



Sociolinguistic Analysis of Netizens' Impoliteness on Instagram: The Case of Anang Ashanty's Performance During the Indonesia vs. Philippines

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Abstrak: In recent years, social media has gotten to be a essential stage for netizens to associated and express their conclusions, with Instagram being one of the foremost well known stages for sharing substance. Be that as it may, intelligent on this stage are not continuously positive, regularly reflecting a range of behaviors from strong to unfriendly. This considers points to analyze netizen incivility on Instagram, centering particularly on Anang Ashanty's execution amid the Indonesia vs. Philippines coordinate. Utilizing Culpeper's (1996) hypothesis of positive lack of consideration, the inquire about investigates methodologies outlined to weaken recipients' wants to be enjoyed, acknowledged, and acknowledged. A subjective approach was utilized, comprising of a few stages: selecting significant Instagram posts, taking screenshots of blistering comments, and translating these comments for examination. The discoveries uncover a tall predominance of lack of consideration, with roughly 75% of comments containing negative estimations. Methodologies recognized incorporate coordinate insuperable, mockery, and negative assessments, which not as it were study the execution but moreover amplify to individual assaults. This behavior highlights the complex flow of online interaction and the critical affect of social standards and societal desires on computerized talk. The ponder underscores the require for advancing civility and compassion in social media intelligent to make a steadier online environment. By understanding these sociolinguistic variables, partners can work towards relieving the negative impacts of online lack of consideration on people and communities.

Kata kunci: Netizen incivility, Impoliteness strategy, Instagram interaction



INTRODUCTION

In recent years, social media has developed as the essential stage for netizens to connect and express their conclusions on different issues. Instagram, in specific, has ended up one of the foremost prevalent stages where clients can share pictures, recordings, and comments with a wide gathering of people. Be that as it may, the intuitive on this stage are not continuously positive, frequently reflecting a range of human behaviors extending from steady to antagonistic. This consider points to analyze netizen incivility on Instagram, centering particularly on the case of Anang Ashanty's appearance amid the Indonesia vs. Philippines coordinate. This case gives a interesting illustration of how incivility is communicated and gotten inside online communities, highlighting the complexities of computerized communication. "Mis-tagging is a common issue among Indonesian netizens, particularly on Instagram. This study describes the mis-tagging phenomena and impoliteness expression of Indonesian netizens. The results show that three strategies are used to express impoliteness: bald on record impoliteness, negative politeness, and sarcasm or mock politeness. Mis-tagging persists due to the uncontrolled speed of information sharing, highlighting the importance of verifying information before sharing." (Nurhayati, 2021, p. 374-381)

Social media intuitive can regularly reflect real-world social elements, where positive intelligent cultivate a sense of community and having a place, whereas negative intelligent can lead to significant enthusiastic trouble. Within the setting of Anang Ashanty's appearance, the reactions from netizens were exceedingly polarized, with numerous clients posting unforgiving reactions and negative comments. These responses can be inspected through the system of Culpeper's (1996) hypothesis of positive lack of consideration, which includes methodologies planned to undermine the recipient's positive wants, such as the ought to be preferred, acknowledged, and acknowledged. By scrutinizing these intuitive, ready to pick up important bits of knowledge into the fundamental social elements and social components that drive online incivility, giving a more profound understanding of how these behaviors show in computerized spaces.

This ponder utilizes a sociolinguistic approach to explore the nature and affect of netizen incivility on Instagram. By analyzing the comments coordinated at Anang Ashanty, the think about looks for to recognize the particular techniques of positive lack of consideration utilized by netizens. These methodologies may incorporate activities such as disregarding or reprimanding the person, appearing lack of engagement, utilizing improper personality markers, and utilizing injurious dialect. Besides, this investigation points to get it how these behaviors influence the focused-on person and the broader online community. By investigating the sociocultural setting of these intuitive, ready to better comprehend the variables that contribute to online incivility and its repercussions on social media stages.

This investigate contributes to the developing body of writing on computerized communication and lack of consideration in online situations. It highlights the need for a more profound understanding of how negative intelligent unfurl on social media and their affect on people and communities. By applying Culpeper's (1996) hypothesis of positive lack of consideration to the case of Anang Ashanty, this ponder gives a nitty gritty examination of the components of online incivility and offers bits of knowledge into potential procedures for moderating such behavior. Eventually, this inquire about points to cultivate a more respectful and strong online environment, advancing positive intuitive and diminishing the predominance of incivility on social media.

METHOD

The researcher uses a qualitative research approach to explore the impoliteness exhibited by netizens on Instagram, specifically in response to Anang Ashanty's performance during the Indonesia vs Philippines match. The methodology consisted of several stages, each crucial to the through analysis and understanding of the data. The data collection technique carried out by researchers is by taking from Anang Hermansyah's Instagram account posts and also the official account of the Indonesian national team, then researchers found one of Anang's posts where there

were several comments that were not suitable for reading and were mocking. In addition, on the national team's Instagram account posts, researchers took pictures of several comments on one of the Indonesian national team posts which also contained comments that satirized Anang et al's performance during the Indonesia vs Philippines soccer match at Gelora Bung Karno, Jakarta. After getting some comments taken from the two accounts, researchers analyzed the politeness or impoliteness of Indonesian netizens in commenting on Instagram social media on Anang and the Indonesian national team account posts, and then categorized them into several categories of politeness using Culpeper's theory.

RESULT AND DISCUSSION

The results of data analysis show that the number of comments criticizing or expressing dissatisfaction with Anang Ashanty during the match was quite high. Most comments were negative, with varying intensity of criticism. Netizens use various language styles, including formal, informal, slang and rude language. These comments often contain words of ridicule, insults, or less appreciative judgments. Netizen reactions tend to reflect strong emotions, both strong support and sharp criticism. Anang Ashanty's fans generally defend and praise him, while critics show their disappointment or dissatisfaction in a rather harsh way. There are significant differences in perceptions regarding Anang Ashanty's appearance, which reflects the diversity of values and social norms held by the netizen community. Negative comments can have a significant impact on Anang Ashanty's public image, both in the short and long term. This underlines the power and influence of public opinion on social media on public figures.

Netizens' reactions to Anang Ashanty highlight the cultural differences and social values that influence the way we interact with and assess public figures in the digital space. Anang Ashanty's identity as a public figure also plays a role in netizens' responses to her. This analysis shows the dynamics of power and control on social media, where netizens feel they have the right to criticize and judge without clear boundaries. This raises questions regarding the ethics of expressing opinions on social media platforms. Instagram as a visual platform deepens netizens' reactions to Anang Ashanty's appearance by presenting strong visual content. Images and videos of the event provide important context in influencing netizens' perceptions and reactions. The results of this study indicate the need to increase awareness of the importance of respectful communication on social media. This education can help reduce levels of hostility and encourage more constructive dialogue among users of social media platforms.

At the data collection stage, the researcher decided to take 17 sample data from the comment section of Anang Hermansyah's Instagram and national team.official and then analyzed using Culpaper's (1996) theory of impoliteness strategy types. After analyzing, the researcher concludes and presents the results of the analysis in the table below

Table 1. Impoliteness Strategy Types

Impoliteness Strategy Types	Frequency	Percentage (%)
Bald on Record Impoliteness	8	47,06%
Positive Impoliteness	4	25,53%
Negative Impoliteness	2	11,76%
Sarcasm and Mock	3	17,65%
Withhold Politeness	0	0%
Amount	17	100%

The table above can be interpreted that of the 17 of sample data that have been analyzed, 8 out of 17 are the Bald on Record impoliteness strategy type with a percentage of 47.06%. Bald on Records strategy is recognized to be the most dominating of the other types of impoliteness strategies. Positive Impoliteness comes in second place with a total of 4 which is known to have a percentage of 25.53%. Sarcasm and Mock Impoliteness is recognized to have a total of 3 with

a percentage of 17.65%. Negative Impoliteness is recognized to have 2 with a percentage of 11.76%. The last type of impoliteness strategy, Withhold Politeness, is recognized to have 0 numbers with a percentage of 0%.

Discussion

1. Bald On Records Impoliteness

Culpeper (1996) clarified that expressions known as the Bald On Records Impoliteness type are when the speaker states or attacks with straight and clear statements without hiding certain meanings or true emotions.

- a. *hal*z*ana: Ora mutu Blass... (Don't have quality at all...)*
The type of strategy used by this speaker is Bald on Records where the speaker conveys his emotions clearly if Anang Ashanty's performance is considered not qualified in the context of Anang Asyanty performance at GBK (Gelora Bung Karno) sang their song during the sacred time between supporters and national players to sing the song "Indonesia Pusaka".
- b. *dia*g*_*ama: HUUUU..... end up like hick artist (HUUUU..... end up like hick artist)*
This statement is known to be a form of Bald on Records strategy type in which the speaker directly and clearly dislikes the appearance of Anang and Ashanty performing their top songs at the sacred moment of singing "Indonesia Pusaka" following their tradition after the game is over. This is considered by the speaker as a form of unprofessionalism of Anang and Asyanty disrupting existing traditions so that they are labeled as hick artists who do not understand the rules.

2. Positive Impoliteness

Culpeper (1996) explains that Positive Impoliteness type of expression forms when speakers use taboo words or inappropriate nicknames. This type of strategy also includes when the speaker shows a lack of interest or ignores the recipient.

- a. *ca*d**_p**an: GOBLOOOKKKKKKKK!!!! (MOROOONNNNN!!!!)*
This statement is considered Positive Impoliteness because it is clear that the speaker used a taboo word to attack the recipient. In Anang's Instagram post, the speaker attacked in the comment section of his post even though the context of his post had nothing to do with the case of Anang and Ashanty's performance at GBK. So the speaker was purely expressing his annoyance using a taboo word against Anang and Ashanty who were judged to have disrupted the sacred tradition after Indonesia's match.
- b. *ar***udi*n*3: (Freak, they even do karaoke in GBK).*
In the comment section of Anang's post, the speaker uses the taboo word "freak" which can be interpreted as a rude sentence. From that, the speaker's expression can be recognized as Positive Impoliteness. The speaker said Anang like that based on Anang and Ashanty's performance at GBK which from the point of view of football supporters, GBK stadium is not a place to sing for your own pleasure like when singing at karaoke places. So this speaker assumed that Anang and Ashanty seemed to come uninvited and sang for their own pleasure when in fact they were invited directly by the organizers of the match to perform their song.

3. Negative Impoliteness

Speaker statements are known as Negative Impoliteness strategies if the speaker aims to frighten or threaten the recipient to do or not do something. In other words, it is like controlling the recipient or the person concerned (Culpeper, 1996).

- a. *den**yha*ya**ya*08: Aws ganggu timnas lagi (Watch out for disturbing the national team again).*
The statement from the speaker who commented on one of Anang's account posts is known as Negative Impoliteness because this statement aims to threaten or to control Anang not to appear again at the Indonesian national team match. As is well known,

football supporters who watched the Indonesian match did not like the appearance of Anang and Ashanty at that time.

- b. all*h**afi: Besok2 jangan di ulangin ya, ga usah sok asik kalo timnas lagi tanding (Don't do that again in the future, no need to be funky if the national team is competing).

The speaker's statement commenting on the national team.official account is clearly Negative Impoliteness. The speaker wants the receiver not to do something and tries to block the relationship. The speaker wants Anang not to repeat or perform again when the national team is competing because the supporters do not like the appearance of Anang and Ashanty who are felt to interfere with the sacred moments of football supporters.

4. **Sarcasm and Mock**

In this strategy, the speaker expresses the statement opposite to what the speaker actually wants to express to the addressee (Culpeper, 1996). In other words, the expression used by the speaker intends to hurt the receiver's face but with language that looks polite.

suk*mi**u*i**u: Rindu rindu rinduuu (miss, miss, misssss)

The statement of the speaker who commented on Anang's account post is known as Sarcasm. The speaker attacks subtly without any disrespectful words but the expression that the speaker wants to convey is the opposite, namely to mock Anang. During Anang and Ashanty's performance at GBK, they performed one of their hits called "Rindu". It was also used by this speaker to mock Anang to remind what was considered embarrassing when performing at GBK, namely they had to walk out when the supporters cheered them.

5. **Withhold Impoliteness**

Culpeper (1996) exemplifies it as someone who is not grateful for the help of others. Therefore, it can be described that Withhold Impoliteness is a type of strategy in the form of politeness that is not in accordance with expectations. Based on the comments column on Anang and the national team.official Instagram account posts, Anang himself and the Admin of the national team.official did not react to the comments of netizens so that Withhold Impoliteness was not discovered.

Conclusion

The results of the analysis show that there was a significant level of unfriendliness in netizens' comments towards Anang Ashanty during the match. Most of the comments tend to be harsh criticism and lack respect. Netizens often use harsh and hurtful language, either directly or implicitly, to express their dissatisfaction with Anang Ashanty's appearance. This reflects a pattern of behavior that shows low tolerance for differences of opinion or the appearance of public figures. Anang Ashanty's identity as a public figure appears to play an important role in how netizens respond to her. These criticisms are often related to netizens' perceptions of social norms that they think public figures or celebrities must adhere to. The unfriendliness shown in these comments not only impacts Anang Ashanty personally, but can also have wider social impacts, such as worsening the public image or affecting an individual's self-confidence.

This study underscores the importance of more empathetic and understanding language behavior on social media. Education about the importance of communication that respects others and builds constructive dialogue may need to be increased to reduce this kind of unfriendliness on platforms like Instagram. This analysis confirms that netizens' unfriendly attitude towards Anang Ashanty on Instagram during the Indonesia vs. The Philippines reflects the complex dynamics of social and linguistic interactions in today's digital era.

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