Forms of Verbal Violence in Student Conversations on WhatsApp Groups: Pragmatic Study

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Abstract

Verbal communication is communication that involves words, both spoken and written. Social media can be stated to play a complete function in human existence every day in the current era like now. Social media is the most popular and widely used communication medium by various segments of society in the current period. Thru social media, users can express themselves. Within the WhatsApp group, numerous pupils were found to have communication involving kinds of aggression in different ways of speaking. Usually, people are free to express themselves trough words. This study analyzes kinds of violence in the chats of students in the WhatsApp group of Program Studi Pendidikan Bahasa dan Sastra Indonesia, Class of 2020. This is classified as qualitative descriptive research. The research to be conducted is qualitative research because the data collected is not numbers but words, phrases, sentences, and. The data source in this study is students from the Program Studi Pendidikan Bahasa dan Sastra Indonesia in a WhatsApp group called (PBSI Class of 2020).

Keywords: *Communication; Social Media; Verbal Violence*

INTRODUCTION

Social media can be stated to play a complete function in human existence every day in the current era like now. Social media is the most popular and widely used communication medium by various segments of society in the current period. Thru social media, people can express themselves by sharing images, videos, or whatever they wish to publish and share with others. As for social media, it comprises of various examples that are always utilized by smartphone users, including Facebook, Twitter, WhatsApp, Instagram, and others. All of these social media platforms are often utilized by users to communicate and find whatever information they desire (Trisnani, 2017). Fundamentally, WhatsApp is a social networking application commonly utilized for socializing with others. WhatsApp is used to convey messages to specific persons or groups who are the goal of communication efforts. At first look, WhatsApp is comparable to SMS (brief Message Service), where it may be used to send brief messages to others.

The presence of the social media platform WhatsApp among students has a substantial impact on the thinking of its student users. One significant example of this phenomena is the use of language on social media, which has modified language patterns, resulting to low use of good, proper, and polite Indonesian. The presence of WhatsApp, which gives many conveniences and advantages to the public as users. Especially the simplicity of communicating with many people in a WhatsApp group. Not only does it have great effects, but there are also negative repercussions that absolutely need to be watched out for. Thru WhatsApp groups, someone can readily engage in verbal abuse toward others, such as cursing, insulting, making nasty comments, and renaming people with animal names without having to meet face-to-face (Cahyo, Manullang, & Isnan, 2020).

According to Kusumawati (2016), verbal communication is communication that involves words, both spoken and written. WhatsApp Group for the Program Studi Pendidikan Bahasa dan Sastra Indonesia (PBSI), Class of 2020, with 76 students. In communication, the language employed still goes toward a sort of violence without the speaker understanding it, as it is considered a joke or jest. Verbal abuse can be perpetrated by anyone and affect anyone, regardless of gender. This is due to a person's emotional state shifting constantly dependent on their experiences.

In the research undertaken, the researcher will personally analyze the Indonesian Language and Literature Education WhatsApp group for the 2020 cohort. This research investigates the forms of verbal aggression in student chats within the WhatsApp group for the Program Studi PBSI, 2020 cohort. The researcher chose the title "Forms of Verbal Violence in Student Conversations within the Program Studi PBSI WhatsApp Group, 2020 Cohort (Pragmatic Study)" because many students in the WhatsApp group were found to have communication containing forms of verbal violence in different utterances. Researchers also characterized the pragmatic intention or meaning of each student's interaction in the WhatsApp group of the Program Studi PBSI, Class of 2020. There are two languages utilized in talks in the WhatsApp group, namely Ambon Malay and Indonesian. As per the research title, the researcher intends to identify the forms of verbal aggression that occur during interactions within the WhatsApp group of the Program Studi PBSI, Class of 2020.

The researchers acquired initial data on August 6, 2023. There are six sorts of verbal abuse: 1) swearing, 2) euphemism, 3) dysphemism, 4) stigmatization, 5) hyperbole, and 6) association with animals. The six categories of verbal violence comprise three types of verbal violence received as original data: swearing in data 1 and euphemism verbal violence in data 2.

Data 1
Context of the Utterance: A argument between two students regarding the deadline for delivering the work given by the instructor.
AGP : "IY *barang se talalu batanya"* (IY because you ask too many questions.)
IY: *"**Puki muluee** beta tanya kan pak bilang kumpul tugas besok, kalau kumpul tugas tanggal 22 nilai dipotong. Jadi beta tanya kumpul tugas kapan."* (Puki was just asking, sir, you said the assignment is due tomorrow. If the assignment is submitted on the 22nd, the grade will be deducted. So, I asked when the assignment is due.)
AGP : "*Se tahu maki beta lai, seng aturan*" (You already know how to curse at me, you have no manners.)

The utterance is spoken by two students, speaker IY and interlocutor AGP, with the topic of

conversation being the deadline for submitting homework. The statement occurred in the WhatsApp group for the Indonesian Language and Literature Education Study Program Class of 2020. At that time, IY requested in the WhatsApp group about the deadline for submitting the specified assignment. As for the manner of speech containing the curse "Puki muluee beta tanya kan pak bilang kumpul tugas besok, kalau kumpul tugas tanggal 22 nilai dipotong," which was spoken by IY, I asked him, "He said to collect the assignment tomorrow, but if we collect it on the 22nd, our grade will be deducted." So I asked when the assignment is due. The statement implies that IY was upset and emotional over what AGP had earlier said to him. AGP stated IY, you ask too many questions (IY, because you ask too many questions). Next, AGP remarked, "You curse me again, it's not right." This utterance suggests that AGP felt astonished and refused to accept being cursed at by IY. AGP viewed IY to be someone who lacked rules or was never taught etiquette.

Based on the aforesaid comment, verbal abuse in the form of swearing happened. This brutality is clear in the remark, "I asked the teacher, he said to submit the assignment tomorrow, and if we submit it on the 22nd, our grades will be docked. So I asked when the homework is due." This statement is a kind of verbal abuse because the phrase "puki muluee" (puki mulut ee) is an extremely nasty curse and is plainly a form of verbal violence. This sentence is degrading and disrespectful, and is entirely improper to say in any situation. Next, in the line "I asked, you told to submit the work tomorrow, but if we submit it on the 22nd, our grade would be deducted. So I asked when the homework is due." This part of the statement is actually a reasonable inquiry regarding gathering assignments. However, because it began with a filthy slur, the entire speech became inappropriate and is characterized as verbal abuse with swearing.

Data 2
Context of the Utterance: Debate about the assignment collected on the 22nd.
AGP: *"Batas tanggal 22, jadi se mo kumpul malam ini jua se pung urusan. Kebanyakan cari muka."* (The deadline is the 22nd, so if you want to collect it tonight too, that's your business. Seeking too much attention)
IY: *"Talalu banyak drama"* (Too much drama)
AGP: *"Banyak drama seng apa-apa, karena orang maeng drama dapat bayar. La kalao secari muka? Muka spek Agnes Monica boleh."* (A lot of drama is fine, since people get paid to play drama. Then, what about you, who's wanting attention? A face like Agnes Monica's is okay.)
IY: *"Perkara tanya pak, bilang cari muka. Heran deng se eee."* (Just because I asked the teacher, I was informed I was seeking attention. I'm amazed by you.)
AGP: *"Orang jua banyak su tahu se tu suka cari muka, cuma dong seng berani bilang."* (People already know you want to seek attention, they simply don't dare to say it.)

The utterance is a sort of sarcastic verbal aggression uttered by AGP, "Most people are just trying to curry favor," which indicates someone who strives too hard to get attention, recognition, or admiration from others. The statement was targeted to IY's conversation partner, who usually seeks to get attention, recognition, or praise from others. Then, IY's response to AGP was, "Too much drama," a term typically used to characterize someone who behaves dramatically and excessively in their reactions. This suggests AGP is too dramatic or overreacts when doing something. Next, the statement "La, are you trying to curry favor?" "You need a face like Agnes Monica's." The meaning of this phrase is that if you want to obtain attention, recognition, or affection from people, you need to have a face or look that is at least as beautiful or attractive as that of Agnes Monica, a famous Indonesian singer and personality.

Based on the foregoing comment, the sort of euphemism verbal assault that occurred was humiliating. The aggression is clear in the phrases "brown-nosing" and "a lot of drama." It sounds more subtle and doesn't aggressively assault, yet it still has a negative and hurtful aim. Then it incorporates a type of euphemistic violence in the sentence "Agnes Monica's face is okay." The aforementioned phrase is a sort of euphemistic verbal violence since it compares someone's face to a beauty standard that is widely considered high, particularly Agnes Monica. The word "spek" in this case has a condescending tone, meaning that the person's face is "similar" to Agnes Monica, but with a negative or disproportionate sense. The term "boleh" is used

as a sardonic and bitter closing. The suggestion is that your face is not similar to Agnes Monica's, therefore don't try to style yourself like her.

Based on this background, the research problem is: What are the forms of verbal violence in the conversations of students in the WhatsApp group of the Program Studi PBSI, Class of 2020? The benefits of this research can increase the knowledge and comprehension of researchers and readers regarding the analysis of verbal violence in speech acts as part of the development of linguistic theory, particularly in the field of pragmatics.

Pragmatics is essentially the study of how language is utilized for communication. Pragmatics varies from linguistics since pragmatics does not internally analyze the structure of language, but rather explores the exterior meanings of linguistic units (Widiatmoko & Waslam, 2017). Pragmatics doesn't merely research language structure, but also aims to explore the relationship between language and the activities performed by its speakers (Nuramila, 2020). Pragmatics is the study of language that focuses on investigating the relationship between language forms and how they are utilized in real-life settings. In line with the ideas of Rahardi, Setyaningsih, and Dewi (2022), "Pragmatics is the science of language about the language that humans often use, in line with their goals and intentions in life, with all their efforts, will, and limitations." Pragmatics is typically related with other studies that share commonalities in studying the meaning of sentences within a speech. The study is like semantics. However, in practice, semiotics and pragmatics still have considerable discrepancies. Based on the definition above, it can be argued that pragmatics is the study of language concerning utterances used by someone based on the scenario or circumstances, even within a certain context. Pragmatics also covers language concerning deixis, presuppositions, speech acts, and conversational implicatures.

The context of a narrative is the background or circumstance in which communication takes place. In this review, the context and scope employed in group communication are in the form of a WhatsApp group. According to Rustono (1999), context is something that acts as a means of defining a goal. These means comprise two types: the first is an expressive portion that can promote the clarity of the aim, and the second is a situation associated to an occurrence. The context that is an expressive aspect that can help the clarity of the intention is called co-text. Meanwhile, the context, which is a situation associated to an event, is frequently referred to simply as context. Dell Hymes argued that a speech event must meet eight components, known as SPEAKING (Chaer, 1995).

METHODS

The research to be undertaken is qualitative research because the data collected is not numbers but words, phrases, clauses, and sentences found in WhatsApp group conversations by the research subjects, namely students from the 2020 cohort (Moleong, 2013). The research data comprises of verbal data in the form of words, phrases, clauses, and sentences including verbal aggression in talks among students in the Program Studi PBSI on the WhatsApp group for the 2020 cohort. The data was taken from August to October 2024. The data source for this research is students in the WhatsApp group of the Program Studi PBSI, Class of 2020. Data collection is an important step in the research process, as the main goal of research is to collect data. Techniques used for data collection include: observation techniques, listening techniques, and documentation techniques.

Researchers utilized a listening technique, which entailed listening to chats between students in the 2020 batch WhatsApp group. As the discussion process proceeds, the speaker must listen or pay attention to the words, phrases, clauses, and sentences containing verbal violence present in the discourse. This listening activity coincides with Sudaryanto's (2015) idea that listening techniques are approaches used to understand and analyze information offered by the speaker. In the context of communication, listening well is incredibly crucial. The data analysis procedure utilized by the researcher consists of 4 stages: identification, categorization, interpretation, and reporting. (1) Identifying utterances according to the categories of verbal violence, including swearing, euphemisms, dysphemisms, stigmatization, hyperbole, and animal connotations. (2) Classification: Here, the researcher categories the obtained utterances according to the types of verbal aggression and coding. (3) Interpretation. (4) Drawing conclusions.

RESULTS AND DISCUSSION

The forms of verbal violence that occurred in the WhatsApp group of the Indonesian Language and Literature Education Study Program Class of 2020 will be discussed sequentially to identify the forms of verbal violence, including swearing, euphemisms, dysphemisms, hyperbole, stigmatization, and animal associations.

Forms of Verbal Abuse: Cursing. Verbal abuse, such as swearing, entails using foul language toward someone. Cursing denotes angry remarks that offend, belittle, and disparage individuals. The results of the analysis of verbal violence in the form of swearing can be seen in the following description.

Data (KVM.01.01)
Context of the Utterance: One of the pupils sent an idol brochure on the WhatsApp group and urged her classmates to enroll.
CS   : *Ikut guysss* (Follow, guys.)
PR   : *"RJU, iko Idol sudah, cocok".* (RJU, you've already been on Idol, it suits you.)
WDR : *"Dia, muka tar cocok muka Biadap itu".* (His face doesn't fit, that savage face.)
PR   : *" Hahaaa bilang lai, Ujang"*

Data (KVM.01.01) This exchange took place when (CS) sent an idol brochure and urged their friends to follow the idol. (CS) also employs a broad smile emoji, which provides an impression of being active, eager, and joyous. The invitation was accepted by (PR). He offered (RJU) to audition for Indonesian Idol since, according to him, (RJU) was a suitable fit. The statement was answered to by (WDR) with, "He doesn't have a suitable face, that savage face" (He's not suitable since his face is unpleasant). According to the Great Indonesian Dictionary (KBBI), the phrase refers to an expression used to describe the incompatibility or inappropriateness between a person's face and certain circumstances or situations, while the utterance "Muka biadab tu (that savage face)" means a face that shows a rude or impolite attitude. This term is used to describe someone based on behavior considered uncivilized or deficient in decorum.

The remark made (WDR) that RJU's face is not fit and that his face is nasty. Facial expressions are not adequate because RJU's face is not handsome enough, not fair enough, to compete in Indonesia Idol. Furthermore, the phrase "biadap" (savage) describes to someone's behavior that is considered unpleasant or disrespectful and aggressive, making them ineligible for Indonesia Idol. Based on the words made, WDR's statements fit within the category of verbal abuse, specifically swearing. Cursing can be expressed owing to anger at the comments arising from being treated poorly. The utterance above is a form of verbal abuse, specifically swearing, because it insults or disparages others, in this case (RJU). Although not physical, these statements can harm someone's feelings and diminish the dignity of the target.

Forms of Verbal Violence: Euphemism. Replacing a harsh type of communication with a refined one can be perceived as euphemism. Thus, euphemism is the use of elegant language to ridicule or criticize with a tone that seems derogatory.

Data (KVE.01.01)
Context of the Utterance: The utterance occurred when (WDR) answered to (DANM)'s chat in a WhatsApp group, but (DANM) viewed (WDR)'s reply as impolite.
WDR   : *" We maksudnya se sante sa"*. (We means you just relax.)
DANM : "Maksudnya WDR. Bahasa ini kaya maknanya kasar. Se kanapa?". (Meaning WDR. This language seems harsh. What's wrong with you?)
WDR   : *"Bagian mana yang kasar?Jang talalu alay ".* (Which part is rough? Don't be too excessive.)
DANM : *"Kalau dari beta, kesannya kaya se tar sanang ka".* (From my perspective, it seems like you're not happy.)
WDR : *"bikin diri sama orang pintar".* (Feeling like a smart person.)

Data (KVE.01.01). Initially, (DANM) chatted in the WhatsApp group, which was then answered to by (WDR) with "We maksudnya se sante sa" (we means you simply relax), suggesting you should be casual or calm, and not get emotional when responding to the discussion. Then (DANM) replied to the response, "What do you mean, WDR? This language is rich in meaning and harsh. So what?" In this statement, (DANM) assumed that the reply from (WDR) had a harsh meaning. (DANM) asked, "So what?" Inquiring about (WDR)'s situation, whether they felt insulted by their talk. (WDR) also questioned (DANM) which part of their talk was harsh, as according to (WDR), it was usual.

(WDR) told (DANM) that "jang talalu alay" is a phrase used to describe someone who should not be excessive, especially in terms of appearance, speech, or deeds. The word "alay" itself refers to behavior or style considered excessive. Then (DANM) added, "From my perspective, it feels like you're not happy with me chatting in the group." The statement was answered to by (WDR) with "making oneself equal to smart people 1," referring to someone who strives to appear knowledgeable or overly tries to equate themselves with smart people, even if they don't actually have the same level of knowledge or aptitude. Based on the foregoing statements, verbal euphemism occurs. Euphemism is evident in the line "Make yourself equal to smart people 1" and also in the sentence "Don't be too over-the-top." The above statements are a sort of verbal euphemism since they comprise polite words used to mock and criticize with a tone that seems condescending. It can be noted that the phrase "Jang talalu alay" sounds more mild compared to harsh terms. It can nevertheless be condescending toward the intended person, as it leads to an unfavorable evaluation of someone's taste or way of life.

Forms of Verbal Violence: Dysphemism. Dysphemism is a word having a harsh connotation used to degrade, insult, and hurt people's sentiments.

Data (KVD.01.01)
Context of the Utterance: This utterance occurred when (AP) told (RJU) to be diligent in attending campus to stay informed.
AP : "*Makanya* rajin-rajin *pi* kampus supaya tau informasi". (That's why you should go to campus regularly to get information.)
RJU : "*Se jang batambah. Se* baru rajin *ka* kampus saja *su* mulai *maniso par iko* campur". (You shouldn't get involved. You've only just started going to campus regularly and you're already being sweet to interfere.)
AP : "*Nau-nau*" (Stupid)
RJU : "*Se pung* bodoh *tu*" (You're too stupid.)

Data (KVD.01.01). (AP) made a critical remark to (RJU) who didn't realize that his friend (CI) was taking their thesis exam today. (AP) remarked sarcastically, "That's why you should go to campus regularly so you'll know the information." It may be clear that this statement was meant at (RJU) who never went to campus and as a result, didn't know that his friend was taking their thesis exam. Then (RJU) reacted to the jab, "It's getting worse. You've only just started being diligent about going to campus and you're already starting to boss others around," accompanied by an emoji showing physical or emotional stress. The statement was reacted to by (AP) with the statement "Nau-nau," a word used to refer to someone regarded dumb or to indicate that someone is overly quick in their activities. (RJU) answered to the following comment with "I'm stupid." Based on this statement, the sort of verbal abuse that happened was dysphemism, found in the comments "I'm stupid" and "Nau-nau." The above statements are a sort of verbal violence dysphemism since they comprise terms or words used to directly insult someone.

Forms of Verbal Violence: Stigmatization. Stigmatization is the act of giving a "mark" or stigma to an individual or group of individuals. A stigma is a negative belief linked to a specific individual or group owing to qualities that divide them from others. Here is one example of stigmatizing verbal violence data.

Data (KVS.01.01)
Context of the Utterance: In his utterance, WDR does not accept being branded stupid by FR. This speech was instantly reacted to by DANM.

DANM : *"Orang ada serius, se Kanapa, FR? Kaya orang bodoh- bodoh".* (People are being serious, what's wrong with you, FR? Like a fool.)

WDR: *"Bilang orang bodoh kira bagus".* (Calling someone stupid is considered good.)

DANM: *"La memang, katong ada bahas barang penting, dia masuk deng katawa-katawa. Beta bilang FR, bukang se. Se merasa bodoh kaya FR ka bagimana WDR!"* (Indeed, we were discussing something important, and he just joined in with laughter. I said FR, not you. Do you feel as stupid as FR or how WDR!)

Data (KVS.01.01) (WDR) stated, "Stupid people think they're good." This statement was made when (WDR) didn't tolerate (DANM) labeling (FR) foolish, because (FR) wasn't taking the discussion with (DANM) seriously. (DANM) answered with the statement, "Well, we were discussing essential stuff. He came in chuckling. I said to FR, it's not you. Do you feel dumb like FR or what, WDR?" This means, FR was certainly replying with laughing, and (DANM) also questioned if (WDR) felt dumb like (FR). Based on the previous remark, there is a sort of verbal violence that is stigmatization. Stigmatization is reflected in the phrase, "Well, we were discussing something significant. He came in chuckling. I said, 'FR, not you.' He felt foolish like FR or something, WDR!"

The utterance above is a sort of stigmatizing verbal violence because it demeans or stigmatizes someone by assigning them a bad label based on their actions or attitudes that are judged unsuitable or disturbing. The line "Lah memang katong ada bahas barang penting. Dia masuk deng katawa-katawa" (We were discussing something essential. He came in laughing) denotes that the person entered a serious discourse with what is regarded unacceptable behavior (e.g., laughing or not being serious). This action could be considered a type of neglect toward a critical circumstance, which could reduce others' view of that person's intelligence. In the sentence "I said (FR), not 'se'." The word (FR) might refer to someone who is believed not to be adding to the conversation. Labeling someone (FR) is a sort of stigmatization, where the person is adversely labeled purely based on their behavior or attitude.

Next, in the statement "I feel rich and stupid (FR), how about you (WDR)!" This remark directly belittles the person by comparing them to (FR) someone considered silly or unimportant. This is verbal stigmatization, where people are given derogatory labels or identities that make them considered lesser or inconsequential.

CONCLUSION

Based on the study of talks in the WhatsApp group for the Program Studi PBSI Class of 2020, it can be inferred that the students in the WhatsApp group have a poor awareness of acceptable and polite language usage. Without them being aware, the language they use can lead to verbal aggression. The kinds of verbal aggression observed are the use of harsh and improper language. Students sometimes use angry phrases, which contain kinds of verbal violence: 1) Verbal violence includes swearing, 2) Euphemisms, 3) Dysphemisms, 4) Stigmatization, 5) Hyperbole, and 6) Animal connections. Factors impacting the occurrence of verbal harassment in the WhatsApp group of university students include: 1) lack of knowledge as a student. They are less mindful that words can hurt or demean others. 2) Uncontrolled emotions. Heated disputes or disagreements can produce unpleasant feelings that finally lead to verbal violence. Additionally, the results of this study can be used as a basis for comparison with research related to forms of verbal violence and as a reference for future studies.

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