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Forms and Functions of Dysphemism in the Comment Section of the Instagram Account @timnasindonesia: A Sociolinguistic Study

Tirza Luturkey¹, Carolina Sasabone^{1*}, Petrus Jacob Pattiasina¹

¹Pendidikan Bahasa dan Sastra Indonesia, Universitas Pattimura, Ambon, Indonesia

*sasabonecarolina@gmail.com

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Abstract

This study aims to describe the forms and functions of dysphemism found in the comment section of the Instagram account @timnasindonesia. The research employed a descriptive qualitative method, with the data consisting of netizens' comments collected through screenshots. Data analysis followed the Miles, Huberman, and Saldaña model, which comprises data condensation, data display, and conclusion drawing and verification. The findings revealed eight categories of dysphemistic expressions: taboo terms, obscene swear words, comparisons of humans to animals, terms referring to tabooed body parts, physical epithets, epithets referring to a person's mental abnormality, dysphemistic insults, and insults directed at individuals. In terms of function, the dysphemistic expressions found in the comment section served to demean or insult, express dislike, intensify insults, provide negative portrayals, express anger, and swear or assert power. The findings indicate that dysphemism is used not only as an outlet for emotional expression but also as a means of social criticism and as a way of asserting attitudes toward situations and events.

Keywords: *Dysphemism; Instagram; Comment Section; Sociolinguistics*



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INTRODUCTION

Language plays an important role as the primary means of communication in human interaction. It serves as a fundamental bridge in both individual and group life for conveying thoughts, ideas, and feelings. Language also functions as an identity attached to particular individuals or social groups. Language is an arbitrary system of sound symbols used by members of a community to cooperate, interact, and construct their identities (Lisnawati, 2025). When communicating, individuals have different purposes and use various ways to convey messages to others (Glück, 2016). As the primary means of communication, language can be used directly or indirectly, particularly in written form. Along with the development of communication technology, human interaction is no longer conducted solely face-to-face but also through the use of available technology, particularly online media and social media.

Social media has become an important part of modern society. Individuals can interact, share information, and express their opinions on ongoing issues. This intensive interaction encourages the emergence of various forms of language expression that reflect the attitudes, values, and emotions of social media users (Kusuma et al. 2017). In this regard, the Indonesian language continues to develop various forms of language variation, including differences in affective meaning that may range from harsh to polite, depending on the context and background of their use (Natanael, 2020). The linguistic phenomena developing on social media can be examined through a sociolinguistic approach. Sociolinguistics is an interdisciplinary field closely related to sociology, focusing on the relationship between language and social factors within a speech community. In the digital space, social interaction reflects not only lexical choices but also dynamics of power, identity, and emotions among users. Therefore, sociolinguistics is relevant to this study for examining the use of dysphemism on social media (Ramadhani et al. 2021). This approach helps explain the relationship between language use and the social realities of its users.

In this context, the terms *euphemism* and *dysphemism* are relevant. Dysphemism can be understood as the use of harsher or more offensive expressions in speech or communication (Ayu et al. 2021). Conversely, expressions that soften or mitigate potentially offensive meanings are referred to as euphemisms. Euphemism and dysphemism are two cognitive processes that draw upon the same linguistic resources to achieve opposite purposes (Gómez, 2012). While dysphemism intensifies or sharpens taboo realities, euphemism softens them or makes them more polite (Handayani, 2020). Both demonstrate how people communicate about issues considered sensitive or inappropriate to discuss directly (Satria, 2019).

Dysphemism refers to expressions with negative connotations that tend to offend the speaker, listener, or both and may otherwise be replaced by neutral expressions or euphemisms (Sania, 2026). Dysphemism is used to express displeasure, rejection, or contempt toward a person or event. Nurmawanti (2025) states that dysphemism can be used to talk about opponents, express disagreement, discuss matters regarded as inferior or degrading, and insult others. The use of dysphemism often occurs spontaneously. Although it may reinforce a speaker's viewpoint, dysphemism has the potential to offend and may be considered inappropriate in various social contexts because of its harsh nature. Instagram is one of the most widely used social media platforms (Putra, 2023). It serves not only as a means of sharing photos and videos but also as a space for social interaction in which users can communicate, express opinions, and participate in various discussions. Instagram thus provides a platform for people to express themselves. Comments posted in social media comment sections can be understood as a form of register, namely a language variety adapted to its context of use. On social media, utterances tend to be freer, more expressive, and less constrained by politeness norms. Register enables social media users to express their emotions spontaneously, including through the use of dysphemistic expressions.

One event that triggered dysphemistic expressions on social media was the termination of the contract of Shin Tae-yong, the head coach of the Indonesian national football team, in early 2025. The news triggered public anger, particularly among Indonesian football supporters. The data for this study were collected from netizens' comments on six posts published on the Instagram account @timnasindonesia between January 5 and 12, 2025. This period was selected because numerous comments responding to the decision to terminate Shin Tae-yong's contract emerged during this time, generating a wave of emotionally charged and dysphemistic comments. Based on the background described above, this study focuses on the forms and functions of dysphemism found in the comment section of the official Instagram account @timnasindonesia. The title was selected based on the observation that dysphemistic expressions are more frequently used in certain utterances than euphemistic expressions. The topic is also of particular interest because it concerns the use of expressive language in the digital environment.

The research gap in this study lies in the fact that previous studies have generally examined dysphemism on Instagram accounts belonging to public figures, news media outlets, or celebrities, such as @detikcom, @puanmaharani, and other public-figure accounts, whereas studies of dysphemism on the official national football account @timnasindonesia remain limited. The novelty of this study lies in its

specific examination of the forms and functions of dysphemism in netizens' comments on @timnasindonesia from a sociolinguistic perspective. This approach is expected to reveal not only the use of harsh or derogatory language but also its social functions within the context of interactions and netizens' responses to the Indonesian national football team.

METHODS

This study employed a descriptive qualitative research method (Sasabone et al. 2021). This method was chosen because the study aimed to describe in depth the forms and functions of dysphemism found in netizens' comments on the official Instagram account @timnasindonesia. Qualitative research was used to understand linguistic phenomena naturally based on data found in their actual context of use, while the descriptive approach was employed to systematically describe and interpret the characteristics identified in the data. The primary focus of this study was the use of dysphemism in digital interactions among social media users. The data source for this study was netizens' comments posted on the official Instagram account of the Indonesian National Football Team, @timnasindonesia. The research data consisted of linguistic units containing dysphemistic expressions, including words, phrases, and clauses. The data were obtained from netizens' comments on six posts published on the @timnasindonesia account between January 5 and 12, 2025. This period was selected because of the intense public response to the decision to terminate Shin Tae-yong as the head coach of the Indonesian National Football Team. This situation generated various comments containing emotional expressions, criticism, insults, and other forms of dysphemistic language. The object of the study was the forms and functions of dysphemism used by netizens in the comment section of the @timnasindonesia Instagram account. Comments were selected as the object of analysis because Instagram comment sections constitute digital communication spaces that allow users to express their opinions spontaneously and expressively. Within this context, the use of dysphemism may represent users' attitudes, emotions, rejection, criticism, and particular forms of social relations that develop among social media users.

Data were collected through several techniques, namely observation, reading, note-taking, and documentation (Waridah, 2015). The observation technique involved examining the posts and comments on the @timnasindonesia Instagram account within the predetermined period. The researcher then carefully read each comment to identify utterances containing dysphemistic elements. Relevant data were subsequently recorded and classified according to their forms and functions. The documentation technique was conducted by taking screenshots of the comments selected as research data. These screenshots served as documentation to preserve the integrity of the data, including the context in which each comment appeared, and to facilitate verification during the analysis process.

The data were analyzed systematically through the stages of data condensation, data display, and conclusion drawing and verification, as proposed by Miles, Huberman, and Saldaña (Mardiana et al. 2021). At the data condensation stage, the researcher selected, focused, simplified, and categorized comments containing dysphemistic expressions according to their relevance to the research focus. The data were then presented in descriptive and tabular forms to facilitate the identification of the forms and functions of dysphemism. The final stage involved drawing and verifying conclusions by interpreting patterns of dysphemistic usage and reexamining the consistency of the interpretations with the research data. In identifying the forms of dysphemism, the data were classified according to the types of expressions found in netizens' comments. Meanwhile, the analysis of the functions of dysphemism focused on the social purposes or intentions conveyed through the use of such expressions, including demeaning or insulting others, expressing dislike, intensifying insults, providing negative portrayals, expressing anger, and asserting attitudes or power. The analysis considered the context of each utterance so that dysphemistic meaning was not determined solely on the basis of its linguistic form but also according to its use within the digital communication context. To ensure data validity, the researcher reexamined the data sources and the results of the data classification. Each piece of data identified as dysphemistic was cross-checked against the context of the comment and the post in which it appeared. This procedure was conducted to ensure that the selected data genuinely contained dysphemistic elements and that the interpretation of their forms and functions was consistent with the context of use. Accordingly, the findings are expected to provide an objective and systematic description of dysphemistic usage in netizens' comments on the @timnasindonesia Instagram account.

RESULT AND DISCUSSION

Based on the results of the research conducted on the use of dysphemism in the comment section of the Instagram account @timnasindonesia from January 5 to 12, 2025, the study identified various forms

and functions of dysphemism. The forms and functions of dysphemism used by netizens on the @timnasindonesia Instagram account are presented below.

Forms of Dysphemism

The dysphemistic expressions found in the comment section of the @timnasindonesia Instagram account consisted of seven forms of dysphemism, namely: (1) obscene swear words; (2) comparisons of humans to animals; (3) terms referring to tabooed body parts; (4) epithets related to human physical characteristics; (5) epithets referring to a person's mental abnormalities; (6) *Ist* dysphemism (racist expressions) and other related forms; and (7) insulting terms directed at individuals. These forms are described as follows.

Obscene Swear Words

Obscene swear words are harsh expressions containing elements of insult, indecency, and vulgarity. The following are examples of dysphemistic comments in the form of obscene swear words found in the comment section of the @timnasindonesia Instagram account.

Data 01

Post: First post, dated January 5, 2025, containing information about the training camp for the 2025 AFC U-17 Asian Cup Saudi Arabia (scheduled for January 7, 2025).

@sobrikatra: PSSI KONTOL KABEH (PSSI is fucking worthless)

@bungapopi00: gue lebih setuju klo #pssiout (I agree more with #pssiout)

@pujo.6: PSSI gak bisa dipegang omongannya (PSSI cannot be trusted to keep its word)

Context: The first comment was posted by @sobrikatra and contained an insult directed at PSSI. The comment was followed by a response from @bungapopi00, who expressed support for the #pssiout movement. Subsequently, @pujo.6 responded by criticizing PSSI for being considered untrustworthy (BDSSC.01).

The dysphemistic form of obscene swear words was found in the comment posted by @sobrikatra, specifically the word *kontol* in the sentence "*pssi kontol kabeh*." The word *kontol* refers to the male genitals or penis. In the context of language use in Indonesian society, the word is considered taboo vocabulary that is vulgar and is often used as a form of swearing or insult. Therefore, *kontol* constitutes a form of obscene swearing because it is used as a vulgar insult related to a sexual organ. Its use indicates obscene swearing employed to express anger and contempt toward PSSI. Meanwhile, the word "*kabeh*," which is derived from Javanese, means *all*, emphasizing that the insult was directed at all members of PSSI's management rather than at a particular individual. The comment also elicited responses from other users who expressed their views about PSSI. This can be seen in the comment posted by @bungapopi00, "*gue lebih setuju klo #pssiout*," which indicates support for the movement calling for change or the resignation of PSSI officials. Meanwhile, the comment posted by @pujo.6, "*pssi gak bisa dipegang omongannya*," expresses criticism of the credibility of the federation. The use of dysphemism in Data 01 was influenced by the prevailing social situation, namely netizens' disappointment with PSSI's decision.

Data 02

Post: First post, dated January 5, 2025, containing information about the training camp for the 2025 AFC U-17 Asian Cup Saudi Arabia (scheduled for January 7, 2025).

@lilikk_kulik: Exco pssi pecat bubarkn mafia pssi (Exco PSSI, dismiss them and dismantle the PSSI mafia)

@elangga_1933: #bubarkanexcopssi

@ikbal_baihaiki: EXCO JANCOK!! TOWEL JANCOK

Context: The first comment was posted by @lilikk_kulik, who called for the dismissal and dissolution of the PSSI Executive Committee (Exco). The comment was responded to by @elangga_1933 through the

hashtag #bubarkanexcopssi as an expression of support. Subsequently, @ikbal_baihaiki responded with swear words directed at the PSSI Exco and Towel (BDSSC.02).

In Data 02, there is an interaction among netizens in responding to the issue surrounding PSSI's decision. The comment posted by @lilikk_kulik, "*exco pssi pecat bubarkan mafia pssi*," expresses criticism directed at PSSI officials, particularly the Executive Committee (Exco). The comment contains the word *mafia*, which refers to a secret organization involved in criminal activities (KBBI Online, 2026). In this context, the word is used as a negative label for PSSI and reflects netizens' perception that certain interests may exist within the federation. The comment was responded to by @elangga_1933, who wrote "*#bubarkanexcopssi*." On social media, the use of hashtags (#) serves not only as a marker for topics or a means of grouping content but also as a way to voice opinions or express support for particular issues. In this case, @elangga_1933 explicitly expressed support for the call to dissolve the PSSI Executive Committee. The comment was further reinforced by @ikbal_baihaiki, who wrote, "*exco jancok!! Towel jancok*." The word *jancok* is a swear word originating from the East Javanese dialect and is commonly used to express meanings such as *damn*, *bastard*, or *jerk*. According to *Bausastra Jawa*, *jancok* is related to the word *ancuk*, which refers to sexual intercourse. The word *jancok* was used to express anger toward the PSSI Exco and Tomy Welly. Meanwhile, the use of capital letters and exclamation marks emphasizes the intensity of the commenter's emotions.

Data 03

Post: Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong's contract as head coach of the Indonesian National Football Team (January 8, 2025).

@njirlah_fak_kata_guete: *Cukimai*

@je.vr46: *Bilang makasih pun kayak ga niat dan ga di tag org nya, beda dgn patrik pake di tag* (Even saying thank you seems insincere, and they did not tag the person, unlike Patrick, whom they tagged)

Context: The first comment posted by @njirlah_fak_kata_guete contained an insult directed at PSSI. The comment was subsequently responded to by @je.vr46, who criticized the manner in which PSSI conveyed its farewell message to Shin Tae-yong, which was considered insincere (BDSSC.04).

The dysphemistic form of obscene swearing was found in the comment interaction in Data 03. The comment posted by @njirlah_fak_kata_guete, "*cukimai*," demonstrates the use of a vulgar swear word. The term *cukimai* is known as a swear word commonly used in certain informal contexts in Maluku. According to the Ambon Malay Dictionary, *cuki* is associated with sexual activity or sexual intercourse, while *mai* means mother or mom. The combination of these two words forms an insulting expression containing an offensive element and is considered vulgar in the community. In this comment, *cukimai* was used to express the writer's anger through an inappropriate and offensive swear word. The comment was subsequently responded to by @je.vr46, who wrote, "*bilang makasih pun kaya ga niat dan ga di tag org nya, beda dgn patrik pake di tag*." This comment criticized the way PSSI expressed its appreciation to Shin Tae-yong. The writer considered the expression of gratitude to be insincere because Shin Tae-yong's account was not directly tagged, unlike the treatment given to the new coach, Patrick Kluivert.

Data 04

Post: Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong's contract as head coach of the Indonesian National Football Team (January 8, 2025).

@papallepap: *Gak lolos pildun rombak sama PSSInya* (If we fail to qualify for the World Cup, PSSI should also be overhauled)

@dhiarafy: *FEDERASI PUQI*

Context: The first comment posted by @papallepap expressed criticism of PSSI's performance. The comment was subsequently responded to by @dhiarafy with an insulting expression directed at PSSI (BDSSC.05).

The form of dysphemism involving obscene swearing was found in the interaction among netizens in Data 04. The account @papallepap wrote, “*gak lolos pildun rombak sama PSSInya*,” expressing criticism of PSSI’s performance. In the comment, the writer stated that failure of the Indonesian National Football Team to qualify for the World Cup would have implications not only for the coach but also for PSSI as the federation governing Indonesian football. This comment reflects netizens’ dissatisfaction with PSSI’s performance and decisions. The comment was responded to by @dhiarafy, who wrote, “*federasi puki*.” The word *puki* means female genitalia and is commonly used as a vulgar swear word. In this context, the term functions as an insult directed at PSSI. The use of *puki* in the comment demonstrates the commenter’s anger. In the broader context, many netizens considered the termination of Shin Tae-yong’s contract to be an inappropriate decision. Consequently, a comment that could otherwise have been expressed neutrally was instead conveyed through harsh and vulgar language to express frustration and criticism.

Comparison of Humans to Animals

Dysphemism involving comparisons between humans and animals (Khoiriyah & Rahayu, 2023) is typically used to associate human behavior or physical characteristics with those of particular animals. The following are examples of dysphemistic comments involving comparisons between humans and animals found in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong’s contract as head coach of the Indonesian National Football Team (January 8, 2025).

@inii_ikaaann: *Towel semua harus tertuju ke towel, towel tuh asu* (Everything points to Towel; Towel is a dog)

@rezan.regi: *@bungtowel8 masih punya dendam pribadi ke STY* (Does Bung Towel still hold a personal grudge against STY?)

@rispanbagong: *Towel sukuran* (Towel must be pleased)

Context: The first comment posted by @inii_ikaaann contained an insult directed at Towel. The comment was subsequently responded to by @rezan.regi and @rispanbagong, who expressed speculation and sarcasm regarding Towel’s attitude toward STY (BDPMH.01).

The dysphemistic form involving a comparison between a human and an animal was found in the interaction among netizens in Data 01. The comment posted by @inii_ikaaann, “*Towel semua harus tertuju ke towel, towel tuh asu*,” contains the word *asu*. In Javanese, *asu* means *dog* (KBBI Online, 2026), while in the Alune language of Maluku, *asu* is also used to refer to a dog. In certain contexts, the term can function as a harsh insult. In this comment, *asu* was directed at Towel (Tomy Welly), with the commenter blaming Towel for the situation by comparing him to an animal. The comment was subsequently responded to by @rezan.regi, who wrote, “*@bungtowel8 masih punya dendam pribadi ke STY*.” This comment reflects netizens’ speculation that Bung Towel holds a personal grudge against Shin Tae-yong. The comment posted by @rispanbagong, “*towel sukuran*,” further reinforces this perception. The comment implies sarcasm, suggesting that Bung Towel was pleased with Shin Tae-yong’s dismissal. In this context, netizens’ disappointment was directed not only at PSSI but also at Bung Towel. Bung Towel himself is known as one of Shin Tae-yong’s active critics on social media and television programs.

Data 02

Post: Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong’s contract as head coach of the Indonesian National Football Team (January 8, 2025).

@zhiiuniorjunior: *Sudah layak di ganti, saat nya dia pulang kampung* (He deserves to be replaced; it is time for him to return to his home country.)

@lordno_: *FANS STY = HAMAAA* (STY fans = pests)

Context: The comment posted by @zhiijuniorjunior expressed an opinion regarding the replacement of STY. The comment was subsequently responded to by @lordno_, who referred to STY's supporters as *pests*.

The dysphemistic form involving a comparison between humans and animals was found in the interaction in Data 02. The first comment was posted by @zhiijuniorjunior, "*sudah layak diganti, saatnya dia pulang kampung*" (*he deserves to be replaced; it is time for him (STY) to return to his home country*). This comment reflects the writer's view that Shin Tae-yong's tenure as head coach should have come to an end and that he should therefore return to his home country. The comment demonstrates the differing opinions among netizens regarding the decision to terminate Shin Tae-yong's contract. The comment was subsequently responded to by @lordno_, who wrote, "*fans STY = hama*." The word *hama* means an animal or organism that damages plants and disrupts agricultural production (KBBI Online, 2026). In this context, *hama* does not refer to its literal meaning but is used to describe Shin Tae-yong's supporters as a group considered disruptive or detrimental. The use of *hama* in the comment constitutes a demeaning comparison between humans and animals. By equating Shin Tae-yong's supporters with pests, the commenter portrays the group as harmful and reinforces their position in a strongly negative manner.

Terms Referring to Tabooed Body Parts

Dysphemism involving terms for tabooed body parts consists of harsh words or expressions referring to particular parts of the body that are considered vulgar or inappropriate for open discussion. The following are examples of dysphemistic comments involving terms for tabooed body parts found in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: First post, dated January 5, 2025, containing information about the training camp for the 2025 AFC U-17 *Asian Cup Saudi Arabia* (scheduled for January 7, 2025).

@arraaff: *Negara lemah banyak gaya* (A weak country that tries to act tough)

@doniedone407: *Pssi kacungnya si towel dan si justin taik* (PSSI is Towel's and Justin's lackey, and they're shit)

@didenrider: *STY kena jebakan batman para sengkuni di piala AFF* (STY fell into a trap set by the Sengkuni figures in the AFF Cup)

Context: The comment posted by @arraaff contained criticism of the condition of Indonesian football. The comment was responded to by @doniedone407 with an insult directed at certain individuals and by @didenrider, who suggested that certain parties had set a trap for STY (BDBTT.01).

Data 01 contains a dysphemistic expression involving a term for a tabooed body part. The comment posted by @doniedone407, "*PSSI kacungnya si Towel dan si Justin taik*," contains the word *taik/tahi*. The term *taik/tahi* refers to digestive waste expelled from the body through the anus (KBBI Online, 2026). In this context, the comment was directed at Justinus Lhaksana with the intention of demeaning and insulting him. The term was used to portray the person as something bad, disgusting, and worthless.

The emergence of this comment was related to other comments in the same data set. The comment posted by @arraaff, "*negara lemah banyak gaya*," criticized Indonesia, particularly the condition of national football, which was perceived as weak but nevertheless continued to make decisions considered detrimental, such as the dismissal of Shin Tae-yong. In addition, @didenrider responded with the comment, "*STY kena jebakan batman para sengkuni di piala AFF*." The phrase *jebakan batman* is commonly used in social media slang to describe a situation in which someone becomes trapped in a disadvantageous circumstance or is deliberately set up by another party. In this comment, the phrase *jebakan batman* is reinforced by the use of *sengkuni*, a character from Javanese wayang renowned for being cunning,

manipulative, and fond of inciting others. The term *sengkuni* was directed at influential officials associated with the AFF (*ASEAN Football Federation*). Thus, the comment portrays Shin Tae-yong as a victim of a deliberate and cunning scheme orchestrated by certain parties.

Data 02

Post: Sixth post, dated January 12, 2025, featuring Patrick Kluivert as a form of welcoming the new head coach of the Indonesian National Football Team (January 12, 2025).

@riyowrld: *gara gara piala kalengan aja di pecat kocak nih pssi* (He was fired just because of that “tin-can trophy”; PSSI is ridiculous)

@adityasuderi: *Jual emas, dapet nya tai* (Sell gold, get shit)

Context: The first comment posted by @riyowrld criticized PSSI’s decision. The comment was subsequently responded to by @adityasuderi with a sarcastic comparison between the value of the former and the new coaches (BDBTT.03).

Netizens’ reactions to PSSI’s decision can be seen in the comment posted by @riyowrld, “*gara-gara piala kalengan aja dipecat kocak nih PSSI*” (he was fired just because of that “tin-can trophy”; PSSI is ridiculous). The phrase *piala kalengan* in this comment refers to the AFF Cup, which is perceived as a relatively less prestigious competition, yet was considered one of the reasons behind PSSI’s decision to dismiss Shin Tae-yong. The use of the word *dipecat* also carries a negative connotation when referring to the termination of a coach. Although *dipecat* is commonly used in everyday language, it can be replaced by the more neutral term *dismissed* or *terminated*. Therefore, this comment expresses disappointment and disagreement with PSSI’s decision. The comment was further reinforced by @adityasuderi, who wrote, “*jual emas, dapet nya tai*.” In this comment, the word *tahi* constitutes a tabooed bodily term because it refers to human excrement. In context, *emas* (“gold”) portrays Shin Tae-yong as a valuable coach for Indonesian football, whereas *tahi* (“shit”) is used to characterize Patrick Kluivert, the new coach, as someone considered inferior and not comparable to his predecessor.

Epithets Referring to Human Physical Characteristics

The use of words or expressions that demean a person based on their physical characteristics constitutes dysphemistic labeling related to human physical traits. The following is an example of dysphemistic labeling based on human physical characteristics found in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: Third post, dated January 8, 2025, featuring a compilation video of Patrick Kluivert during his active football career (January 10, 2025).

@razrein86: *Selamat datang wakil bandar judol* (Welcome, gambling kingpin’s representative)

@dz1mass: *Beban negara makin tambah* (The country’s burden is getting heavier)

@mhdromafirmansyah: *item banyak gaya* (Black and trying too hard)

Context: The comment posted by @razrein86 contained sarcasm directed at Patrick Kluivert. The comment was responded to by @dz1mass and @mhdromafirmansyah with negative assessments concerning Kluivert’s arrival and physical characteristics (BDKFM.01).

The comments in Data 01 demonstrate netizens’ reactions to the arrival of Patrick Kluivert as the new head coach of the Indonesian National Football Team. The comment posted by @razrein86, “*Selamat datang wakil bandar judol*,” refers to allegations of gambling that have previously been associated with Kluivert. This comment reflects the lack of trust expressed by some netizens toward Patrick Kluivert. In addition, the comment posted by @dz1mass, “*Beban negara makin nambah*,” also reflects a negative assessment of Kluivert. Through this comment, the writer suggests that the arrival of the new coach will

instead add to the country's problems, particularly those related to the Indonesian football team. Meanwhile, the comment posted by @mhdromafirmansyah, "*item banyak gaya*" (*black and trying too hard*), represents a dysphemistic epithet related to a person's physical characteristics. The word *item*, meaning *black*, refers to Patrick Kluivert's skin color and is combined with the phrase *banyak gaya* as a form of ridicule directed at his appearance. The use of this expression demonstrates how a natural physical characteristic is turned into an object of mockery to demean an individual.

Data 02

Post: Sixth post, dated January 12, 2025, featuring Patrick Kluivert as a form of welcoming the new head coach of the Indonesian National Football Team (January 12, 2025).

@seekorkucing0: *Mukalu item* (Your face is black)

@achmadwardi: *Hi, Pelatih Judi* (Hi, gambling coach)

@cahyazain_: *ireng pejudi* (black gambler)

Context: The comment posted by @seekorkucing0 contained a mockery of Patrick Kluivert's physical appearance. The comment was subsequently responded to by @achmadwardi and @cahyazain_ with sarcastic remarks linking Kluivert's physical characteristics to issues from his past (BDKFM.02).

The comments in Data 02 demonstrate various forms of netizens' responses to Patrick Kluivert as the new head coach of the Indonesian National Football Team. The account @seekorkucing0 wrote "*mukalu item*" (*your face is black*), which directly mocks Patrick Kluivert's physical characteristics, particularly his skin color. The word *item*, meaning *black*, refers to the color black and, in this context, is used to describe Kluivert's skin color as a form of ridicule. In this comment, a natural physical characteristic, namely skin color, is used as a means of demeaning an individual. Meanwhile, @achmadwardi wrote "*Hi, pelatih judi*" (*Hi, gambling coach*). This comment refers to past issues involving Kluivert that have been associated with gambling. The comment indicates that some netizens were uncomfortable with Patrick Kluivert's past controversies. The comment was further reinforced by @cahyazain_, who wrote "*ireng penjudi*." The word *ireng* means *black* in Javanese. In this context, *ireng* refers to skin color. Furthermore, the word *ireng* is combined with *penjudi* (*gambler*), creating a derogatory epithet that not only targets an individual's physical appearance but also associates them with a negative aspect of their past.

Epithets Related to Mental Abnormality

This type of dysphemism is associated with mental abnormality through the use of words or expressions that demean a person based on their mental or psychological condition. The following are examples of dysphemistic epithets related to mental abnormality found in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: First post, dated January 5, 2025, containing information about the training camp for the 2025 AFC U-17 Asian Cup Saudi Arabia (scheduled for January 7, 2025).

@asrilbasamah31: *Erik Tohir suruh jadi pelatih ajah coba bisa gak* (Why not have Erik Thohir become the coach and see whether he can do it?)

@vvun_: *DONGOKNYAAA FEDERASI SATU NI YA TUHANN* (This federation is so damn stupid, oh God)

@ups.1975: *BACK TO ERA KEGELAPAN* (BACK TO THE DARK AGES)

Context: The comment posted by @asrilbasamah31 contained sarcasm directed at PSSI's decision. The comment was responded to by @vvun_ with an insult directed at the federation and by @ups.1975, who expressed a pessimistic view of the national team's condition (BDAJS.01).

1 Data 01 demonstrates netizens' reactions to PSSI's decision to terminate Shin Tae-yong's contract as head coach of the Indonesian National Football Team. The comment posted by @asrilbasamah31, "*Erik Tohir suruh jadi pelatih aja coba bisa gak,*" is a sarcastic remark directed at PSSI Chairman Erick Thohir. Through this comment, the writer suggests that the decision to dismiss Shin Tae-yong was made too easily by someone who had not experienced the responsibilities of a coach, using a sarcastic tone that challenges Erick Thohir to experience the difficulties of being a coach before making such a decision. The comment was responded to by @vvun_, who wrote, "*dongoknyaaa federasi satu ini ya tuhan.*" This comment contains the word *dongok*, a variant of *dungu*. The word *dungu* means having a very dull mind, unintelligent, mentally slow, or stupid (KBBI Online, 2026). In this context, the term labels PSSI as an entity perceived as incapable of making rational decisions. The use of *dungu* constitutes a dysphemistic epithet related to mental abnormality because it is used to demean the federation's decision-making ability rather than targeting a single individual. Another comment in this interaction was posted by @ups.1975, "*back to era kegelapan*" (*back to the dark ages*), which also reflects a pessimistic view of the national team's future following the coaching change. The comment suggests that the decision would bring the Indonesian National Football Team back to the difficult period it experienced before Shin Tae-yong's tenure.

Data 02

1 **Post:** Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong's contract as head coach of the Indonesian National Football Team (January 8, 2025).

@fonla_: *Korban dari para pencari kepopuleran* (A victim of people seeking popularity)

@adithyaa.co: #erickthohirout

@noegraha.k: *Satu kata buat ketum PSSI, TOLOL* (One word for the PSSI chairman: IDIOT)

Context: The first comment posted by @fonla_ contained speculation regarding PSSI's decision. The comment was responded to by @adithyaa.co through a hashtag and by @noegraha.k with an insult directed at the PSSI chairman (BDAJS.02).

1 The comments in Data 02 demonstrate interactions among netizens in the comment section concerning the termination of Shin Tae-yong's contract. The comment posted by @fonla_, "*Korban dari para pencari kepopuleran,*" suggests that the decision was influenced by certain interests, such as attempts to gain popularity. The comment implies that Shin Tae-yong became the party disadvantaged by a decision made by the federation that was perceived as unprofessional. The comment was subsequently responded to by @adithyaa.co, who wrote "*#erickthohirout.*" The use of the hashtag (#) in this context serves as a demand for Erick Thohir, the chairman of PSSI, to resign. On social media, hashtags are often used to reinforce opinions and mobilize support for particular issues. The next comment was posted by @noegraha.k, who wrote, "*satu kata buat ketum PSSI, tolol.*" The word *tolol* means very stupid or dull-witted (KBBI Online, 2026). In this context, the term is used to attack Erick Thohir's reasoning ability as the individual perceived to be responsible for this controversial decision. Its use also reflects the commenter's disappointment with a decision considered irrational. Overall, the comments in this data reflect netizens' disappointment and rejection of PSSI's decision to dismiss Shin Tae-yong.

The -ist Dysphemistic Form

2 Words ending in *-ist* are often used as dysphemistic expressions to insult or demean groups or individuals based on certain characteristics or identities. The following is a comment containing an *-ist* dysphemistic form found in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: Third post, dated January 8, 2025, featuring a compilation video of Patrick Kluivert during his active football career (January 10, 2025).

@zilanid007: *kalah = bakal ke goreng seindo* (If they lose, they'll get roasted across Indonesia)

@kingkong_saltoaaja: *Begitu bnyak lelaki kpopers yang menolak sty out, para plastik ga di drakor di sepakbola juga meresahkan.. Semangat Kluivert* (So many male K-pop fans oppose STY's departure. These "plastic" people are troublesome not only in K-dramas but also in football. Keep it up, Kluivert)

Context: The comment posted by @zilanid007 contained a prediction about netizens' reactions if the team suffered a defeat. The comment was responded to by @kingkong_saltoaaja, who mocked the group in question (BDIST.02).

The comments in Data 02 demonstrate an interaction among netizens in the comment section of the Instagram account @timnasindonesia. The first comment, posted by @zilanid007, "*kalah = bakal ke goreng seindo*," expresses concern that if the Indonesian National Football Team suffered a defeat, the new coach would become the target of widespread criticism and hostility from netizens. The expression *ke goreng se-Indonesia* ("roasted across Indonesia") is commonly used in social media discourse to describe a situation in which someone becomes the target of widespread criticism on social media. Meanwhile, the comment posted by @kingkong_saltoaaja, "*begitu banyak lelaki kpopers yang menolak STY out, para plastik ga di drakor di sepakbola juga meresahkan.. semangat Kluivert*," contains the phrase *para plastik* ("the plastic ones"). The phrase refers to a stereotype associated with Korean people, particularly K-pop celebrities and Korean drama actors and actresses, who are sometimes stereotypically associated with plastic surgery. In this context, the commenter uses the expression to mock supporters of Shin Tae-yong by associating them with a stereotypical image of Korean popular culture. The comments in this data reflect a debate among netizens regarding the change of coach. The use of the phrase *para plastik* functions as an insult that associates Shin Tae-yong's supporters with a Korean stereotype. This comment constitutes a form of dysphemism because it goes beyond expressing disagreement about football and extends the insult into the realm of cultural identity, making *para plastik* a discriminatory attack.

Insulting Terms Directed at Individuals

Insulting an individual constitutes a form of dysphemism through the use of words or phrases that demean or ridicule a person, either directly or indirectly. The following are examples of dysphemistic expressions involving insults directed at individuals found in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: Fourth post, dated January 12, 2025, featuring a video of greetings from Indonesian National Football Team players and staff welcoming the new head coach, Patrick Kluivert (January 12, 2025).

@wavi_maulana_saputra: *kalo dipecat dih dipecat tp penggantinya jangan anggota judi lah anjai* (If he had to be fired, fine, but don't replace him with a gambling associate, damn)

@radikasafitri_: *Membuang Berlian demi biji salak* (Throwing away a diamond for a salak seed)

@alexandriamong: *Prestasi coach baru sangat kelam, oia mungkin biar gampang disetir* (The new coach's track record is very bleak; perhaps he was chosen because he is easy to control)

Context: The comment posted by @wavi_maulana_saputra expressed rejection of the replacement coach. The comment was subsequently responded to by @radikasafitri_ through a comparison and by @alexandriamong, who expressed a negative assessment of the new coach (BDPKS.01).

The comments in Data 01 demonstrate netizens' reactions to PSSI's decision to appoint a new head coach. The comment "*kalo dipecat dih dipecat tapi penggantinya jangan anggota judi lah anj*" posted by @wavi_maulana_saputra expresses disappointment with the replacement coach, who is perceived negatively because of his past association with gambling-related allegations. Another comment, posted by @radikasafitri_, "*membuang berlian demi biji salak*," portrays Shin Tae-yong as a highly valuable figure, while his replacement is considered incomparable and of much lower value. Meanwhile, the comment posted by @alexandriamong, "*prestasi coach baru sangat kelam, oia mungkin biar gampang disetir*," contains the phrase *gampang disetir* ("easy to control"). In this context, the phrase is used to demean Patrick Kluivert by portraying him as someone who can easily be controlled by other parties. The word *disetir* ("steered") metaphorically places Kluivert in the position of a vehicle that can be directed by someone else, while *gampang* ("easy") emphasizes the perception that he lacks firmness or independence in making decisions.

Data 02

Post: First post, dated January 5, 2025, containing information about the training camp for the 2025 AFC U-17 *Asian Cup Saudi Arabia* (scheduled for January 7, 2025).

@eris_supriyatna021: *pssi penyepong towel, fungsi exco apa sih...* (PSSI is Towel's suck-up; what is the Exco even for?)

@xoxiji23: *Minn bilangin antek antek tow eli gausah ngadi-ngadii #STYSTAY* (Admin, tell Towel's lackeys to stop making things up. #STYSTAY)

@yesmen_is: *GENDENG* (CRAZY)

Context: The comment posted by @eris_supriyatna021 contained criticism and sarcasm directed at PSSI. The comment was responded to by @xoxiji23 with a sarcastic remark aimed at those supporting the decision and by @yesmen_is with an emotional expression (BDPKS.02).

Data 02 reflects netizens' reactions to PSSI's decision to terminate Shin Tae-yong's contract. The comment posted by @eris_supriyatna021, "*pssi penyepong towel, fungsi exco apa sih...*", criticizes PSSI for allegedly following the opinions of Tomy Welly (Bung Towel) too closely. The word *penyepong* in this comment is directed at PSSI and the Exco, implying that they are perceived as overly submissive to Bung Towel's wishes and incapable of making independent decisions. In addition, the commenter questions the role of the PSSI Exco as a decision-making body within the federation, which is perceived as lacking independence and merely following the views of a particular individual. The comment was subsequently reinforced by @xoxiji23, who wrote, "*minn bilangin antek-antek towel gausah ngadi-ngadii #stystay*." This comment contains the term *antek-antek*. The word *antek* refers to a person who is used or manipulated as another person's follower, henchman, subordinate, or servant (KBB Online, 2026). In this context, the term is used to refer to individuals perceived as supporting the decision to terminate Shin Tae-yong's contract and following Bung Towel's views. The use of *antek* constitutes a dysphemistic insult because it labels individuals as followers who lack independent opinions and merely serve as instruments of another person. Another comment in the interaction was posted by @yesmen_is, who wrote "*gendeng*." In Javanese, the word *gendeng* means *crazy* or *insane*. Its use expresses both astonishment and anger toward the situation, particularly PSSI's decision, which some netizens considered irrational.

Functions Dysphemism

Six functions of dysphemism were identified in the comment section of the Instagram account @timnasindonesia, namely: (1) demeaning or expressing insult; (2) expressing dislike or disagreement toward a person or something; (3) reinforcing or intensifying an insult; (4) providing a negative portrayal; (5) expressing anger and annoyance; and (6) swearing or asserting power. These functions are described as follows.

Function of Demeaning or Expressing Insult

Dysphemism functions to demean or express contempt toward a person or something through language that is harsh, impolite, or inappropriate. The following are examples of comments serving the function of demeaning or expressing insult in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong's contract as head coach of the Indonesian National Football Team (January 8, 2025).

@rizzzzmm12: *PSSI MAFIA PSSI MAFIA PSSI MAFIA PSSI MAFIA PSSI MAFIA PSSI MAFIA*

@blueee.48: *Pssi konttol, mafia judi idiot* (PSSI, dick, gambling mafia, idiot)

Context: The first comment posted by @rizzzzmm12 contained an accusation directed at PSSI. The comment was subsequently responded to by @blueee.48 with swear words and insults directed at PSSI (FDMMP.01).

The function of dysphemism in demeaning or expressing insult is evident in the comments in Data 01. The comment posted by @rizzzzmm12, "*PSSI mafia*," which is repeated several times, constitutes an insult by associating PSSI with illegal practices, thereby creating a negative and demeaning portrayal. The

repetition also indicates the intensity of the commenter's emotions. This is reinforced by the comment posted by @blueee.48, "*PSSI konttol, mafia judi idiot.*" The words *konttol* and *idiot* are harsh and taboo expressions that directly insult and demean PSSI. Meanwhile, the phrase *mafia judi* ("gambling mafia") further reinforces the perception that PSSI is immoral, problematic, or involved in illegal practices. Both comments demonstrate that dysphemism is used to express direct contempt through harsh, impolite, and demeaning language rather than merely conveying criticism.

Expressing Dislike or Disagreement

Dysphemism can be used to express dislike or disagreement toward a person or something through harsh or impolite language. The following is an example of a comment serving the function of expressing dislike or disagreement in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong's contract as head coach of the Indonesian National Football Team (January 8, 2025).

@zhiijuniorjunior: *Sudah layak di ganti, saat nya dia pulang kampung* (He deserves to be replaced; it is time for him to return to his home country)

@lordno_: *FANS STY = HAMAAA* (STY FANS = PESTS)

Context: The comment posted by @zhiijuniorjunior expressed an opinion regarding STY's replacement. The comment was subsequently responded to by @lordno_, who referred to STY's supporters as *pests* (FDMTS.01).

The function of dysphemism in expressing dislike or disagreement is evident in the comments in Data 01. The comment posted by @zhiijuniorjunior, "*sudah layak diganti, saatnya dia pulang kampung,*" functions to express disagreement with Shin Tae-yong's position as head coach of the Indonesian National Football Team. The expression *pulang kampung* ("return to one's home country") does not merely refer to returning to one's country of origin but also carries an implicit connotation of expulsion, thereby emphasizing an attitude of dislike in a demeaning and somewhat impolite manner. The comment was responded to by @lordno_, which functions to demean Shin Tae-yong's supporters through the use of the word *hama* ("pest"). *Hama* refers to an organism that disrupts or damages something, particularly crops. In this context, its use equates humans with something that should be eliminated or removed. Thus, the comment not only expresses disagreement but also conveys an insult and reflects dislike toward STY's supporters.

Function of Expressing Anger and Annoyance

Dysphemism is used as a means of expressing anger and annoyance directly and intensely. The following are examples of comments serving the function of expressing anger and annoyance in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: First post, dated January 5, 2025, containing information about the training camp for the 2025 AFC U-17 Asian Cup Saudi Arabia (scheduled for January 7, 2025).

@sobrikatra: *PSSI KONTOL KABEH* (PSSI is fucking worthless)

@bungapopi00: *gue lebih setuju klo #pssiout* (I would rather support #pssiout)

@pujo.6: *pssi gak bisa dipegang omongannya* (PSSI cannot be trusted to keep its word)

Context: The first comment was posted by @sobrikatra and contained an insult directed at PSSI. The comment was responded to by @bungapopi00, who expressed support for the #pssiout movement. Subsequently, @pujo.6 responded by criticizing PSSI for being considered untrustworthy (FDMK.01).

The function of dysphemism in expressing anger and annoyance is evident in the comments in Data 01. The comment posted by @sobrikatra, “PSSI kontrol kabeh,” functions as a swear word through the use of the vulgar term *kontrol* and the generalizing word *kabeh* (“all”), indicating anger directed at the entire PSSI organization. The comments posted by @bungapopi00, “gue lebih setuju klo #pssiout,” and @pujo.6, “PSSI gak bisa dipegang omongannya,” further reinforce the expression of annoyance through support for rejecting PSSI and criticism of its lack of credibility. These two comments demonstrate that anger is not expressed solely through swear words but also through rejection and the expression of negative attitudes.

Function of Swearing or Asserting Power

This function involves the use of vulgar, demeaning, and insulting language to express emotions while also asserting power or dominance in communication. The following is an example of a comment serving the function of swearing or asserting power in the comment section of the Instagram account @timnasindonesia.

Data 01

Post: Second post, dated January 6, 2025, containing the official PSSI announcement regarding the termination of Shin Tae-yong’s contract as head coach of the Indonesian National Football Team (January 8, 2025).

@njirlah_fak_kata_gueteh: *Cukimai*

@je.vr46: *Bilang makasih pun kayak ga niat dan ga di tag org nya, beda dgn patrik pake di tak* (Even saying thank you seems insincere, and they did not tag the person, unlike Patrick, whom they tagged)

Context: The first comment posted by @njirlah_fak_kata_gueteh contained an insult directed at PSSI. The comment was subsequently responded to by @je.vr46, who criticized the way PSSI conveyed its farewell to Shin Tae-yong, which was considered insincere (FDMMK.01).

The function of dysphemism as swearing or asserting power is evident in Data 01. The comment posted by @njirlah_fak_kata_gueteh, “*cukimai*,” functions as a vulgar swear word used to release emotional frustration without providing a particular reason or argument. The expression is obscene and invokes the figure of the mother in a sexualized insult, thereby conveying a demeaning attitude toward the target, namely PSSI or the situation in question. The comment was responded to by @je.vr46, who wrote, “*bilang makasih pun kayak ga niat dan ga di tag orangnya, beda dengan patrik pakai di tag.*” This response functions as criticism of the way PSSI conveyed its farewell to Shin Tae-yong. The comment expresses a demeaning assessment by portraying PSSI as insincere and unprofessional.

CONCLUSION

The forms of dysphemism were divided into seven categories: obscene swear words, comparisons of humans to animals, terms referring to tabooed body parts, epithets related to human physical characteristics, epithets associated with mental abnormality, *-ist* dysphemism, and direct insults directed at individuals. The most dominant categories were obscene swear words, epithets associated with mental abnormality, and direct insults, as these three forms were most frequently used to express emotions and deliver direct insults toward the targets of the comments. The functions of dysphemism were divided into six categories: demeaning or insulting, expressing dislike, intensifying insults, providing negative portrayals, expressing anger and annoyance, and swearing or asserting power. The number of functional data points was greater because a single comment could serve more than one dysphemistic function. The most dominant functions were demeaning or insulting and expressing anger, indicating that netizens used dysphemism as a means of emotional release as well as a form of protest against situations they perceived as disappointing. Overall, dysphemism in the comment section of @timnasindonesia functioned not only as an expression of negative emotions but also as a means of social criticism and a way of asserting attitudes toward ongoing issues.

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