An Analysis of Languages on Instagram @Erina_S_Gudono (Semantic Study)

Anggelina Martina Nahak

[1,2]*Magister Ilmu Lingusitik, Universitas Warmadewa, Bali*
Email: anggelinamartinanahak83@gmail.com, abdulkadirkesi@gmail.com

Abstract- This study aims to analyze the linguistic style used in the comment section of the Instagram account @Erina_S_Gudono using a semantic approach. The focus of the research is on the meanings of words, phrases, and linguistic signs used in netizens' comments, particularly in the sarcasm language. This research employs a qualitative method, where data is collected from comments left by netizens on posts from this account during the period of August 2024. The findings indicate that sarcasm is the dominant linguistic style, with the use of the word malu (shame) frequently appearing in the context of criticism toward actions or sarcastic phrases on the @Erina_S_Gudono account. Netizens use sarcasm as a way to express disappointment or dissatisfaction, employing words that contain sharp insinuations and social critique. The main conclusion of this research is that sarcasm in Instagram comments often serves as a tool to convey criticism in an indirect yet emotionally charged manner, which has the potential to create an aggressive online communication environment. This study provides insights into the dynamics of language use on social media and how semantics plays a role in uncovering the hidden meanings of language interactions on digital platforms.

Keywords: Sarcasm Language, Instagram, Semantic

I. INTRODUCTION

Social media has become a very popular platform for communication and information sharing. One of the most popular social media platforms in Indonesia today is Instagram. According to Goesda & Nirmawan (2024), the use of social media must be accompanied by intelligence in communication, as the potential for legal violations on social media is highly vulnerable, especially in interactive spaces. This is because interactions on Instagram involve the use of various language styles, whether in captions (post descriptions), comment sections, or conversations. The languages used on Instagram have their own uniqueness compared to formal language. Therefore, Instagram users need to be cautious in using their language, as the words they use can lead to hate speech, public opinion manipulation, and sarcasm. The Instagram account @erina_gudono has recently been a target of sarcasm from netizens in the comment section. Negative and harsh criticisms have increasingly been thrown at the account. Consequently, there is an opinion that the comments in the comment section of the Instagram account @erina_gudono largely consist of messages containing negative sentiments, often conveyed through sarcasm and harsh negative words. The @erina_gudono account has 1.4 million followers (data as of August 2024).

Language style can be defined as a way of

expressing thoughts or feelings through language that has certain characteristics (Rahayu et al., 2020). There are many categories of language styles, including affirmation, repetition, and satire. The researcher examined the sarcasm language style. Sarcasm is one type of language style. The use of language to satirize that is harsh or rude is known as sarcasm (Wicaksono in Lase, 2021). It is inappropriate to use in Indonesian if understood briefly. This sarcasm has characteristics that are less pleasant, less pleasant to hear, and rude. Insulting, both orally and in writing, is prohibited using this language style (Syafendra et al., 2023). Furthermore, according to Sarli et al., the characteristics of sarcasm language style include the following: 1) The meaning contains satire, 2) A language style that says the opposite meaning, 3) Sarcasm language style contains bitterness of harsh reproaches, 4) The language is less pleasant to hear.

Semantics is a branch of linguistics that studies meaning. Semantic analysis encompasses the examination of how words, phrases, and sentences convey meaning and how this meaning can change based on the context in which they are used. Scholars such as Gottlob Frege, a German philosopher and logician, and John Lyons, a British linguist, have made significant contributions to the development of semantic theories. Frege is known for his work in logical semantics and his distinction between sense and reference, while Lyons focused on structural semantics and the relations of meaning within the linguistic system. Semantic studies are important as they provide a deeper understanding of how meaning is processed and understood in linguistic interactions. According to Rahmansyah & Ardiansyah (2021), semantic studies typically examine the meaning of spoken and written language. Therefore, researchers can uncover hidden meanings in the comments left by netizens on the Instagram account @erina_gudono. By understanding the meaning of language more deeply, it is hoped that social media users, including Instagram users, will communicate more wisely and courteously, thus creating a fairer and more just online environment.

The study was supported by Syafendra et al. (2023), titled "Sarcasm in the Comment Section of the Instagram Account of the House of Representatives of the Republic of Indonesia (@dpr_ri)," and another study by Goesman & Nirmawan (2024), which analyzes language on the Instagram account @Lambe_Turah, also

have the potential to make significant contributions to the development of digital literacy among social media users. By studying the patterns of sarcasm that frequently appear in online interactions, users can become more sensitive in interpreting the intent and purpose behind the comments made. This not only helps reduce misunderstandings but also encourages the creation of more positive and constructive communication. Additionally, this research can serve as a guideline for social media platforms in formulating policies or features that can help flag or moderate potentially harmful sarcastic language, thus fostering a more conducive digital ecosystem and supporting more meaningful interactions. The findings from this study pertain to the use of sarcasm in the comment section of the Instagram account @Erina_Gudono on posts made in August 2024. It is hoped that this research will provide new insights and contribute to more ethical communication on social media, particularly on Instagram.

II. METHODS

The approach used in this research is a qualitative approach. According to Sugiyono (2021), qualitative research is a method used to study objects in their natural conditions, where the researcher is the key instrument. This approach emphasizes meaning and in-depth understanding of phenomena, rather than focusing on numerical or statistical data. Qualitative research aims to gain deep insights into a problem or phenomenon through data collection methods such as interviews, observations, and documentation. This method is also inductive, meaning that theories can emerge from the data collected and analyzed. In this research, data was taken from the comment section of posts on the Instagram account @Erina_S_Gudono from August 14, 2024, to August 17, 2024. The data collection technique was carried out by observing the comments section of @Erina_S_Gudono's posts. Data collection began by gathering information related to the comments, followed by documentation through screenshots. Then, the collected data was analyzed using the theory of sarcastic language style.

III. RESULT AND DISCUSSION

This section is the result of data analysis of netizens' sarcasm language in comments on @erinasgudono's Instagram post in August 2024.

boussef.alemy 1 hari
Minimal malu kalo hidupnya makan duit rakyat
♡ 47
Balas

@boussef.alemy: *Minimal malu kalo hidupnya makan duit rakyat*. The implied meaning of the comment contains sarcasm that highlights unethical behavior, particularly related to corruption or misuse of public funds. The sarcasm is evident in the use of the word **minimal**, which implies that although there is no high expectation for integrity or positive actions, the person is at least expected to feel ashamed. This phrase subtly suggests that society's moral expectations have become so low that even feeling shame is considered an achievement. This critique reinforces the condemnation of irresponsible behavior, with a sharp and cynical tone.

andianalestari 6minggu
Malu anjir kerja di cariin bapak
♡ 109rb
Balas

@andianalestari: *Malu anjir kerja dicariin bapak. Kalimat "Malu anjir kerja dicariin bapak"* It implies a sharp insinuation toward someone who obtained a job through parental connections, in this case, the father. The use of the word **malu** (ashamed) accompanied by the informal expression **anjir** gives a sarcastic tone, as if feeling ashamed is the natural reaction in such a situation, while implicitly highlighting dependency and a lack of independence. The sarcasm in this sentence conveys social criticism of privilege and nepotism, while also reflecting the expectation that one should achieve success through personal effort, rather than relying on their parents.

hannyrmd_ 6minggu
KELUARGA ANDA HANYA PUNYA MARTABAK, TIDAK PUNYA MARTABAT
🙇‍♀️
♡ 9
Balas

@hannyrmd : *KELUARGA ANDA HANYA PUNYA MARTABAK, TIDAK PUNYA MARTABAT*. The sentence contains a play on words that exploits the similarity in sound between **martabak** (a popular food) and **martabat** (dignity). This sentence carries a sharp

insinuation that demeans the dignity of someone's family, implying that they only possess something material (martabak), but lack moral value or honor (martabat). The sarcasm here functions as a means to mock or belittle.

fdlnrynzz 5 hari
URAT MALU UDH PUTUS!!!
♡ 2
Balas

@fdlnrynzz: *URAT MALU UDH PUTUS*!!! The sarcastic phrase "**URAT MALU UDH PUTUS**!!!" implies that someone has completely lost their sense of shame, using the metaphor **urat malu putus** (literally, "the shame nerve is severed") to describe how the social norms that usually make a person feel embarrassed have vanished or become damaged. This expression mocks someone's behavior that is seen as lacking moral or ethical boundaries, as if they no longer care about negative reactions or judgments from others. The sarcasm amplifies criticism of actions deemed inappropriate or shameful.

fazwaay_sb 7 hari
sudah ga respeck malu maluin
♡ 61
Balas

@: fazwaay_sb : The phrase *"udah ga respeck malu maluin"* contains implicit sarcasm through the choice of words **ga respeck** and **malu maluin**. The sarcasm is evident in how the speaker ironically expresses disapproval or disappointment towards someone or a particular action. The term ga respeck suggests a loss of respect, but in a sharp and indirect way. Meanwhile, the phrase "malu maluin" emphasizes that the behavior in question is seen as shameful, not only for the person involved but also for others. The use of sarcasm intensifies the feelings of disappointment and criticism in this context, as if to mockingly suggest that the criticized behavior is so bad it embarrasses everyone involved.

rsylvia83 4 hari
Catatan sejarah: Jadi gampang nyontohin ke anak2 sekolah contoh kolusi dan nepotisme di pelajaran PKN dan IPS
♡ 14
Balas

@rsylvia83: catatan sejarah : "Jadi gampang nyontohin ke anak2 sekolah contoh kolusi dan nepotisme di pelajaran PKN dan IPS" contains implicit sarcasm through the ironic statement that acts of collusion and nepotism have become so common and visible nowadays that they are easy to use as examples in classroom lessons. In this context, the writer cynically critiques the socio-political conditions, where collusion and nepotism are seen as behaviors that have become normalized. The sarcasm implies disappointment towards unethical practices that might have once been considered disgraceful but now seem to be commonplace and easily recognizable. By mentioning **anak2 sekolah** and the subjects of Civics (PKN) and Social Studies (IPS), the writer ironically highlights that even the younger generation can easily understand these negative examples occurring in society.

johannes.adrian.1800 1minggu
Lagu nya hilang udah gak pakai lagu rio clapy lg. Malu gak tuh seindonesia benci semua sama dia
♡ 62
Balas

@johannes. adrian.1800: *Lagu nya hilang udah gak pakai lagu rio clapy lg. Malu gak tuh seindonesia benci semua sama dia* . The statement "**Lagu nya hilang udah gak pakai lagu rio clapy lg. Malu gak tuh seindonesia benci semua sama dia**" contains implicit sarcasm in the claim that the song is no longer used, as if this is due to widespread public hatred. With a tone of irony, the writer emphasizes that the person in question (possibly Rio Clapy or an affiliated party) has become so disliked by society that even their song is no longer being used. The phrase **Malu gak tuh** reinforces the sarcasm, implying that this should be something shameful. The statement **seindonesia benci** semua sama dia is a hyperbole meant to stress the extent of the public's dislike, giving the impression that criticism of the person has become widespread. This sarcasm reflects disappointment or anger, wrapped in irony and exaggeration.

harie_kharisma27 4minggu
Kaesang di 2018 : "Emangnya msh zaman minta proyek sm orang tua yg ada di pemerintahan, Dasar ndeso"....Nyata nya ludah nya di jilat sendiri 😊😊😊
♡ 2.293
Balas

@harie_kharisma27: Kaesang di 2018: "*Emangnya msh zaman minta Proyek sm orang*

tua yang ada di pemerintahan, Dasar ndeso"...Nyata nya ludah nya di jilat sendiri. The sarcasm is conveyed by highlighting the inconsistency between past statements and current actions. The sarcasm is implicit in the use of the phrase *ludah nya di jilat sendiri* (literally "licking one's own spit"), which metaphorically describes someone going back on their own principles or words. The writer criticizes the fact that what Kaesang said in 2018 about the practice of asking for projects from parents in the government with a condescending tone **Dasar ndeso** has now backfired, as if he is doing the very thing he once mocked. This comment expresses disappointment, irony, and sharp criticism of Kaesang's shift in attitude or behavior, which is seen as inconsistent with the moral stance he previously took.

fazwaay_sb 1minggu
ga punya kerjaan minta orang tua sampai merubah undang undang? mana rasa malunya
♡ 38
Balas

@fazwaay_sb: *ga punya kerjaan minta orang tua sampai merubah undang-undang? mana rasa malunya.* The comment contains elements of sarcasm and criticism directed at someone perceived as dependent on their parents, even to the extent of being linked to efforts to change laws. The phrase **ga punya kerjaan** (does not have a job) reflects a belittling attitude, portraying the individual as unproductive, while **minta orang tua sampai merubah undang-undang** (asking their parents to the point of changing laws) expresses disapproval or cynicism toward the use of familial influence or power to achieve personal goals. The rhetorical question **mana rasa malunya** (where's the shame) reinforces the sarcastic tone, implying that the criticized person should feel ashamed but is perceived as not doing so. The implied meaning is that the commenter views this individual as unethical or immoral for leveraging family privilege for personal gain.

sellaaramadani 6minggu
Gatau malu
♡ 803
Balas

@sellaaramadani: *Gatau malu.* The phrase **Gatau malu** (no shame) contains sharp sarcasm

aimed at criticizing someone perceived as lacking any sense of shame in their actions. In this context, the phrase implies that the behaviours of the individual being criticized is considered inappropriate or disgraceful, yet they seem unaware or indifferent to it. The sarcasm arises from the use of a very brief but highly suggestive sentence, as if the commenter believes that shame should be an obvious response, but is absent in the actions of the person being mocked. The implied meaning is that the commenter views the other person's behaviour as immoral or unethical, yet ironically, that individual shows no remorse or sense of shame.

Those types of language used by netizens in their comments take on various forms and purposes of sarcasm. According to data analysis, the kinds of sarcasm used by netizens can be categorized into several common types of satire. This is based on the language used by netizens when commenting, which often contains ironic remarks and harsh words. This is evidenced by netizens' comments across the entire dataset. The researcher analyzed speakers' opinions or criticisms of certain situations or conditions in this data. These comments seem to reflect netizens' anger or disappointment with the ongoing issues. In such situations, the comments are usually delivered provocatively with words or tones designed to incite debate.

According to Goesda & Nirmawan (2024), sarcasm is an expression intended to offend, insult, curse, mock, ridicule, or express hatred toward others. Social media users often leave comments on others' posts with an unfavourable tone. These comments sometimes have a negative impact on both the content creator and other social media users. The use of sarcasm on social media platforms like Instagram, particularly in the comments section of the @lambe_turah account, illustrates how online communication can become impolite and filled with hatred. According to Kusno & Abdulah various forms of violations of politeness principles can lead to conflict. Thus, the deliberate use of sarcastic language by speakers, a lack of empathy, and harsh, direct criticism toward readers contribute to this phenomenon (Fikriyah, 2024). According to Nugraha, netizens often address criticism using sarcastic expressions, violating the rules of polite language. As a result, such comments are deemed impolite and frequently lead to misunderstandings between speakers and their interlocutors (Tarwiyati & Sabardila, 2020).

Sarcasm in online communication not only reflects users' negative attitudes but can also spread negative energy to other readers.

Furthermore, the widespread use of sarcasm on social media can also contribute to a culture of toxic interactions, where negativity is normalized and even expected. As Tarwiyati & Sabardila (2020) argue, sarcastic comments often disregard the principles of mutual respect and empathy that are essential for healthy communication. This lack of politeness in online interactions fosters an environment where users feel emboldened to express criticism without considering the emotional impact on others. The anonymity and distance afforded by online platforms further exacerbate this behavior, as users may feel less accountable for their words. Over time, this can erode the quality of discourse, leading to a decline in constructive engagement and promoting a cycle of hostility that not only affects the individuals targeted by such comments but also influences the overall atmosphere of the online community.

From the explanation above, it can be concluded that the word "shame" is one of the words most often thrown by netizens in comments on the Instagram account @erinagudono, a public figure. The use of this word is often accompanied by a tone of sarcasm directed directly at Erina Gudono. This sarcasm indicates that netizens are expressing disappointment or dissatisfaction with the actions or choices taken by Erina, which in their perception are not in line with their expectations or values. The word "shame" in this context not only functions as social criticism, but also as a tool to pressure or force someone to feel guilty or question their actions. This reflects the communication patterns of netizens on social media who often use language with emotional connotations, especially sarcasm, as a form of knee-jerk reaction to public figures. Such sarcasm can also be interpreted as a mechanism to express feelings of marginalization, frustration, or even disappointment with socio-political dynamics that may be personified through public figures such as Erina Gudono.

The various explanation above also indicates that the use of the word "shame" by netizens is not only limited to social criticism, but also contains elements of personalized criticism of public figures. In this context, figures like Erina Gudono are often used as symbols or representations of larger social or political issues. Thus, the word "shame" serves as a bridge that

connects netizens' expressions of emotion towards certain individuals with broader sentiments towards existing social conditions. Moreover, this phenomenon demonstrates a pattern of interaction on social media that allows the public to directly express their dissatisfaction in a sometimes-unfiltered format, often using sharp and sarcastic language. In the long run, such patterns can reinforce polarization among netizens, creating a communication environment fraught with emotional tension and triggering repeated negative responses.

IV. CONCLUSION

Based on the research data, the language used by netizens in the comments column of @erina_gudono's Instagram account shows diversity, including the use of non-standard language, slang, and especially language loaded with elements of sarcasm. The researcher observed that through these comments, speakers tend to criticize certain situations or conditions provocatively. This provocative communication often has the potential to trigger conflict between users. Thus, the use of sarcasm language by netizens can be seen as a form of expression of opinion that deviates from the rules of good and polite communication. This contributes to the formation of an online communication environment that tends to be aggressive and full of tension. In conclusion, sarcasm language in Instagram comments often reflects the loss of moral values in communication, and increases the potential for conflict and polarization in cyberspace. For future researchers, especially in the realm of semantics, it is recommended to analyze more deeply the implied meaning and implicature of netizens' comments on Instagram accounts of public figures from various fields, such as politics, celebrities, or other public figures. Semantic analysis can identify patterns in the use of sarcasm, irony, and other emotional language to understand how netizens implicitly convey criticism or praise. In addition, the next researcher can focus on how variations in meaning within the socio-cultural context affect perceptions of these comments, and how the use of certain linguistic elements can exacerbate or defuse conflict. This will also provide greater insight into the changing ways people communicate on social media and its impact on external social relations.

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