: Twitter.

Twitter is a social media platform that allows users to send and read text-based messages. Some researchers say that the purpose of communicating through Twitter can be classified as daily chat, discussion, various links, and conveying an event. Twitter users can share and spread messages (tweets) in the form of photos, videos, and relations with a maximum of 140 characters. Using Twitter is very easy; you only need an internet connection and a smartphone to access and join Twitter. In practice, several terms on Twitter are used to respond to tweets, such as RT (retweet), which functions to help users share information of their choice to followers beyond the reach of the account owner who made the initial tweet. Furthermore, the use of "@" (mention) is followed by the user's username, and a word follows "#" (hashtag).

Through Twitter, users can interact with others from different backgrounds who do not know each other in real life. Under such circumstances, it is not surprising that on Twitter, a person is different from a real person. The immense popularity of Twitter has led to the service being widely used by people all over the world.

Twitter is used for various purposes: as a protest tool, political campaign, learning tool, and emergency communication tool. However, Twitter faces multiple problems and controversies, such as user security and privacy issues, lawsuits and censorship. Twitter encourages its users to speak fearlessly and to think longer before posting something. Because of this, it is not uncommon for emotionally charged users to write profanity or obscenity on Twitter. Profanity or swearing is part of hate speech and is taboo. Taboo is a linguistic phenomenon

often found in various media such as magazines, newspapers, advertisements and movies.

On Twitter, several accounts use harsh words, such as mocking, insulting, cursing, etc., in discussing politics. Account users use many kinds of language to express or express their feelings. Some people protest about politics, such as in political campaigns. Twitter social media is used by someone to insult others who oppose political views or boast about themselves excessively for their political interests (Abril, 2016). There are many political pros and cons due to the use of abusive language on Twitter media.

B. Relevant Studies

There are several previous studies that analyze taboo words, researchers use them as references in conducting research, namely:

1. (Hasanah, 2019) examines the analysis of taboo words in Medan.dubbing on instagram. The purpose of this study is to identify types of taboos, dominant taboo words, and taboo functions in Medan.dubbing on instagram. The method used in this research is qualitative method. The results of this study are presented as follows. First, there are three types of taboo words in medan.dubbing. The three types of taboo words are obscene words, vulgarity, and epithets. The total number of taboo word types is 69 that appear. They consist of obscenity (24), Vulgarity (5), Ephitets (28). The dominant type of taboo word in the field of dubbing on Instagram is Ephitets (28 occurrences). Second, the function of taboo words consists of showing contempt (24), drawing attention to oneself (14), being provocative (19). The most noticeable task is to show contempt.

2. (Saputra & Kusuma, 2018) investigated the use of taboos on social media. This research specifically aims to identify the types of English taboos used by Indonesian young adult Instagram users on their Instagram accounts. then to reveal the communicative function of the text from their captions and comments from their respective accounts on social media. This study utilizes qualitative methods used to describe and identify each type and function of taboo words, and quantitative methods used to determine the frequency of each type and function of taboo words to assist in data interpretation. The results of this study using four different Instagram accounts from four different users showed that six categories of taboo words were identified in their posts, namely sex, death, excretion, bodily functions, religion and religious animals, material and animals. In addition, from the 63 occurrences of these taboo words, it was found that they were mainly used to express various emotional states, to express humor, to talk about sexual matters and to express insults.

3. (Lestari et al., 2019) analyzes taboos and profanities in the movie *Deadpool* by using a sociolinguistic approach. The purpose of this study is to analyze and explain the types of taboos and profanities, the functions of taboos and profanities, and the reasons for using taboos and profanities. In analyzing this research, the author uses sociolinguistic theory and several theories that support it. The method used in this research is descriptive qualitative. The research data used is in the form of words and pictures. The data is analyzed by using four methods: identifying, classifying, analyzing and drawing conclusions. The results of this study are: there are four types of taboo words that appear in the speech of the characters in the movie *Deadpool*, namely nicknames, profanity, vulgarity, and

obscenity. The dominant type of taboo words in this movie is personal body parts. For the function of taboos, the author only found three out of four functions. Then the author found psychology and social class in the reasons for using taboos and profanity. The author finds the relationship between taboo and profanity.

C. Conceptual Framework

This research focuses on three aspects: the types of taboo words, the context of using taboo words, and the causes of using taboo words in Twitter about politics. This research is included in the study of sociolinguistics. Sociolinguistics is the study of language and society. This research uses Jay's theory, and the data in this research is taken through documentation.

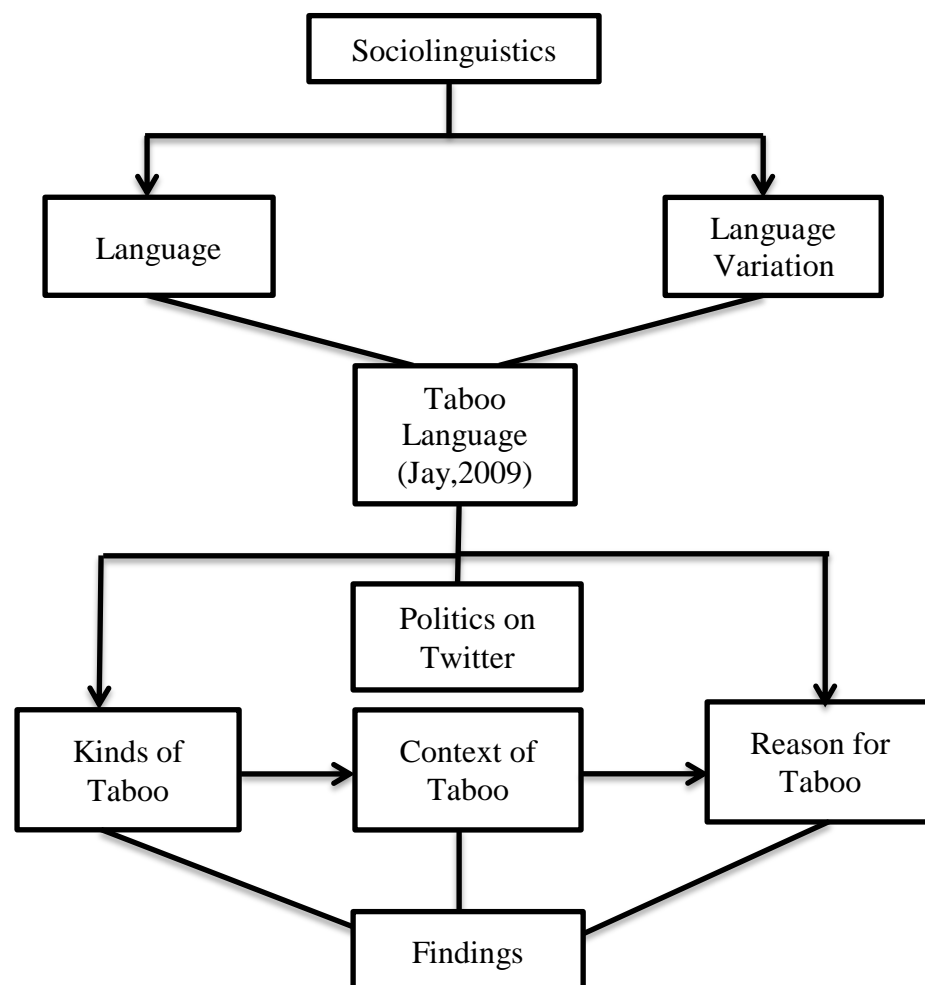


Figure 2.1 : Conceptual Framework

CHAPTER III

METHOD OF RESEARCH

A. Research Design

A qualitative and descriptive approach used in this research. This method describes the kinds, contexts, and the reason of taboo words spoken in Twitter on politics. Qualitative methods refer to social science research methods in which information is collected and analyzed through words or behaviours that have been observed (Afrizal, 2016:13). The data in this method are words, not numbers, and researchers can convey their ideas based on certain theories. According to Moshinsky (1959), the purpose of the qualitative descriptive method is to describe and describe existing phenomena with more attention to the characteristics, qualities and relationships between functions

B. Source of the Data

The research data sources was taken from tweets and replies containing taboo words in twitter on politics. Tweets and replies will be taken from three accounts, namely Hukum Milik Penguasa, Oktora NKRI, and Suluh98. Data will be taken from January 1 to April 30, 2023.

C. Technique of Data Collection

The data was collected by using documentation techniques as suggested by Bogdan & Biklen (1982). The data for this study was collected with the following steps:

1. Three accounts on twitter used many taboo words about politics, the three accounts were Hukum Milik Penguasa, Oktora NKRI, and Suluh98.

2. Viewing and observing tweets and replies containing taboo words from each account.
3. Taking screenshots of some tweets and replies containing taboo words.

D. Technique of Data Analysis

In analyzing the data, descriptive analysis was used. The data analysis techniques are as follows:

1. Looking at tweets and replies from the accounts of Hukum Milik Penguasa, Oktor NKRI, and Suluh98 on twitter
2. Identifying sentences from tweets and replies about politics on twitter to find out taboo words.
3. Analyzing or selecting sentences to find out the kinds of taboo words.
4. Classifying based on the kinds of taboos found from tweets and replies about in twitter on politics.
5. Describing and explaining the kinds of taboos, the context of taboo use, and the reason of taboo use based on the theory.

BAB IV

FINDING AND DISCUSSION

A. Finding

This chapter presents and explains the research result on the kinds of taboo words, the context of taboo words, and the reason of the use of taboo words based on Jay's theory. The data were taken from the posts of three accounts on Twitter, namely @oktorankri, @hukummilikpenguasa, and @suluh98 on January 1-April 30, 2023. The research data are words, phrases, clauses, or sentences found in Twitter posts that contain taboo words. The total data collected in this research is 20 data. The following is a data distribution table of the kinds of taboo words and the reason of the use of taboo words.

Table 4.1 Kinds of Taboo Words

No.	Kinds	Number	Percentage (%)
1.	Epithet	3	15
2.	Cursing	1	3
3.	Scatology	2	10
4.	Insult & Slurs	5	25
5.	Profanity	1	5
6.	Blashphemy	1	5
7.	Obscenity	0	0
8.	Vulgarity	3	15
9.	Slang	4	20
Total		20	100

Table 4.2 Reason for Taboo Words

No.	Reason	Number	Percentage (%)
1.	Anger or Frustration	7	35
2.	Descriptive-Evaluative	4	20
3.	Joking	2	10
3.	Surprise	1	5
4.	Insult	6	30
Total		20	100

B. Discussion

This section explains the research findings on taboo words written in Twitter posts by accounts, namely @oktorankri, @hukummilikpenguasa, and @suluh98. There are eight kinds of taboo words written in posts: epithets, cursing, scatology, insults and slurs, profanity, blasphemy, vulgarity, and slang. There are several reason of taboo language use: anger or frustration, descriptive-evaluative, joking, surprise, and insult.

1. Kinds of Taboo Words

a. Epithet

Epithets are a type of taboo word that expresses hatred to insult or mock someone. These words or expressions should not be used because they can hurt someone. Epithets can refer to race, ethnicity, gender, appearance, characteristics, and others. This word is uttered because the person uttering the word is motivated by reformation or anger. Therefore, this word will use emotional language with taboo words aimed at others. Classification of epithet taboo words found in the

research, there are 3 data taken for analysis, the following is an explanation of each data.

“Si Heru itu gubernur bodoh, masih saja ada yang jadi penjilat. Kenapa kaum cebong rata-rata tolol ya?”. Tweet dari @hukummilikpenguasa

(Si Heru is a stupid governor. There are still those who are sycophants.

Why is the average tadpole a moron?) (Data 1)

The words "want to pretend to be blind, dumb, and deaf, I pray that it's true". The @oktorankri account wrote the sentence in response to the issue of "SBY's actions using the palace for political party interests". According to PKS (Prosperous Justice Party), SBY's action in holding a press conference related to the Democrat Party's problems at the Presidential Palace was very unethical. Related to this problem, the @oktorankri account refutes and throws bad words in curses or cussing aimed at SBY and the democratic party. He curses or cusses, so they are blind, dumb, and deaf. Such expressions can result in insulting someone's physique.

“Bukan salah baca, memang dasar dia tidak paham, Anies itu seperti kerbau yang di cucuk hidungnya tarik sana sini mau, data bodong dia telan mentah-mentah, yang begini mau jadi presiden, ambyar negara ini. Ini akibat gaul sama para pecundang jadi ikut pecundang. Miris, rakyat harus cerdas.” Tweet dari @oktorankri

(It's not a misreading. Indeed, he doesn't understand; Anies is like a buffalo whose nose is pulled here and there; he wants to swallow fake data raw; this one wants to be president, and this country will collapse. This

results from hanging out with losers, so follow the losers. Sadly, people must be smart). (Data 2)

The @oktorankri account refutes the @thedufresne account post regarding Anis's talk, which was refuted by the PUPR ministry that Anis misread the BPS figures on the status of the road authority. In the sentence, the words "buffalo" and "loser" are used in the context of demeaning and ridiculing someone, especially Anies. The use of the word "buffalo," with the connotation that Anies is likened to an animal that is directed without thinking, illustrates his inability to make wise decisions. Meanwhile, the word "loser" is used to imply that Anies is considered weak and defeated in facing situations or challenges. Furthermore, this sentence also accuses Anies of not understanding data and considers him a person who swallows misinformation unthinkingly or "fake data." The speaker disapproves of Anies by referring to the opinion that he is not fit to be president. This statement also criticizes Anies for supposedly associating with "losers," which indirectly reflects a negative judgment of a particular group of people. The whole sentence illustrates dissatisfaction and criticism towards Anies and concern for the state of politics and leadership in the country while emphasizing the importance of people being innovative in making political decisions.

“Kader-kader demokrat cupu-cupu. pintarnya koar-koar. Pantas saja jauh dengan kader PDIP, Jangankan kadernya ketua umumnya tidak ada prestasinya, di lirik partai koalisinya pun boro-boro. Kasihan partai ini, apa terkena karma kali ya”. Tweet dari @oktorankri

(Democrat cadres are cupu and can only talk. No wonder it is far from PDIP cadres, let alone their cadres, the general chairman has no

achievements, even the coalition parties do not look at them. Poor this party, is it exposed to karma). (Data 3)

In the sentence context, "cupu-cupu" means demeaning Democratic cadres as lacking quality. The word "koar-koar" is used to imply that these cadres are only good at talking without real action. This sentence also contains negative sentiment towards the PDIP party, stating that its cadres have no achievements and do not get attention from their coalition parties. The whole sentence reflects contempt and criticism towards the Democrat party and PDIP. It indicates concern for the condition of the Democrat party, which may be experiencing a decline in support or reputation.

b. Cursing

According to Timothy Jay, cursing is based on an attempt to hurt or offend someone by using a particular word or expression. Cursing has the same meaning as swearing, but it depends on the context in which it is used. One swears when the word or wish comes true immediately, but one curses when the wish comes true but the effect of the curse is slightly delayed. These curse words are words that can cause distress or disaster to someone.

“Woy, jangan koar-koar aja, malu bau mulut. Munafik kalian luar biasa, orang-orang seperti kalian tidak akan diterima rakyat. Lu ngaca aja gue bilang ini apaan, mau pura-pura buta, bisu dan tuli, gue doain semoga beneran”. Tweet dari @oktorankri

(Woy, don't just blabber; shame on your bad breath. Your hypocrisy is extraordinary. The people will not accept people like you. I just told you

what this is, and you want to pretend to be blind, dumb and deaf. I pray that it's true"). (Data 4)

The words "want to pretend to be blind, dumb, and deaf, I pray that it's true". The @oktorankri account wrote the sentence in response to the issue of "SBY's actions using the palace for political party interests". According to PKS (Prosperous Justice Party), SBY's action in holding a press conference related to the Democrat Party's problems at the Presidential Palace was very unethical. Related to this problem, the @oktorankri account refutes and throws bad words in curses or cussing aimed at SBY and the democratic party. He curses or cusses, so they are blind, dumb, and deaf. Such expressions can result in insulting someone's physique.

c. Scatology

Scatology is a taboo word that refers to a disgusting object. It is more about the bodily excretory function or something related to human waste. The use of words related to scatology taboos can be considered as a form of insult or harassment towards a particular person or group. This can demean their dignity as human beings and can cause a sense of discomfort or impoliteness in communication. In this study, there are 2 data classified into forbidden words in the form of scatology.

“Gilak, sebanyak itu yang mati, tidak ada satu pun pejabat berwenang secara kesatria bertanggung jawab dan mengundurkan diri. Kapolda, kapolres, kemenpora, PSSI, penyelenggara liga semua membela diri takut kehilangan jabatan. Taek!!!. Tweet dari @hukummilikpenguasa

(Crazy that many are dead; no authorized official has taken responsibility and resigned. Kapolda, kapolres, kemenpora, PSSI, and league organizers defend themselves, fearing losing their positions. Shit!!!) (Data 5)

The data shows that the taboo word with the reference category and a disgusting word is "shit," written by the @hukummilikpenguasa account. The word tai is a word that means feces/excrement; this word is considered inappropriate to be spoken, especially when spoken while eating or towards food and in formal situations. The word shit is not a taboo word because the word is intended for someone, then the word becomes taboo. The account @hukummilikpenguasa wrote the word "shit" as a rude curse because he was upset about the problem of the football league match that caused many people to die, but none of the parties concerned were responsible.

“Murtadha kelewat dungu, emang baru tau kalau jokowi kebelet pipis dimana? Disemak-semak gitu?”. Tweet dari @hukummilikpenguasa

(Murtadha is too dumb, did you just know that Jokowi peed where? In the bushes?). (Data 6)

The word "peed" is considered a form of insult to Jokowi's physiological needs, which are considered dirty or inappropriate to be discussed openly. The word "bushes" can be considered a form of insult to the place of urination, which is considered a dirty or inappropriate place to be discussed openly. In this context, using these words can be considered a form of insult or harassment towards Jokowi and can degrade his dignity as a human being. Therefore, the use of such words should be avoided in posts.

d. Insult and Slurs

Insults and slurs are verbal attacks directed at others, insults and slurs are words that can hurt others directly through certain words or sentences. Insults take the form of race, ethnicity, gender. When a speaker uses these words, it can be interpreted as an attempt to convey the undesirable qualities of the target or listener. Insults and slurs aim to humiliate or embarrass someone. There are 5 data that have been collected in this category, following the analysis of each data.

“Saran saya, sudah buka-bukaan saja dan terus terang saja tidak perlu sungkan. Jika benar Anis seperti itu sampaikan ke public agar rakyat paham. Anis kurang bermoral, tidak bisa kerja, tidak ada rasa terimakasih, kurang peduli, masa bodoh terhadap kejadian politik DKI politik identitas, tanpa kata maaf”. Tweet dari @oktorankri

(My advice is to be open and frank. No need to be hesitant. If it is true that Anis is like that, convey it to the public so that the people understand. Anis lacks morals, cannot work, has no sense of gratitude, or care, ignorance of the political events of DKI identity politics without apology”). (Data 7)

The words "Anis lacks morality, cannot work, no sense of gratitude, ignorance of the political events of DKI identity politics," written by the @oktorankri account in response to the @ayanimel account post are insults and slurs aimed at Anis, the insults are caused because the gerindra party tried to raise or support Anis, but it turned out that Anis betrayed or betrayed the general chairman of the grinder which caused them to be upset and angry with Anis. "Lack of morality", this word can be considered as a form of insult to Anis's morality. "Can't work" can be considered a form of insult to Anis' ability to work. "No gratitude" can be

considered an insult to Anis' attitude, which is considered as not appreciating the help or support given to her. "Lack of care" can be considered as a form of insult to Anis' attitude, which is considered as not caring about the interests of the people. "Ignorant", this word can be considered a form of insult to Anis' intelligence.

"Yang di kritik pembangunan dan infrastruktur jalan termasuk korupsi, lah kenapa larinya ke suku lampung? Kau belajar lagi lah, bujang. Jangan pamer goblog". Tweet dari @hukummilikpenguasa

(What is criticized is the development and infrastructure of roads including corruption, so why did you run to the Lampung tribe? You learn again, bachelor. Don't show off your stupid"). (Data 8)

In this case, several types of taboo insults and slurs are written in the @Hukummilikpenguasa account post in response to the @ginda account post regarding content allegedly misleading and demeaning to the Lampung tribe. First, there is the use of the word "stupid," which means insulting and demeaning @ginda's account, which means not smart or stupid. Second, there is the use of the word "bachelor," which can be considered an insult to the social status of @ginda's account.

"Bawaslu, elu tolol". Tweet dari @hukummilikpenguasa

(Bawaslu, you are a moron"). (Data 9)

The word "moron" is an insult that means stupid. The word shows an unpleasant situation to express curses to Bawaslu related to Bawaslu distributing PDIP envelopes at the Madura mosque. The @hukummilikpenguasa account

looks upset because there is no violation of Bawaslu, who distributed envelopes at the Madura mosque.

“Ganjar pranowo calon presiden pecundang, kalau laki bertarung secara jantan, lepaskan jabatan, jangan memanfaatkan fasilitas negara untuk kepentingan nafsu syahwat kekuasaan. Yang menunjuk ganjar tidak punya etika politik, yang di tunjuk pun tidak punya adab”. Tweet dari @hukummilikpenguasa

(Ganjar pranowo is a loser presidential candidate, if a man fights in a manly manner, let go of his position, do not utilize state facilities for the benefit of lust for power. Those who appoint Ganjar have no political ethics, those who are appointed have no manners”). (Data 10)

There are several taboo words written in @hukummilikpenguasa account's post that are insults aimed at Ganjar Pranowo, namely the words "loser", "lust for power", "no political ethics", and "no manners". These words aim to demean and insult Ganjar Pranowo and attack his integrity and morality. The word "loser" is a form of insult that demeans Ganjar Pranowo; this word underestimates Ganjar Pranowo's ability and courage in fighting or facing political challenges. Then, the word "lust for power" accuses Ganjar Pranowo of utilizing state facilities to fulfil his desires to achieve power; this shows doubts about Ganjar Pranowo's integrity and motivation in politics. And using the words "no political ethics" and "no manners" insults morality.

"Selama ini, pemimpin yang cuma duduk di istana dan tidak tau apa yang ditandatangani cuman anda dan Megawati, kalau kelompok gubernur

contohnya ganjar, keluar kantor gubernur cuma buat konten dan lari dari tanggungjawab”. Tweet dari @hukummilikpenguasa

(So far, leaders who only sit in the palace and do not know what is signed are only you and Megawati, if the governor group, for example Ganjar, leaves the governor's office just for content and runs away from responsibility"). (Data 11)

The post appeared because it responded to one of Jokowi's posts about a leader in Indonesia. The @Hukummilikpenguasa account refuted the post by writing taboo words that showed contempt for Jokowi, Megawati, and the governor. He thought that Jokowi and Megawati were leaders who only sat in the palace and did not know what they were signing. The insult was aimed at insulting Jokowi's performance as a leader not seen by him, as well as the governors who are only considered to be working to create content and are not responsible.

e. Profanity

Profanity is categorized as religious cursing or expressions that use religious terms in a profane, secular, or uncaring manner. The purpose of the speaker using these words is to express an emotional response to something, not to demonize or insult god or anything related to religion.

"Ku pikir-pikir sistem yang rusak dibangsa ini bukan calon presidennya, hingga siapapun calon presidennya bakal rusak dan yang mereka pikirkan hanya krooni, partai, kelompok, bukan rakyat. Pak @mohmahfudmd mengatakan "malaikat jika masuk ke system Indonesia akan berubah jadi setan". Tweet dari @Suluh98

(I think the system that is broken in this nation is not the presidential candidate, so whoever the presidential candidate is will be broken, and all they think about is the croony, party, group, not the people. Mr. @mohmahfudmd said, "Angels if they enter the Indonesian system, will turn into devils"). (Data 12)

The @suluh98 account expresses its thoughts about the government system in Indonesia. There is the use of harsh words and contains insults against the political system and presidential candidates. Insults against presidential candidates who do not think about their people will damage the political system in Indonesia. The word "damaged" describes a bad political system that does not function effectively. This is considered an insult to the institutions and individuals involved in the political system. Mr. @mohmahfudmd's expression about the Indonesian system contains sacred and profane words, namely the word "angel," which is considered sacred, turns into the word "devil". The sentence contains a religious sentence, things occult or subtle creatures that are not visible, and the sentence is likened to a good person when entering the Indonesian system will become evil.

f. Blasphemy

The taboo type of blasphemy refers to actions or utterances that are highly regarded as violating certain religious or social norms, thus considered a serious offense. This can often result in negative reactions, even punishment, from society or religious authorities. Examples of this type of taboo blasphemy include: Insulting God or divine entities in a particular religion. For example, in Islam, insulting the Prophet Muhammad or insulting Allah is considered blasphemy,

insulting religious symbols, such as holy books, statues, or places of worship. For example, burning a Bible or damaging a statue of a Hindu god.

"Bagi orang yang otaknya sudah dicekokin pemikiran liberal-sekuler, jangankan shalom = assalamualaikum, semua agama sama, nikah beda agama sah, LGBT takdir tuhan, namanya iman sudah sakit". Tweet dari @Suluh98

(For people whose brains have been fed with liberal-secular thinking, let alone shalom = assalamualaikum, all religions are considered equal, interfaith marriage is legal, LGBT is God's destiny, their faith is already sick"). (Data 13)

The @Suluh98 account responded to the @democrazynews account post regarding Ganjar's remark, "Shalom means assalamualaikum". In this response, there is a taboo word for insulting things considered sacred. Insulting Ganjar by bringing religion and God. The @suluh98 account demeaned Ganjar with the words, "his brain has been stuffed with liberal-secular thinking" This means that worldly thinking is not religious or spiritual and has a free view. The @suluh98 account expresses its thoughts that consider Ganjar's faith to be sick, which considers all religions to be the same. The words "LGBT is God's destiny" in this context can be considered insulting to God. This is because the word implies that LGBT sexual orientation is His will or destiny. In some religions, this view can be considered blasphemy against religious beliefs that consider homosexuality a sin or a violation of religious teachings.

g. Vulgarities

Vulgarity is a type of taboo that refers to the use of words, expressions, or actions that are considered rude, crude, or indecent in communication. Vulgarity involves language that is inappropriate or contains offensive and disrespectful content. It often involves profanity, harsh words, or expressions that refer to sexual issues or things that are considered taboo in society.

“Kalau benar terbukti, jelas tidak perlu tunggu undang-undang sah, itu bukan hak tikus-tikus itu ya ambil aja lagi yang bukan hak nya, kalau ada harta yang benar haknya ya kasih, kasarnya kalau perlu celana dalam yang bukan haknya ya sita juga ambil, kenapa harus takut?, masih untung tidak di potong tangannya dan dihukum mati”. Tweet dari @oktorankri

(If it is proven, it is clear that there is no need to wait for a legal law, it is not the right of the rats, so just take more that is not their right, if there is property that is really their right, give it, roughly speaking, if you need underwear that is not their right, confiscate it too, why be afraid, it is still fortunate not to be cut off their hands and sentenced to death”). (Data 14)

The @oktorankri account responded to the @fagtng account's post regarding the passage of the bill against corruptors in asset forfeiture. The vulgar word "underpants" is written as a simile for taking one's rights. The word is aimed at corruptors who seize assets that do not belong to them. The word "panties" is used in a context that refers figuratively to something very private and significant to a person. In this case, the term "panties" describes something that should be highly protected and not be accessed or disturbed by others. This phrase means that if someone is found guilty or commits an offense, there is no need to wait for a valid

law to act. The term "underwear that is not his right" illustrates that if assets or things are not someone's right, taking or confiscating them can be done without hesitation. The statement conveys that someone who commits an offense or possesses something illegal should not get protection or mercy.

"Apa pejabat kita ini baru sadar diri mau bekerja setelah viral dulu?, ya gila! Selama ini ngapain aja? tinggal onkang-onkang kaki kekantor dan sedikit memberi arahan sudah dianggap bekerja. Memang bos edan kalo pantat sudah duduk dikursi dulu akrab dengan rakyat, sekarang intimidasi". Tweet dari @oktorankri

(Do our officials only realize that they want to work after going viral? That's crazy! So far, what have you been doing? Just hang out your feet in the office and give a little direction is considered to be working. Indeed, the boss is crazy if the ass has sat in the chair, first familiar with the people, now intimidating"). (Data 15)

The sentence is an insult addressed to Lampung officials regarding the viral news of road construction in Lampung. The @Oktorankri account insults the performance of officials considered lazy to work and only move after going viral on social media. The word ass in the sentence "indeed the boss is crazy if the ass has sat in the chair used to be familiar with the people, now intimidation" is considered vulgar because it refers to the human sexual organs. The word is intended for officials who forget themselves and do not think about their people after occupying important positions.

"Biar makin kejang-kejang, zaman soeharto apa-apa murah, jangankan bicara soal sempak, kaos kaki aja tiap hari beli sisanya dibuang apalagi

sempak, sedangkan di zaman jokowi ganti sempak seminggu sekali”. Tweet dari @hukummilikpenguasa

(To make it even more convulsive, in the Soeharto era, everything was cheap, let alone talking about the sempak, socks were bought every day, the rest were thrown away, let alone the sempak, while in the jokowi era, the sempak was changed once a week”). (Data 16)

The @Hukummilikpenguasa account expressed its thoughts by comparing the economic policies of the Soeharto and Jokowi administrations. The post vulgarly refers to sexual activities and insults the Jokowi-led government. The vulgar word underwear is used as a comparison of the price of goods during the Soeharto and Jokowi administrations, and the word is not appropriate to be expressed or written because it is impolite and taboo.

h. Slang

Slang is a type of taboo that refers to the informal, unconventional, and often group-specific use of words or phrases or informal colloquialisms. Slang words often change over time and can have different meanings or connotations from standard language usage. Slang is often used in informal conversations and by certain social groups to reinforce identity or express involvement in their culture. For example, "Baper" (slang for "bring it on"): Used to describe someone who is overly sensitive or emotional.

"Kan kita sudah tau mereka yang koar-koar soal jokowi ikut campur calon presiden 2024 ini adalah para munafik, apalagi kader demokrat sendiri yang bernama Ajeng bacotnya naudzubillah, ternyata pepo nya dulu pernah jadi "King Marker". Tweet dari @oktorankri

(We already know that those talking about Jokowi interfering with the 2024 presidential candidate are hypocrites, especially the democrat cadre himself named Ajeng. His talk is *naudzubillah*, and it turns out that his *pepo* used to be a "King Marker"). (Data 17)

Several slang from @oktorankri account posts are considered taboo or inappropriate in certain contexts or situations. The post's slang and taboo insults are directed at the Democratic Party. The word "koar-koar," which means speaking loudly to challenge and criticize the issue of Jokowi interfering in the 2024 presidential candidate, is addressed to the democratic party led by AHY. The word "bacot," which means noisy or talkative, the word is addressed to Ajeng as a democrat cadre. In addition, the sentence also contains negative and insulting expressions towards certain individuals or groups, such as the word "hypocrite," which means liar, and "King Marker," which means a person with important political influence. The word is addressed to SBY, which is called *pepo*.

"Amnesty international mungkin ada kepentingan disana, asal tau aja narasi KKB untuk papua merdeka itu hanya omong kosong, mereka sudah di beking negara-negara luar, jadi Indonesia jangan pernah terpengaruh. Bicara tentang HAM Israel bertahun-tahun merampas tanah palestina, mereka bungkam, bullshit, sikat KKB!". Tweet dari @oktorankri

(Amnesty international may have an interest there, just know that the KKB narrative for an independent Papua is just nonsense, they have been backed by outside countries, so Indonesia should never be influenced. Talk about human rights Israel has been grabbing Palestinian land for years, they are silent, bullshit, brush KKB!). (Data 18)

The post appeared because it responded to a news story about Amnesty International urging the TNI to stop combat alert operations in Papua, prioritizing dialogue. There is a slang taboo word in the post, namely "bullshit", meaning that the words regarding the KKB narrative for Papua are just saying it without a specific purpose or purpose. The words silence, bullshit, and brush are addressed to Amnesty International, which means not talking or making a lot of noise (silence), nonsense and inaction to defeat Israel's human rights issues that have been seizing Palestinian land for years.

“NASDEM disana ada ketua umumnya, ada calon presidennya dan ada ketua DPP nya yang ikut menyerang jokowi secara langsung atau tidak langsung, padahal NASDEM ini masih dalam koalisi pemerintah, tapi sudah membabi buta menyerang bukannya mendukung, dasar munafik, tidak tahu diri, tidak tahu terimakasih, parah”. Tweet dari @oktorankri (NASDEM there is a chairman, there is a presidential candidate and there is a DPP chairman who has participated in attacking Jokowi directly or indirectly, even though NASDEM is still in the government coalition, but has blindly attacked instead of supporting, basic hypocrites, do not know themselves, do not know thanks, severe”). (Data 19)

In the @angel account's post about the corruption arrest of two NASDEM secretaries general by the KPK. The @Oktorankri account responded to the post expressing annoyance towards the NASDEM party. There is a slang taboo written in his post, the word "attack" means to fight against invasion and want to bring down Jokowi by Naseem, even though NASDEM is still in the government

coalition, which means it has a relationship and cooperation in the government, instead of supporting but committing acts of corruption.

“Kwalitas otak kaum pembenci macam Islah, 300 triliun congornya tidak berkutik, dengar korupsi 8 triliun bacotnya lebih lebar dari isi kepala”.

Tweet dari @hukummilikpenguasa

(The quality of the brains of haters like Islah, 300 trillion congornya does not move, hear corruption 8 trillion talk wider than the contents of the head”). (Data 20)

Words like hater and muzzle have negative connotations and may be considered inappropriate or unethical. The word "haters" refers to people who hate or dislike Islah. The word "the muzzle does not move," means that his mouth is silent (does not speak) when there is a corruption of 300 trillion, while the corruption of 8 trillion, he speaks a lot of his mouth, more significant than his mind.

2. Context of Taboo Words

Context means the part of a description or sentence that can support or add meaning, the situation related to the event. The context is aspects of the physical or social environment related to a particular utterance, knowledge that the speaker and listener share so that the listener understands what the speaker means. The taboo words are used in the following context:

- a. *“Si Heru itu gubernur **bodoh**, masih saja ada yang jadi **penjilat**. Kenapa **kaum cebong** rata-rata **tolol** ya?”*. (Si Heru is a stupid governor. There are still those who are sycophants. Why is the average tadpole a moron?).

Tweeted by @hukummilikpenguasa

Context : The sentence "Heru is a stupid governor" is a negative statement about a person called Heru, who is dubbed a "stupid governor." This is a negative assessment of Heru's intellectual ability as a governor. "There are still sycophants": In this context, "sycophants" refers to people perceived as trying to gain an advantage or approaching Heru excessively. This shows dissatisfaction with behavior that is perceived as insincere. "Why is the average tadpole a moron?": This statement seems to refer to a political group called "the tadpole" and criticizes them by saying that they are "average morons." This is a negative judgment of the group as well as the use of a harsh word ("moron"). The context of this sentence reflects the negative judgment and stereotyping of some individuals and political groups.

- b. *“Bukan salah baca, memang dasar dia tidak paham, Anies itu seperti kerbau yang di cucuk hidungnya tarik sana sini mau, data bodong dia telan mentah-mentah, yang begini mau jadi presiden, ambyar negara ini. Ini akibat gaul sama para pecundang jadi ikut pecundang. Miris, rakyat harus cerdas.”* (It's not a misreading. Indeed, he doesn't understand; Anies is like a buffalo whose nose is pulled here and there; he wants to swallow fake data raw; this one wants to be president, and this country will collapse. This results from hanging out with losers, so follow the losers. Sadly, people must be smart"). Tweeted by @oktorankri

Context : The context in this sentence reveals several important aspects: Criticism of Anies: This sentence starts with the statement, "It's not a misreading. It's basic that he doesn't understand," which shows that the speaker believes Anies not only makes a misreading but also doesn't understand a certain situation or topic. This is

a criticism of Anies' ability or knowledge. Comparison with "Buffalo with its nose poked out": The next sentence uses a comparison with a buffalo whose nose is pulled here and there. This metaphor describes Anies as a figure who is easily influenced or dependent on others without strong leadership abilities. Criticism of the Use of Data: The statement "he swallowed the data raw" shows distrust of the integrity of the data used by Anies, illustrating that Anies accepts and uses invalid or cannot be trusted. Question of Anies' Qualification as a Presidential Candidate: The sentence "If this person wants to be president, this country will be ruined" reflects the disapproval of Anies, who is considered inappropriate or unfit to be president. The word "ambyar" expresses worry or concern over the negative impacts that could arise if Anies becomes president. Criticism of the People Involved: The statement "This is because I hang out with losers, so I follow losers" indicates that Anies is involved with individuals or groups that are considered "losers" or incompetent, which negatively impacts him. Emphasis on the Need for People's Intelligence: The last sentence, "Sadly, people must be smart," emphasizes the importance of people's intelligence in choosing leaders or supporting policies that are good for the country. This can be interpreted as encouraging people to be more critical in assessing the qualifications and performance of leaders. Overall, this sentence contains sharp criticism of Anies and calls for wiser consideration in politics and leadership of the country.

- c. *"Kader-kader demokrat cupu-cupu. pintarnya koar-koar. Pantas saja jauh dengan kader PDIP, Jangankan kadernya ketua umumnya tidak ada prestasinya, di lirik partai koalisinya pun boro-boro. Kasihan partai ini, apa terkena karma kali ya".* (Democrat cadres are cupu and can only talk.

No wonder it is far from PDIP cadres, let alone their cadres, the general chairman has no achievements, even the coalition parties do not look at them. Poor this party, is it exposed to karma”). Tweeted by @oktorankri

Context : The context in this sentence describes a person's assessment or view of cadres from two different political parties, namely the Democrat (PD) and PDIP (Indonesian Democratic Party of Struggle): "Democratic cadres are cupu-cupu," expresses a negative view of the quality or ability of Democratic Party cadres, using the word "cupu-cupu" which refers to a lack of ability or achievement. The statement "so smart" implies that Democratic cadres may be overconfident or talkative without concrete achievements to back it up. The next sentence creates a comparison between Democrat cadres and PDIP cadres. Saying, "No wonder it is far from PDIP cadres," indicates that the speaker feels PDIP cadres are better than Democratic cadres. The statement "Let alone the cadres, the chairman has no achievements" shows dissatisfaction with the leadership of the Democratic Party, especially its chairman, who is considered to have no significant achievements. Distrust from the Coalition Party: Using the phrase "even in the eyes of the coalition parties, you can't" expresses that even the coalition parties are not interested in partnering with the Democratic Party, indicating the party's low reputation or political appeal. "Poor party, is it karma," suggests a question or thought about whether the negative situation experienced by the Democratic Party can be attributed to the Democratic Party.

- d. *“Woy, jangan koar-koar aja, malu bau mulut. Munafik kalian luar biasa, orang-orang seperti kalian tidak akan diterima rakyat. Lu ngaca aja gue bilang ini apaan, mau pura-pura **buta, bisu dan tuli**, gue doain semoga*

beneran”. (Woy, don't just blabber; shame on your bad breath. Your hypocrisy is extraordinary. The people will not accept people like you. I just told you what this is, and you want to pretend to be blind, dumb and deaf. I pray that it's true”). Tweeted by @oktorankri

Context : Woy, don't be a loudmouth," which is a request for a person or group of people not to speak arrogantly or loudly. It can show disapproval of behavior that is considered impolite or inappropriate. "shame on your bad breath" indicates that the speaker feels that the people he is addressing have gone overboard in their speech and have violated norms of politeness. The statement "Your hypocrisy is amazing" expresses dissatisfaction with behavior that is considered hypocritical or dishonest. It may refer to the discrepancy between the words and actions of a person or group. The phrase "the people will not accept people like you" indicates that the speaker believes that the negatively perceived behavior or attitude will lead to rejection or unacceptance by society. "You see what I'm saying" invites the person or group to introspect or reflect on their behavior. It may indicate a desire to look back on their actions.

- e. *“Gilak, sebanyak itu yang mati, tidak ada satu pun pejabat berwenang secara kesatria bertanggung jawab dan mengundurkan diri. Kapolda, kapolres, kemenpora, PSSI, penyelenggara liga semua membela diri takut kehilangan jabatan. Taek!!!* (Crazy that many are dead; no authorized official has taken responsibility and resigned. Kapolda, kapolres, kemenpora, PSSI, and league organizers defend themselves, fearing losing their positions. Shit!!!) Tweeted by @hukummilikpenguasa

Context : The context in this sentence reflects one's dissatisfaction and anger towards officials and related parties in an event that left many people dead. Here is a more detailed understanding: The sentence begins with the expression "Gilak," which indicates a feeling of anger or frustration. This is followed by the statement that many people have died, but no official in authority has taken direct responsibility and resigned. This indicates dissatisfaction with the authorities' irresponsibility. Naming of Officials and Related Parties: The sentence mentions several parties considered relevant in the context, such as the police chief, the police chief, the Ministry of Youth and Sports, the PSSI (Indonesian Football Association), and the league organizers. This indicates that criticism is directed at the various levels of government and organizations involved. The statement that the officials were "defending themselves for fear of losing their positions" expresses the view that they were more concerned about maintaining their positions rather than admitting fault or taking responsibility for the bad situation. "Shit!!!" expresses negative emotion and contempt for those being criticized. It reflects a deep sense of disappointment and anger towards the perceived irresponsibility.

- f. "*Murtadha kelewat dungu, emang baru tau kalau Jokowi **kebelet pipis** dimana? **Disemak-semak** gitu?*". (Murtadha is too dumb, did you just know that Jokowi peed where? In the bushes?). Tweeted by @hukummilikpenguasa

Context : The context in this sentence reflects the use of derogatory words and criticism of a person called "Murtadha" about President Jokowi. "Murtadha is too dumb," which describes Murtadha as someone considered stupid or less

intelligent. This is a strong criticism of Murtadha's intellectual abilities. The sentence states that Murtadha "didn't know that Jokowi had to pee where?" This refers to a situation or event where President Jokowi had to pee in the bushes, which the speaker may find funny or insignificant. Tonalities of Insult: The statement uses the word "dumb," which is demeaning and dismissive towards Murtadha. This creates a sense of humiliation in the sentence. The phrase "In the bush?" may be used to express surprise or astonishment at Murtadha's reaction or knowledge, which is considered late or irrelevant.

- g. *“Saran saya, sudah buka-bukaan saja dan terus terang saja tidak perlu sungkan. Jika benar Anis seperti itu sampaikan ke public agar rakyat paham. Anis kurang bermoral, tidak bisa kerja, tidak ada rasa terimakasih, kurang peduli, masa bodoh terhadap kejadian politik DKI politik identitas, tanpa kata maaf”*. (My advice is to be open and frank. No need to be hesitant. If it is true that Anis is like that, convey it to the public so that the people understand. Anis lacks morals, cannot work, has no sense of gratitude, or care, ignorance of the political events of DKI identity politics without apology”). Tweeted by @oktorankri

Context : Advice for Openness and Straightforwardness: The sentence suggests that one should "just be open and straightforward." This indicates that honesty and transparency in communication are essential, and one should be bold and open to speaking frankly.

Criticizing Anis: sentences that criticize Anis with various negative statements. This includes the information that Anis "lacks morality," indicating dissatisfaction with her ethics. Criticism of Performance: The idea that Anis "can't

work" reflects disapproval of her work ability. It also reflects dissatisfaction with his gratitude and care in his duties. Criticism of Identity Politics: This sentence also criticizes Anis for being "ignorant of the political events of DKI identity politics." This indicates disapproval of Anis's approach to identity politics and may mean that it is considered unwise.

- h. *"Yang di kritik pembangunan dan infrastruktur jalan termasuk korupsi, lah kenapa larinya ke suku lampung? Kau belajar lagi lah, **bujang**. Jangan pamer **goblog**".* (What is criticized is the development and infrastructure of roads including corruption, so why did you run to the Lampung tribe? You learn again, bachelor. Don't show off your stupid").

Tweeted by @hukummilikpenguasa

Context : The sentence begins by identifying the subject of criticism: "road construction and infrastructure including corruption." This indicates that the speaker is discussing criticism of road infrastructure development projects and the alleged corruption in these projects. The statement "why did you run to the lampung tribe?" is a rhetorical question that expresses confusion or disapproval of the actions of someone who criticized the project but chose to run away or avoid the situation. Advice to Learn: The next sentence states, "You learn again, bujang," which may suggest that the person criticizing deepens their knowledge or understanding before charging. The word "bujang" may be used to demean or belittle. "Don't show off goblog," reflects an expression of frustration or disapproval towards the attitude of someone who is perceived to be trying to show off their knowledge despite being perceived as incompetent or incompetent. Overall, this sentence reflects dissatisfaction with what is perceived as

inconsistent or unwarranted criticism of road infrastructure development and alleged corruption, emphasizing the suggestion that the critic deepens their knowledge. The tonality of this sentence is negative and condescending.

- i. “*Bawaslu, elu tolol*”. (Bawaslu, you are a moron”). Tweeted by @hukummilikpenguasa

Context : The word "moron" is an insult that means stupid. The word shows an unpleasant situation to express curses to Bawaslu related to Bawaslu distributing PDIP envelopes at the Madura mosque. The @hukummilikpenguasa account looks upset because there is no violation of Bawaslu, who distributed envelopes at the Madura mosque.

- j. “*Ganjar pranowo calon presiden pecundang, kalau laki bertarung secara jantan, lepaskan jabatan, jangan memanfaatkan fasilitas negara untuk kepentingan nafsu syahwat kekuasaan. Yang menunjuk ganjar tidak punya etika politik, yang di tunjuk pun tidak punya adab*””. (Ganjar pranowo is a loser presidential candidate, if a man fights in a manly manner, let go of his position, do not utilize state facilities for the benefit of lust for power. Those who appoint Ganjar have no political ethics, those who are appointed have no manners”). Tweeted by @hukummilikpenguasa

Context : This sentence reflects criticism and disapproval of Ganjar Pranowo, emphasizing moral and ethical issues in politics. The sentence begins by saying, "Ganjar Pranowo is a loser presidential candidate," which indicates that the speaker feels Ganjar Pranowo is incompetent or unfit to be a presidential candidate. The word "loser" denigrates his ability or chances in the presidential election. The statement "if a man fights manfully" indicates that the speaker hopes

that Ganjar Pranowo, if he wants to be a presidential candidate, should conduct a political competition or battle fairly and honestly, without using state power or facilities for personal interests. "let go of the position, do not utilize state facilities for the benefit of power lust," this reflects the concern that Ganjar Pranowo might use his position for personal interests and misuse state facilities. "Those who appoint Ganjar have no political ethics, those who are appointed have no manners", which indicates disapproval of the way Ganjar Pranowo was selected or nominated as a presidential candidate. The speaker feels that the selection or appointment process does not consider political ethics or manners.

- k. *"Selama ini, pemimpin yang cuma duduk di istana dan tidak tau apa yang ditandatangani cuman anda dan Megawati, kalau kelompok gubernur contohnya ganjar, keluar kantor gubernur cuma buat konten dan lari dari tanggungjawab"*. (So far, leaders who only sit in the palace and do not know what is signed are only you and Megawati, if the governor group, for example Ganjar, leaves the governor's office just for content and runs away from responsibility"). Tweeted by @hukummilikpenguasa

Context : The context in this sentence reflects a comparison between the leadership styles of two different leaders and criticism of one of them, namely Ganjar Pranowo. This sentence starts by describing two different types of leaders. On the one hand, there are leaders who "just sit in the palace," which may indicate a leader who tends to be passive or not directly involved in daily affairs. On the other hand, there are leaders like Ganjar Pranowo, who "leave the governor's office just for content and run away from responsibility," which may indicate a leader who is more active in communicating or appearing on social media but is

considered irresponsible in his duties. This sentence also includes a tribute to you and Megawati, which may refer to certain leaders or political figures seen as role models or more effective leaders. This could indicate that the speaker has a positive view of you and Megawati. The main criticism in this sentence is aimed at Ganjar Pranowo. The speaker feels that Ganjar Pranowo only comes out of the governor's office to create content, which may refer to self-promotional activities or political campaigns while being seen as less responsible in carrying out his duties as governor.

1. *"Ku pikir-pikir sistem yang **rusak** dibangsa ini bukan calon presidennya, hingga siapapun calon presidennya bakal rusak dan yang mereka pikirkan hanya krooni, partai, kelompok, bukan rakyat. Pak @mohmahfudmd mengatakan "**malaikat** jika masuk ke system Indonesia akan berubah jadi **setan**".* (I think the system that is broken in this nation is not the presidential candidate, so whoever the presidential candidate is will be broken, and all they think about is the croony, party, group, not the people. Mr. @mohmahfudmd said, "Angels if they enter the Indonesian system, will turn into devils"). Tweeted by @Suluh98

Context : This sentence reflects a critical view of the political system in Indonesia and a distrust of the presidential candidates and their role in the system. This sentence begins with the statement that the country's broken system is not dependent on presidential candidates. This indicates that the core problem lies with the political system, not just the individual presidential candidates. The statement also implies distrust of all presidential candidates, emphasizing that whoever is elected will face difficulties fixing the broken system. This reflects a

skeptical view of the ability of presidential candidates to make significant changes in the existing system. This sentence also states that presidential candidates, political parties, and groups are concerned with their own "krooni" (presumably referring to money or personal gain), political parties, and groups, not the people's interests. The sentence quotes a statement from Mr. Mahfud MD, a political figure or former government official. The quoted statement, namely "angels if they enter the Indonesian system will turn into devils," may describe the view that Indonesia's political environment tends to turn people into unethical or corrupt.

- m. *"Bagi orang yang otaknya sudah dicekokin pemikiran liberal-sekuler, jangankan shalom = assalamualaikum, semua agama sama, nikah beda agama sah, LGBT takdir tuhan, namanya iman sudah sakit"*. (For people whose brains have been fed with liberal-secular thinking, let alone shalom = assalamualaikum, all religions are considered equal, interfaith marriage is legal, LGBT is God's destiny, their faith is already sick"). Tweeted by @suluh98

Context : This sentence contains a complex context analysis related to liberal-secular thinking in the context of religion and sexual orientation. "people whose brains have been fed with liberal-secular thinking" refers to individuals considered to have received or been introduced to thinking based on liberal and secular values. This sentence reflects the rejection of liberal-secular views on religion and sexual orientation in the context of certain religious beliefs.

- n. *"Kalau benar terbukti, jelas tidak perlu tunggu undang-undang sah, itu bukan hak tikus-tikus itu ya ambil aja lagi yang bukan hak nya, kalau ada harta yang benar haknya ya kasih, kasarnya kalau perlu celana dalam"*

yang bukan haknya ya kita juga ambil, kenapa harus takut?, masih untung tidak di potong tangannya dan dihukum mati". (If it is proven, it is clear that there is no need to wait for a legal law, it is not the right of the rats, so just take more that is not their right, if there is property that is really their right, give it, roughly speaking, if you need underwear that is not their right, confiscate it too, why be afraid, it is still fortunate not to be cut off their hands and sentenced to death"). Tweeted by @oktorankri

Context : This sentence contains context analysis relating to laws, rights, and criminal acts. "If proven" refers to a situation where an individual is accused of a certain act or offense; if it is proven, it means that there is strong evidence to support the claim. "No need to wait for laws to be passed" reflects the view that, in certain cases, individuals do not need to wait for lengthy legal proceedings or changes in the law to take action against criminals. "It's not the right of the rats, so just take what is not theirs" refers to stealing or taking things that do not belong to a person, and the term "rats" may be used metaphorically to refer to criminals. "If you have property that is rightfully yours, give it" highlights the importance of respecting the property rights of others and giving things to those who are entitled to them. "Roughly speaking, if you need underwear that is not rightfully yours, confiscate it too" reflects the view that illegal acts can vary, even to the extent of stealing personal items. Why be afraid?" shows disapproval of illegal acts and confusion as to why people should be afraid of doing what is right and legal. "It's still good not to have your hands cut off and be put to death" refers to the more severe punishments in some legal systems, such as cutting off hands or the death penalty, and describes these situations as less severe than extreme punishments.

- o. *"Apa pejabat kita ini baru sadar diri mau bekerja setelah viral dulu?, ya gila! Selama ini ngapain aja? tinggal onkang-onkang kaki kekantor dan sedikit memberi arahan sudah dianggap bekerja. Memang bos edan kalo pantat sudah duduk dikursi dulu akrab dengan rakyat, sekarang intimidasi".*(Do our officials only realize that they want to work after going viral? That's crazy! So far, what have you been doing? Just hang out your feet in the office and give a little direction is considered to be working. Indeed, the boss is crazy if the ass has sat in the chair, first familiar with the people, now intimidating"). Tweeted by @oktorankri

Context : This sentence contains context analysis related to the performance of government officials, criticism of their actions, and changes in their behavior. "Do our officials only realize they want to work after going viral?" is rhetoric that criticizes the behavior of government officials. The author asks why officials are only seen actively working after their actions become viral or famous on social media. "What have you been doing all this time? Just hanging out in the office and giving a little direction is considered working." reflects the view that officials were previously seen as just sitting in their offices without doing any real work, even if they only gave a little direction. "It's crazy boss if you sit in the chair and get along with the people," criticizes some officials who only get along when they are already in important positions, which is considered unnatural or crazy behavior. "Now intimidation" refers to the change in behavior of officials after going viral, which in this context is considered an attempt to intimidate or control public opinion or criticism.

- p. *“Biar makin kejang-kejang, zaman soeharto apa-apa murah, jangankan bicara soal sempak, kaos kaki aja tiap hari beli sisanya dibuang apalagi sempak, sedangkan dijamin jokowi ganti sempak seminggu sekali”*. (To make it even more convulsive, in the Soeharto era, everything was cheap, let alone talking about the sempak, socks were bought every day, the rest were thrown away, let alone the sempak, while in the jokowi era, the sempak was changed once a week”). Tweeted by @hukummilikpenguasa

Context : This sentence contains a context analysis comparing two periods of government, namely the Soeharto administration and the Jokowi administration, regarding the price of goods and consumption policies. "Let's have more convulsions" is an expression that may be used to describe dissatisfaction or disapproval of a condition or change, in this case, a change in the price of goods. "In Soeharto's time, anything was cheap" refers to the Soeharto administration, which is often considered to have better price stability and economic stability, so goods were considered cheap during that time. "Let alone talking about sempak, socks were bought every day and the rest thrown away, let alone sempak" refers to the comparison between two types of goods, socks, and sempak. The author is trying to show that during the Soeharto era, goods were so affordable that people didn't care about over-buying, even for usually unimportant items like socks. "Whereas in Jokowi's time, you change your sempak once a week" describes the change in Jokowi's reign, where the prices of goods may have increased so that people have to be more frugal in their spending, including in terms of changing the sempak.

q. *"Kan kita sudah tau mereka yang **koar-koar** soal jokowi ikut campur calon presiden 2024 ini adalah para **munafik**, apalagi kader demokrat sendiri yang bernama Ajeng **bacotnya** naudzubillah, ternyata pepo nya dulu pernah jadi **"King Marker"**. (We already know that those talking about Jokowi interfering with the 2024 presidential candidate are hypocrites, especially the democrat cadre himself named Ajeng. His talk is naudzubillah, and it turns out that his pepo used to be a "King Marker").*

Tweeted by @oktorankri

Context : This sentence contains context analysis related to politics, criticism of some individuals' attitudes towards the 2024 presidential candidates, and disclosure of information about one of the individuals involved in politics. "We already know that those who talk about jokowi interfering with the 2024 presidential candidates are hypocrites" indicates that there are people who talk about presidential candidates in 2024, especially in supporting or opposing Jokowi. Still, the author considers them hypocrites, i.e., people who are not consistent or honest in their political attitudes and views. "Moreover, the Democrat's own cadre named Ajeng talks naudzubillah" refers to an individual named Ajeng, a cadre of the Democrat party. The author seems dissatisfied with the strong views or comments given by Ajeng regarding politics. "It turns out that her pepo used to be a 'King Marker'" is an expression that mentions that Ajeng has a connection or history with a previous political role, namely "King Marker." "King Marker" may refer to someone who has influenced or had an important political role.

- r. *“Amnesty international mungkin ada kepentingan disana, asal tau aja narasi KKB untuk papua merdeka itu hanya **omong kosong**, mereka sudah di beking negara-negara luar, jadi Indonesia jangan pernah terpengaruh. Bicara tentang HAM Israel bertahun-tahun merampas tanah palestina, mereka **bungkam, bullshit, sikat KKB!**”*). (Amnesty international may have an interest there, just know that the KKB narrative for an independent Papua is just nonsense, they have been backed by outside countries, so Indonesia should never be influenced. Talk about human rights Israel has been grabbing Palestinian land for years, they are silent, bullshit, brush KKB!”). Tweeted by @oktorankri

Context : This sentence contains context analysis related to human rights issues in Papua, international support, and criticism of Israel's actions in Palestine. "Amnesty International may have an interest there" refers to the human rights organization Amnesty International and suggests that they may have a particular interest or motive in the issue discussed. "Just so you know, the KKB's narrative for an independent Papua is just nonsense" reflects the author's view that the demand for Papuan independence by the Armed Criminal Group (KKB) is only considered nonsense or unreasonable. "They have been backed by foreign countries" indicates that the author believes that the KKB has the support of foreign countries. "So Indonesia should never be influenced" is a message for Indonesia not to be influenced by the KKB's narrative or demands, which, according to the author, has no strong basis. "Talking about human rights, Israel has seized Palestinian land for years, they are silent" refers to Israel and their actions in Palestine, which many consider serious human rights violations. The

author states that in this case, some parties, including perhaps Amnesty International, are considered silent or not critical enough of Israel. "Bullshit, get the KKB!" is an emotional expression that expresses disapproval and anger towards the KKB and calls for decisive action against them.

- s. *“NASDEM disana ada ketua umumnya, ada calon presidennya dan ada ketua DPP nya yang ikut menyerang jokowi secara langsung atau tidak langsung, padahal NASDEM ini masih dalam koalisi pemerintah, tapi sudah membabi buta **menyerang** bukannya mendukung, dasar munafik, tidak tahu diri, tidak tahu terimakasih, parah”*. (NASDEM there is a chairman, there is a presidential candidate and there is a DPP chairman who has participated in attacking Jokowi directly or indirectly, even though NASDEM is still in the government coalition, but has blindly attacked instead of supporting, basic hypocrites, do not know themselves, do not know thanks, severe”). Tweeted by @oktorankri

Context : This sentence contains context analysis relating to politics, government coalitions, criticism of certain political parties, and assessment of their actions. "NASDEM has a chairman, a presidential candidate, and a chairman of the DPP who participated in attacking Jokowi directly or indirectly" indicates that within the NASDEM political party, there are several important figures, including the chairman, presidential candidate and chairman of the DPP (Central Leadership Council) who are considered to be involved in criticizing Jokowi, either openly or indirectly. "Even though NASDEM is still in the government coalition" highlights that NASDEM is part of the government coalition led by Jokowi, so criticizing Jokowi is considered inconsistent with their position. "But it

has blindly attacked instead of supporting" reflects the author's dissatisfaction with NASDEM's actions, which are considered too aggressive in attacking Jokowi rather than supporting the government coalition. "Hypocritical, ignorant, ungrateful, severe" is a series of words used to criticize NASDEM's actions, calling them hypocritical (inconsistent), ignorant (not understanding their position in the coalition), ungrateful (not appreciating the government that has allowed them to be in power), and concluding that their actions are very bad or severe.

- t. *"Kwalitas otak kaum pembenci macam Islah, 300 triliun congornya tidak berkitik, dengar korupsi 8 triliun bacotnya lebih lebar dari isi kepala".*

(The quality of the brains of haters like Islah, 300 trillion congornya does not move, hear corruption 8 trillion talk wider than the contents of the head"). Tweeted by @hukummilikpenguasa

Context : This sentence contains context analysis relating to criticism of a person named Islah, allegedly a hater, and an assessment of corrupt acts or behaviors. "The brain quality of haters like Islah" is a negative assessment of Islah and those referred to as "haters." The writer assumes they have negative thoughts or actions towards something or someone. "300 trillion congornya does not move" refers to a large amount of money (300 trillion) mentioned as "congor." The term "congor" is usually used informally to refer to money obtained by fraudulent, illegal, or corrupt means. "Hear corruption 8 trillion wider than the contents of the head" refers to an act of corruption of 8 trillion that is heard or known by the public. The author criticizes Islah by saying his reaction or comment on this corruption is much bigger or exaggerated than his understanding or intellect.

3. Reason for Taboo Words

According to Jay's theory, there are five reasons someone uses taboo language: anger or frustration, descriptive or evaluative, joking, surprise, and insult. The following is an explanation of each reason taboo words are used:

a. Anger or Frustration

Taboo words that reflect anger or frustration often arise as an emotional response to situations or individuals that are the source of dissatisfaction or anger. Some common causes of taboo words in the context of anger or frustration include, dissatisfaction or condemnation: when someone feels dissatisfied or angry with another person's behavior, actions, or decisions, they may tend to use taboo words as a form of expression of their emotions. This can happen when one feels betrayed, let down, or feels that others are behaving unfairly. Expression of Powerful Emotions: Anger and frustration are strong emotions, and in some cases, a person may feel the need to use strong or harsh words to express how serious their emotions are. This can happen when a person feels trapped or has no other way to express their dissatisfaction.

“Woy, jangan koar-koar aja, malu bau mulut. Munafik kalian luar biasa, orang-orang seperti kalian tidak akan diterima rakyat. Lu ngaca aja gue bilang ini apaan, mau pura-pura buta, bisu dan tuli, gue doain semoga beneran”. (Woy, don't just blabber; shame on your bad breath. Your hypocrisy is extraordinary. The people will not accept people like you. I just told you what this is, and you want to pretend to be blind, dumb and deaf. I pray that it's true”).

The @oktorankri account looks angry in the post he wrote. The thing that caused the anger was seeing SBY's actions using the palace for political party interests. To express his annoyance and anger, he wrote the words blabber, hypocrite aimed at SBY and prayed for him to be blind, dumb, and deaf. These words are written to hurt the person they are directed at and function as an expression of solid annoyance or a high level of anger toward someone's actions.

"Yang di kritik pembangunan dan infrastruktur jalan termasuk korupsi, lah kenapa larinya ke suku lampung? Kau belajar lagi lah, bujang. Jangan pamer goblog". (What is criticized is the development and infrastructure of roads including corruption, so why did you run to the Lampung tribe? You learn again, bachelor. Don't show off your stupid").

The use of abusive or demeaning words, namely stupid and bachelor in these sentences, is caused by the emotions of anger or frustration experienced by the @hukummilikpenguasa account in responding to @ginda's account posts related to content that is allegedly misleading and demeaning to the Lampung tribe. He felt angry or frustrated with the @ginda account, which was considered uninformed or did not understand the situation criticizing development and infrastructure but was associated with the Lampung tribe.

"Bawaslu, elu tolol". (Bawaslu, you are a moron"). Tweeted by @hukummilikpenguasa.

The word "moron" was written by the @hukummilikpenguasa account to express his anger or annoyance at Bawaslu's actions in distributing PDIP envelopes at the Madura mosque. He seemed emotional about Bawaslu's actions that had no ethics. So he uploaded the post and tagged Bawaslu in his post.

"Apa pejabat kita ini baru sadar diri mau bekerja setelah viral dulu?, ya gila! Selama ini ngapain aja? tinggal onggang-onggang kaki kekantor dan sedikit memberi arahan sudah dianggap bekerja. Memang bos edan kalo pantat sudah duduk dikursi dulu akrab dengan rakyat, sekarang intimidasi". (Do our officials only realize that they want to work after going viral? That's crazy! So far, what have you been doing? Just hang out your feet in the office and give a little direction is considered to be working. Indeed, the boss is crazy if the ass has sat in the chair, first familiar with the people, now intimidating").

The use of taboo words such as "crazy" and "edan" written by the @oktorankri account was caused by frustration and dissatisfaction with the official. The @oktorankri account felt that the official only realized their responsibilities after going viral and felt that the official needed to do their job correctly. Taboo words are used to express a strong sense of frustration and dissatisfaction.

b. Descriptive-Evaluative

Descriptive-evaluative taboo words are words or phrases that are used to describe or judge someone or something in a harsh, demeaning, or abusive way. The cause of using taboo words with descriptive-evaluative properties is often related to negative emotions or attitudes that drive a person to express their thoughts in a disrespectful way.

"Ku pikir-pikir sistem yang rusak dibangsa ini bukan calon presidennya, hingga siapapun calon presidennya bakal rusak dan yang mereka pikirkan hanya krooni, partai, kelompok, bukan rakyat. Pak @mohmahfudmd mengatakan "malaiikat jika masuk ke system Indonesia akan berubah jadi

setan". (I think the system that is broken in this nation is not the presidential candidate, so whoever the presidential candidate is will be broken, and all they think about is the croony, party, group, not the people. Mr. @mohmahfudmd said, "Angels if they enter the Indonesian system, will turn into devils").

The reason behind the use of taboo in the sentence is descriptive-evaluative because the sentence is used to give a negative assessment of Indonesia's political system and leaders. The sentence expresses dissatisfaction with the political situation that is considered crooked and does not care about the people. Thus, the sentence has denotative connotations.

"Kader-kader demokrat cupu-cupu. pintarnya koar-koar. Pantas saja jauh dengan kader PDIP, Jangankan kadernya ketua umumnya tidak ada prestasinya, di lirik partai koalisinya pun boro-boro. Kasihan partai ini, apa terkena karma kali ya". (Democrat cadres are cupu and can only talk. No wonder it is far from PDIP cadres, let alone their cadres, the general chairman has no achievements, even the coalition parties do not look at them. Poor this party, is it exposed to karma").

The cause of the word taboo in the sentence is descriptive evaluative, where the @oktorankri account gives a downbeat assessment through his posts on Democrat cadres. He feels these cadres must be more incompetent and good at talking without significant achievements. So the word taboo is written to give a negative assessment, denigrate, and reproach democrat cadres.

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"Selama ini, pemimpin yang cuma duduk di istana dan tidak tau apa yang ditandatangani cuman anda dan Megawati, kalau kelompok gubernur contohnya ganjar, keluar kantor gubernur cuma buat konten dan lari dari tanggungjawab". (So far, leaders who only sit in the palace and do not know what is signed are only you and Megawati, if the governor group, for example Ganjar, leaves the governor's office just for content and runs away from responsibility").

The taboo word in the sentence is descriptive-evaluative. A negative assessment is written by the account @hukummilikpenguasa towards the performance of Jokowi, Megawati, and Ganjar. He considers that their performance could be better and more responsible. It is demeaning, so the word taboo is used in his writing.

c. Joking

Taboo words are also used as a means of joking. A person often utters taboo words in order to feel more familiar with the other person and make the topic of conversation more interesting. Taboo words intended as jokes are spoken to get a positive response from negative listeners. These are usually related to body parts, sexual orientation or sexual behavior.

“Biar makin kejang-kejang, zaman soeharto apa-apa murah, jangankan bicara soal sempak, kaos kaki aja tiap hari beli sisanya dibuang apalagi sempak, sedangkan di zaman jokowi ganti sempak seminggu sekali”. (To make it even more convulsive, in the Soeharto era, everything was cheap, let alone talking about the sempak, socks were bought every day, the rest were thrown away, let alone the sempak, while in the jokowi era, the sempak was changed once a week”).

The account @hukummilikpenguasa writes the words "convulsions," "sempak," and "socks" in its posts used to provide an assessment of economic policy during the Soeharto and Jokowi administrations. The words are also used to create a humorous or joking effect that compares the prices of goods during the Soeharto and Jokowi eras.

“Murtadha kelewat dungu, emang baru tau kalau jokowi kebelet pipis dimana? Disemak-semak gitu?”. (Murtadha is too dumb, did you just know that Jokowi peed where? In the bushes?)”).

Using taboo words expresses the effect of humor or joke, but jokes that do not have rules (too many) are refer to Jokowi by using the taboo word peed in the bushes, which is dirty.

d. Surprise

The use of taboo words in the context of surprise may be due to a desire to express or reinforce a strong sense of surprise. Some of the reasons why harsh or taboo words may appear in reaction to surprise are: Expression of Strong Emotions: Surprise is one of the most powerful emotions. Sometimes, rude or taboo words may be used to describe how strong the feeling of surprise itself is. Expression of Deep Disbelief or Shock: Taboo words can be used to express deep disbelief or a strong sense of surprise at something that is considered impossible or unreasonable.

“Gilak, sebanyak itu yang mati, tidak ada satu pun pejabat berwenang secara kesatria bertanggung jawab dan mengundurkan diri. Kapolda, kapolres, kemenpora, PSSI, penyelenggara liga semua membela diri takut kehilangan jabatan. Taek!!!. (Crazy that many are dead; no authorized official has taken responsibility and resigned. Kapolda, kapolres, kemenpora, PSSI, and league organizers defend themselves, fearing losing their positions. Shit!!!).

The reason for using the taboo word "Gilak" in the sentence above shows an expression of surprise at the league riots that resulted in many deaths. Still, no party was held responsible in a polite manner.

e. Insult

Insulting someone is taboo or forbidden because it can anger, disappoint or hurt someone. Kusumaningsih (2019) asserts that insults can be done in two ways: using nouns and imperative verbs + objects. Insulting nouns can be conveyed with words that are inappropriate to use to send hate messages or communicate with

someone. At the same time, insults can also be used to modify a request or need, such as asking someone to leave. On the other hand, insults are also used to criticize someone indirectly (Toplak & Katz, 1999).

“Saran saya, sudah buka-bukaan saja dan terus terang saja tidak perlu sungkan. Jika benar Anis seperti itu sampaikan ke public agar rakyat paham. Anis kurang bermoral, tidak bisa kerja, tidak ada rasa terimakasih, kurang peduli, ma sa bodoh terhadap kejadian politik DKI politik identitas, tanpa kata maaf”. (My advice is to be open and frank. No need to be hesitant. If it is true that Anis is like that, convey it to the public so that the people understand. Anis lacks morals, cannot work, has no sense of gratitude, or care, ignorance of the political events of DKI identity politics without apology”).

The sentence above was written because the Gerindra party was upset with Anis. Anis's behavior cornered their chairman. Seeing the news, @oktorankri advised Gerindra through his post by insulting Anis. The words "lack of morals," "can't work," "no gratitude," "lack of care," and "ignorance of political events" are intended as insults toward Anis. These words can hurt and dehumanize Anis.

“Si Heru itu gubernur bodoh, masih saja ada yang jadi penjilat. Kenapa kaum cebong rata-rata tolol ya?”. Tweet dari @hukummilikpenguasa. (Si Heru is a stupid governor. There are still those who are sycophants. Why is the average tadpole a moron?).

The use of taboo words such as "stupid," "sycophant," and "cebong" in the sentence shows an intention to insult and demean a certain person or group. The word "stupid" states that Governor Heru is considered unintelligent or

incompetent in his duties. The word "sycophants" is used to denigrate people who are considered to agree or support Governor Heru without considering the underlying reasons or facts. Meanwhile, "cebong" denigrates certain groups with different views or opinions.

"Kan kita sudah tau mereka yang koar-koar soal jokowi ikut campur calon presiden 2024 ini adalah para munafik, apalagi kader demokrat sendiri yang bernama Ajeng bacotnya naudzubillah, ternyata pepo nya dulu pernah jadi "King Marker". (We already know that those talking about Jokowi interfering with the 2024 presidential candidate are hypocrites, especially the democrat cadre himself named Ajeng. His talk is naudzubillah, and it turns out that his pepo used to be a "King Marker").

Insults can be seen in the @oktorankri account post using taboo words such as "hypocrite" and "bacotnya naudzubillah" used to demean and insult people considered dishonest or speak without basis. In addition, the sentence also mentions that someone who is a Democratic party cadre was once a "King Marker," which may be used to demean or ridicule the person.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Based on the data that researchers found and the discussion in the previous chapter, researchers draw the following conclusions:

1. The first objective of this research is to analyze the types of taboo words used on Twitter about politics; this research reveals that there are eight types of taboo words, namely epithets, cursing, scatology, insults and slurs, profanity, blasphemy, vulgarity, and slang. The most dominant type is insults and slurs. Insults and slurs are the most frequently used taboo words because they are considered the most effective way to insult and demean someone through their posts on Twitter. Writers can easily insult other people's pride and achieve their goal of hurting other people's emotions by using taboo words, insults, and slurs. The obscenity taboo type is never used in posts, as the term is not strong enough to be used as an insult.
2. The second objective of this study is to analyze the context in which taboo words are used on Twitter on politics; This analysis is done to make it easier for readers to understand taboo words and their meanings in Twitter posts on politics. The taboo words were analyzed according to the posts of three Twitter accounts, namely @oktorankri, @hukummilikpenguasa, and @suluh98. The analysis process was carried out as carefully as possible by the researcher. Based on the analysis, here are some of the taboo language found in the post, namely; stupid, sycophants, tadpoles, moron, buffalo,

loser, cupu-cupu, blabbered, blind, dumb, deaf, shit, peeing, bushes, lack of morality, can't work, no gratitude, lack of care, stupid, bachelor, loser, lust for power, no political ethics, and no manners, run away from responsibility, broken, angel, devil, shalom = assalamualaikum, LGBT, God, underwear, ass, muzzle, hypocrite, bullshit, silence, brush off, attack, haters.

3. And the last goal of the research is to explain the causes of taboo words on Twitter about politics. This section describes the causes of someone using taboo words in their posts. There are five motives for using taboo words: anger or frustration, Descriptive-Evaluative, Joking, Surprise, and Insult. The most widely used cause in posts is anger and frustration. Anger and frustration often appear in posts because they can fulfill the writer's goal of getting readers' attention. In addition, it can be the best ability to make others focus, understand, and even submit to the writer.

B. Suggestions

Based on the above conclusions, there are several suggestions. They are:

1. For Linguistics students: In analyzing taboo words, linguistic students should pay attention to the type, reason, and context of taboo words, which do not always mean that the speaker wants to hurt someone's feelings. They can be used to show intimacy or maintain good relationships by calling someone names with certain taboo words.
2. For Twitter users to pay attention to the types of words or language used in making posts on their accounts because everyone, especially other Twitter users, reads the posts written.

3. For other researchers: This study identifies and describes the types, contexts, and reasons for taboo words in Twitter posts about politics. There are other issues, such as taboo words in social status or taboo words in gender, that are not analyzed in this study. Other studies can observe the relationship between the use of taboo words and gender issues.

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APPENDICES

Appendix 1. Three accounts on twitter



Twitter profile of Oktor NKRI (@OktoraJk007). The profile picture is a dark, circular image. The header is blue with a back arrow, search icon, and menu icon. Below the profile picture are icons for direct messages, notifications, and a 'Following' button. The bio reads: 'Saya orang nya Simple'. It shows '543 Following' and '310 Followers'. The location is 'Not followed by anyone you're following'. The navigation bar includes 'Tweets', 'Replies', 'Media', and 'Likes', with 'Tweets' selected.

Oktora NKRI
@OktoraJk007 Follows you
Saya orang nya Simple
Joined January 2022
543 Following 310 Followers
Not followed by anyone you're following
Tweets Replies Media Likes



Twitter profile of HUKUM MILIK PENGUASA (@HukumDan). The profile picture shows a person in a hoodie holding a shield with the text 'PREDIKTIF RESPONSIBILITAS TRANSPARANSI'. The header is dark with a back arrow, search icon, and menu icon. Below the profile picture are icons for direct messages, notifications, and a 'Following' button. The bio reads: 'Jangan Takut Bersuara. Berteriak lah yang Lantang atas ke Tidak Adilan -LAWAN..!! Koruptor Musuh Rakyat - Singkirkan Penjilat Jabatan dan Mafia Politik'. It shows '668 Following' and '139K Followers'. The location is 'Not followed by anyone you're following'. The navigation bar includes 'Tweets', 'Replies', 'Media', and 'Likes', with 'Tweets' selected.

HUKUM MILIK PENGUASA
@HukumDan
Jangan Takut Bersuara. Berteriak lah yang Lantang atas ke Tidak Adilan -LAWAN..!! Koruptor Musuh Rakyat - Singkirkan Penjilat Jabatan dan Mafia Politik
Legal Services Joined February 2013
668 Following 139K Followers
Not followed by anyone you're following
Tweets Replies Media Likes



Twitter profile of Suluh'98 (@AH_SiregarXIX). The profile picture is a close-up of a man with glasses. The header is dark with a back arrow, search icon, and menu icon. Below the profile picture are icons for direct messages, notifications, and a 'Following' button. The bio reads: 'Saat Hatimu hilang, otakmu tak bekerja, nalarmu mati. Benar Salah bergantung suka atau benci bukan fakta dan nurani. Karena Obyektif butuh hati dan kecerdasan.'. It shows '1,775 Following' and '4,594 Followers'. The location is 'Diatas Genteng Istana'. It is followed by 'Lambe Waras'. The navigation bar includes 'Tweets', 'Replies', 'Media', and 'Likes', with 'Tweets' selected.

Suluh'98
@AH_SiregarXIX
Saat Hatimu hilang, otakmu tak bekerja, nalarmu mati. Benar Salah bergantung suka atau benci bukan fakta dan nurani. Karena Obyektif butuh hati dan kecerdasan.
Diatas Genteng Istana
Joined November 2010
1,775 Following 4,594 Followers
Followed by Lambe Waras
Tweets Replies Media Likes

Appendix 2. Classification and Causes of Taboo Words found in three accounts in twitter on politics

1. Epithet

HUKUM MILIK PENGUASA @H... · 18 Apr ·
Si Heru itu Gubernur bodoh, masih saja ada yang jadi penjilat.
Kenapa kaum Cebong rata rata TOLOL ya... heran

Vëeläa @VeelaaRhie · 18 Apr
Gubernur DKI Jakarta pa Heru Budi memberikan solusi satu persatu utk mengurai kemacetan di jakarta 🙌🙌
Bner2 gubernur yg keren 🤔...



52 45 233 14.1

Insult

Okora NKRI @OkoraJk007 · 16h
Bukan salah baca, memang dasar dia ga paham aja, Anies itu seperti kerbau yg di cocok idung nya tarik sana sini mau..., data Bodong dia telan mentah2, yg bgni mau jd presiden.. ambyaaar negara ini, ini kibat gaul sama para pecundang ya ikut jd pecundang.. MIRIS.. Rakyat harus Cerdas.. 🙌



Ismail @thedufresne · 1d
Omongan Pak Anies dibantah oleh Kementerian PUPR....
[Show this thread](#)

16

Insult

Okora NKRI @OkoraJk007 · 1d
Kader kader demokrat cupu2, pintar nya koar2.. pantes aja jauh dng kader PDIP, Jangankan kader nya Ketum nya aja ga ada Prestasinya, di lirik partai koalisinya pun boro2 🤔 kasihan. partai ini.. apa karena kena Karma kali yaa..

Partai Demokrat @PDemokrat · 1d
"Kasus di Lampung ini karena kesalahan prioritas Pak Jokowi dalam infrastruktur. Harusnya pemerintah lebih fokus membangun jalan-jalan umum penghubung desa, kecamatan atau kab..."



27

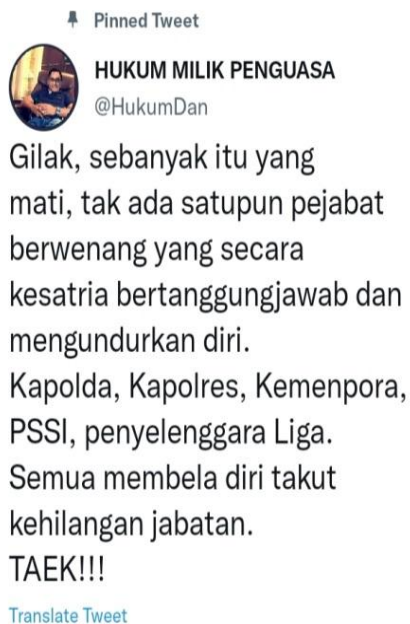
Descriptive-Evaluative

2. Cursing



Anger of Frustration

3. Scatology



Surprise



Joking

4. Insult and Slurs

 **Oktora NKRI** @OktoraJk0... · 02 Feb
Saran saya..sudah buka2an saja blak2an dan terus terang saja,ga perlu sungkan,kalo benar Anies seperti itu ya sampaikan ke publik,agar rakyat paham..Anies kurang Bermoral,tdk bisa kerja,tdk ada rasa trimakasih,kurang peduli,masa bodoh kejadian DKI politik identitas,tnp kata maaf.

 **Mel ayani** @AyaniMel · 01 Feb

Gerindra: Kami Berdarah-darah Besarkan Anies, Ternyata Dia Tikung Ketum Kami

Rabu, 7 Desember 2022 - 06:00 WIB
Oleh : Anwar Sadat



Pelitisi Partai Gerindra Andre Rosladi.

Insult

 **HUKUM MILIK PENGUASA** @HukumDan

Yang di kritik pembangunan dan infrastruktur jalan termasuk Korupsi, lha kenapa larinya ke suku lampung. Kau belajar lagi lah, bujang. Jangan pamer Goblog
[@gindha_ansori](#)

Translate Tweet

 **Gindha Ansori** ... @gindha... · 10 Apr

23:38 · 15 Apr 23 · 4,290 Views

Anger or Frustration

 **HUKUM MILIK PENGUASA** @H... · 07 Apr
Bawaslu... Elu TOLOL
[@bawaslu_RI](#)

 **CNN Indonesia** @CNNI... · 06 Apr
Bawaslu: Bagi-bagi Amplop PDIP di Masjid Madura Bukan Pelanggaran
cnnindonesia.com/nasional/20230...

6 33 109 2,720

Anger of Frustration

 **HUKUM MILIK PENGUASA** @Huku... · 8h
Ganjar @ganjarpranowo Capres Pecundang, kalau laki mah bertarung secara jantan, lepaskan jabatan, jangan manfaatkan fasilitas negara untuk kepentingan nafsu syahwat kekuasaan. Yang menunjuk tak punya etika politik , yang di tunjuk pun tak punya adab.

131 193 537 15.6K

Insult



Suluh98 @AH_SiregarXIX · 2d

Kok ku pikir-pikir sistem yg rusak dibangsa ini, bukan capres. Hingga siapapun capresnya bakal rusak. Yg mereka pikirkan hanya kroni, partai, krlompok. Bukan sesungguhnya rakyat. Bak kata Pak @mohmahfudmd, malaikatpun jika masuk ke sistem Indonesia akan berubah jadi setan. Clear.



Suluh98 @AH_SiregarXIX · 2d

Kalian semua saudaraku, aku tak mau menyakiti hati saudara² ku karena Capres. Kekuasaan 5-10thn. Kita, sampai jasad terkubur, dari anak ke cucu dan seterusnya tetaplah Indonesia. Kok ...



1



101



Descriptive-Evaluative

5. Profanity



HUKUM MILIK PENGUASA @H... · 15 May

Selama ini, pemimpin yang cuma duduk di istana dan ndak tau apa yg di tanda tangani cuma Anda dan Megawati doang, kalau kelas nya gubernur contohnya Ganjar, keluar kantor gubernur cuma buat konten dan lari lari dari tanggung jawab. Masih ada model kek gini?



@jokowi

Ada banyak syarat jadi pemimpin. Tapi untuk negara besar Indonesia, dengan penduduk 280 juta, kita membutuhkan pemimpin yang dekat dengan rakyat, paham hati rakyat, dan pemberani demi rakyat. Bukan pemimpin yang hanya duduk di istana.



2



1,6



Descriptive-Evaluative

6. Blashphemy



Suluh98
@AH_SiregarXIX

Bagi orang yg otaknya sudah dicekokin pemikiran Liberal-Sekuler, memang ia. Jgnkn Shalom = Assalamualaikum. Semua agama sama. Nikah beda agama sah. LGBT takdir Tuhan. Namanya iman sudah sakit. 🤔

[Translate Tweet](#)



Democracy News @democrazyme... · 22h

Kata Ganjar: Shalom Itu Artinya Assalamu'alaikum
democracy.id/2023/07/kata-g...

Insult

7. Vulgarity



Oktora NKRI
@OktoraJk007

Kalo benar terbukti jelas ga perlu tunggu UU sah, itu bukan hak. TIKUS2 itu ya AMBIL, aja lagi yg bukan hak nya, kalo ada harta yg benar hak nya ya kasih, kasarnya kalo perlu celana dalam yg bkn Hak nya ya sita juga ambil knp masti takut.. Masih untung tdk di Potong tangan at hukm Mati

[Translate Tweet](#)



Tweet your reply



Oktora NKRI @OktoraJk007 · 18 Apr

Apa pejabat kita ini baru sadar diri mau bekerja setelah viral dulu yaa..GILAAA!!..selama ini ngapain aja, tinggal onkang2. kaki ke kantor damm sedikit arahan bla bla sdh di anggap. kerja.. memang Boa Edan kalo pantat sdh duduk di kursi, dulu akrab dng rakyat, skrang Intimidasi 🤔



Marahlchsan @MarahIc... · 18 Apr

Karena VIRAL, jadi terpaksa dikerjain walau seadanya. Setelah Lebaran apakah akan dibiarkan lagi...

"Wali Kota Metro Lampung Timbun Sem..."

1



2

70



Anger or Frustration

Anger or Frustration



HUKUM MILIK PENGUASA @Huk... · 1d

Biar makin kejang² 😂
Zaman Soeharto mah apa² juga murah, jangankan bicara soal sempak, kaos kaki aja saban hari beli sisanya buang apa lagi sempak. Tanya aja sama si ferdinand kalau g caya mah.
kwkkw.
Ganti sempak seminggu sekali di zaman Jokowi y kan Fer

62



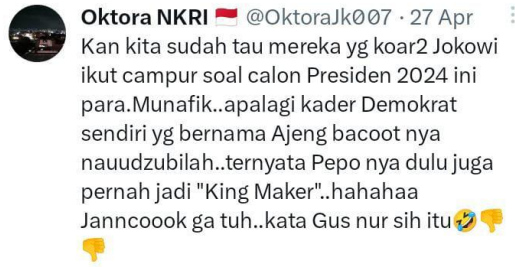
140

8,970



Joking

8. Slang



Insult



Anger or Frustration



Descriptive-Evaluative



Anger or Frustration

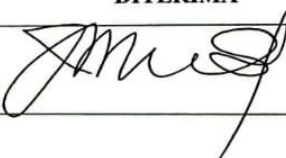
Appendix 3. Surat Permohonan Persetujuan Judul Skripsi



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.umsu.ac.id> E-mail: fkip@umsu.ac.id

PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Nama : Melinda Damayanti
NPM : 1902050129
ProgramStudi : Pendidikan Bahasa Inggris

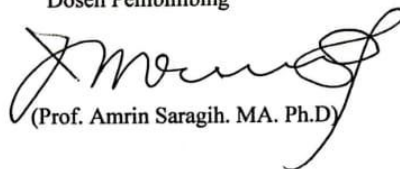
JUDUL	DITERIMA
Taboo Expressions in the Twitter on Politics	

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang diajukan kepada Program Studi Pendidikan Bahasa Inggris


Medan, 17 Desember 2022

Disetujui oleh

Dosen Pembimbing


(Prof. Amrin Saragih. MA. Ph.D)

Hormat Pemohon


(Melinda Damayanti)

Appendix 4. K1



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

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

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Melinda Damayanti
NPM : 1902050129
Program Studi : Pendidikan Bahasa Inggris
IPK Kumulatif : 3,70

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Taboo Expressions in the Twitter on Politics	
	The Effectiveness of Using Metacognitive Learning Strategies to Improve Reading Comprehension at SMP Negeri 1 Meranti	
	Speech Style Used in the Oprah Winfrey Show	

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

Medan, 19 Desember 2022

Hormat Pemohon,

Melinda Damayanti

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan

Appendix 5. K2



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

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

Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Melinda Damayanti
NPM : 1902050129
ProgramStudi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Taboo Expressions in the Twitter on Politics

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Prof. Amrin Saragih. MA. Ph.D

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, 19 Desember 2022
Hormat Pemohon,

Melinda Damayanti

Dibuat Rangkap 3 :
- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan

Appendix 6. K3

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

Nomor : 3473/II.3/UMSU-02/F/2022
Lamp : ---
Hal : **Pengesahan Proyek Proposal
Dan Dosen Pembimbing**

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

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

Nama : **Melinda Damayanti**
N P M : 1902050129
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : **Taboo Expressions in the Twitter on Politics.**

Pembimbing : **Prof. Amrin Saragih, MA.,Ph.D**

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 selesai pada waktu yang telah ditentukan.
3. Masa daluwarsa tanggal : 28 Desember 2023

Medan 28 Jumadil Awal 1444 H
22-Desmeber 2022 M



Dra. Hj. Syamsuyurnita,MPd.
NIDN : 0004066701



Dibuat rangkap 5 (lima) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing Materi dan Teknis
4. Pembimbing Riset
5. Mahasiswa yang bersangkutan :
WAJIBMENGIKUTISEMINAR



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



BERITA ACARA BIMBINGAN PROPOSAL

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
Nama : Melinda Damayanti
NPM : 1902050129
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Taboo Expressions in the Twitter on Politics

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan	Keterangan
10/02/2023	Chapter I Revision : Identification of the study, Formulation of the study, objectives of the study, and significances of the study		
17/02/2023	Chapter II Revision : Previous Relevance study and conceptual framework		
24/02/2023	Chapter III Revision : Research design, source of the data, technique of collecting data, Technique of data analysis		
06/03/2023	Acc Proposal		

Diketahui oleh:
Ketua Prodi

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

Medan, Maret 2023

Dosen Pembimbing

(Prof. Amrin Saragih, M.A., Ph.D.)

Appendix 8. Berita Acara Seminar 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

BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Jumat Tanggal 17 Bulan Maret Tahun 2023 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : Melida Damayanti
N.P.M : 1902050129
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Taboo Expressions in the Twitter Politics

No	Masukan dan Saran
Judul	Taboo Expressions in the Twitter on politics ✓
Bab I	Significances of the study plus ① twitter and see other social media users
Bab II	- Relevant study - conceptual framework
Bab III	Page set up, font
Lainnya	Page setup all chapters still not ok Reference
Kesimpulan	[] Disetujui [] Ditolak [✓] Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

(Yayuk Hayulina M, S.Pd., M.Hum)

Dosen Pembimbing

(Prof. Amrin Saragih, MA. Ph.D)

Panitia Pelaksana

Ketua RHP

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

Sekretaris

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

Appendix 9. Lembar Pengesahan Hasil Seminar 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



LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Lengkap : Melida Damayanti
N.P.M : 1902050129
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Taboo Expressions in the Twitter Politics

Pada hari Jumat tanggal 17 bulan maret tahun 2023 sudah layak menjadi proposal skripsi.

Medan, Maret 2023

Disetujui oleh:

Dosen Pembahas

(Yayuk Hayulina M, S.Pd., M.Hum)

Dosen Pembimbing

(Prof. Amrin Saragih, MA. Ph.D)

Diketahui oleh
Ketua Program Studi,

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

Appendix 10. Surat Permohonan Izin Riset



Nomor : 2304/II.3/UMSU-02/F/2023
Lamp : ---

Medan, 23 Dzulqaidah 1444 H
12 Juni 2023 M

H a l : Izin Riset

Kepada : Yth. Bapak/Ibu Kepala
Perpustakaan UMSU
Di
Tempat.

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

Wa ba'du semoga kita semua sehat wal'afiat dalam melaksanakan tugas sehari-hari sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk penulisan Skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/ibu memberikan izin kepada mahasiswa kami dalam melakukan penelitian /riset ditempat Bapak/ibu pimpin. Adapun data mahasiswa tersebut di bawah ini :

Nama : Melinda Damayanti
N P M : 1902050129
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Taboo Expressions In The Twitter Politics

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/ibu kami ucapkan banyak terima kasih, Akhirnya selamat sejahteralah kita semuanya. Amin.



Dra. Hj. Syamsuurnita, MPd.
NIDN : 0004066701

Pertinggal



Appendix 11. Surat Keterangan Selesai Riset



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

Terakreditasi A Berdasarkan Keputusan Perustakaan Nasional Republik Indonesia No. 000591/AP/PT/IX/2018
Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567
NPP. 12712021000003 <http://perpustakaan.umsu.ac.id> perpustakaan@umsu.ac.id perpustakaan.umsu

SURAT KETERANGAN

Nomor : 798 /KET/II.3-AU/UMSU-P/M/2023

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Melinda Damayanti
NIM : 1902050129
Univ./Fakultas : UMSU/Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pend. Bahasa Inggris

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

“Taboo Expressions in the Twitter on Politics”

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya

Medan, 24 Dzulhijah 1444 H
13 Juli 2023 M

Kepala Perpustakaan



Muhammad Arifin, S.Pd, M.Pd

Appendix 12. Surat Keterangan Bebas Pustaka



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

Terakreditasi A Berdasarkan Keputusan Perpustakaan Nasional Republik Indonesia No. 00059/L.AP.PT/IX.2018
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SURAT KETERANGAN

Nomor : 1732/ KET/II.3-AU /UMSU-P/M/2023

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Melinda Damayanti
NPM : 1902050129
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan : Pendidikan Bahasa Inggris

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 21 Muharram 1445 H.
08 Agustus 2023 M.

Kepala Perpustakaan



Assoc. Prof. Muhammad Arifin, M.Pd.

Appendix 13. Curriculum Vitae

1. Personal Information

Name : Melinda Damayanti
SIN : 1902050129
Place/Date of Birth : Tinjowan/7 July 2001
Sex : Female
Religion : Islam
Nationality : Indonesian
Address : Meranti
Department of : English Education

2. Parents' Information

Father : Maryono
Mother : Listriani
Address : Meranti

3. Education

2007-2013 : SDN 013847 Serdang
2013-2016 : SMPN 1 Meranti
2016-2019 : SMAN 1 Merant
2019-2023 : an active student of English Department, Faculty
of Teacher Training and Educatio, University of
Muhammadiyah Sumatera Utara