Form and Use of Euphemisms in Hoax

Agus Ari Iswara*, Ni Nyoman Ayu J. Sastaparamitha

STMIK STIKOM Indonesia

**ari.iswara@stiki.indonesia.ac.id*

Abstract - This study aims to describe the form and use of euphemisms in hoax texts by meaning category. The data used is document entirely collect from the website cekfakta.com and turnbackhoax.id. The data was verified, classified and then analyzed and then was presented descriptively. The results of this study found as much as 18 forms of euphemisms, they are figurative expressions, metaphors, flippancy, remodeling, circumlocution, clippings, acronyms, abbreviations, omission, one word replacing one other word, general to specific, part to whole, hyperbole, meaning outside the statement, jargon, colloquial, borrowing, and foreign language forms. It is used in hoax for composing better speech, as if to convey facts with hyperbolic expressions, to tease or criticize others smoothly, in a political, religious, and health context.

Keywords: Euphemisms; Form; Use; Hoax; Fake News; False News

I. INTRODUCTION

The Ministry of Communication and Information Republic of Indonesia (Kominfo) released a total of 1,731 hoaxes from August 2018 to April 2019. A lot of hoax text use euphemism to have better statements for manipulative and persuasive purpose. According to Nurdiarsih (2017), there are two meanings contained in euphemism, refinement and lies. Euphemism has meaning that contains the power of persuasion to influence the recipient of hoaxes.

Allan & Burridge (1991) claimed that euphemism is an alternative form expression that is not pleasing and is used to avoid shame. Burridge (2012) revealed that euphemism has two characteristics, they are speech is pleasant to hear and smooth. Then, Duda, 2011 in Alvestad, 2014) states that euphemisms can appear in the form of words and expressions if they are used to replace other words and

expressions that are considered taboo, rude, and inappropriate. Keraf in Kurniawati (2011) states euphemisms are expressions that do not offend people, used to replace expressions that might be felt insulting, offend people or suggest something that is not pleasant. Chaer in Laili (2016) states euphemism is a symptom of the appearance of words or forms that are considered to have more polite meaning than will be replaced.

Djajasudarma in Laili (2016) states euphemism is the shift in meaning. The shift in meaning can occur by replacing the form of words, phrases or sentences with new ones and their meanings will shift. Warren in Heryana (2019) states that form of euphemism involves a process of forming and dividing into three forms of formal innovation, namely word formation, phoneme modification, and word loan. Allan and Burridge classify forms of

euphemism in several types. More clearly explained as follows:

a. Figurative expressions are indirect comparisons that are symbolic or figuratively.

b. Metaphors are direct comparisons between two different things. As part of figurative language, metaphors compare two things directly. In general, metaphor is a comparison of noun.

c. Flippancy is the meaning of the word used is not related or outside the statement of the refined word. Flippancy is not a figure of speech and does not use synonym.

d. Remodeling is re-shaping existing expressions into other or new expressions. Example: 'shoot' or 'sheet' to state 'shit'.

e. Circumlocution is an expression with the use of several words that are longer and indirect.

f. Clipping is cutting or making word short, but not an abbreviation. Shortened words do not change in meaning, only change in form.

g. Acronym is an abbreviation of several words into one, written and pronounced as natural words.

h. Abbreviations are short forms of words into several letter characters.

i. Omission is removing a small portion. Example: 'I need to go' for 'I need to go to the lavatory' which means 'I want to go to the bathroom'. Omission occurs in 'to the lavatory'.

j. Substitution is one word to replace one another. In this form it is synonymous.

k. General for specific is a whole for a part. Example: 'go to bed' which means 'fuck'.

l. Part for whole is specific words become general words. Example: 'stuffed up nose', 'postnasal drip running eyes' which means 'I have a fever'.

m. Hyperbole is an exaggeration expression.

n. Understatement is word meaning that is outside of the meaning of the word. Different from flippancy, this form has figurative meaning. Example: 'genitals', '*bulogate*' which means 'thing'; 'two peas in a pod' which means 'twins or similar'.

o. Jargon is a word that has the same meaning but different forms. Use of jargon is limited by certain groups, such as the language of academics, medical, employers, and other professions (Warsiman, 2014).

p. Colloquial is an expression in the form of conversation language. Example: 'period' to replace 'menstruation'. Colloquially was a spoken language, but now also develops in written language (Warsiman, 2014). Colloquial is not a formal language. Speakers abbreviate or shorten words, but do not change the true meaning of words. Colloquial is different from Slang which changes and creates new languages like never before and damages the language order.

In the development of subsequent studies, there are additional new types of modeling euphemisms. According to Tantriani, Tahir, & Karim (2017) and supported by Syaifullah (2018), besides these types, there are additional new modeling euphemisms, which are as follows:

q. Borrowing or word loan. This form borrows languages, foreign languages or regional languages, to create new language styles. This form of euphemism adopted language, which uses a foreign language which later becomes the Indonesian vocabulary. Usually the writing is in accordance with the pronunciation of the word.

r. Euphemism is a form of foreign language that is not an adopted language.

Wijana in Heryana (2019) states the reasons for using euphemisms: (1) to be more pleasant; (2) not offensive so as not to cause social conflict; (3) tools to keep facts a secret; (4) for diplomacy; (5) as an educational tool; (6) as a hazard repellent tool; and (7) to obtain peace or safety. Schmidt in Kurniawati 2011) states other reasons: (8) to declare taboo; and (9) replacing prohibited words. Kridalaksana in Sutarman (2013) also links euphemisms with language taboos. Kurniawati (2011) gives reasons other than those mentioned above: (10) to cover up shame; (11) to show oneself as an educated person; (12) relating to religion or belief. Laili (2012) states functions other than those already mentioned above: (13) showing respect, (14) subtly insinuating, (15) showing care, (16) giving advice, (17) exaggerating, (18) showing evidence, (19) conveying information, (20) avoiding words that cause panic, disgust or trauma, (21) accusing or blaming, (21) criticizing, and (23) warning. Samsudin & Ahmad (2018) added another background to its use to (24) not offend, insult, or demean

someone; and (25) reduce or not mention things that are painful or tragedy.

Previous research on euphemisms done by Kurniawati (2011), Laili (2016), Sariah (2017), Fadely (2017), and Heryana (2019). In previous studies, the form of euphemism research was in the form of grammatical units. Meanwhile, this study examines forms of euphemism based on meaning by referring to the Alland & Burridge classification and relevant supporting theories. The problem examined in this study is the form and use of euphemisms in hoax text. It is expected that the results of this study can be a reference in verifying the truth of information and as a reference for further research development. The results can also be applied in the development of instruments to prevent hoax.

II. METHODS

This study uses qualitative approach and the object of study is the text on hoax. This research data is in the form of documentation of information that has been confirmed hoax. Data collected by library method using documentation techniques. The data used in this study is document from cekfakta.com and turnbackhoax.id web pages. Cekfakta.com is the largest hoax deterrent site in Indonesia that is filled with mutual cooperation by 22 credible official national mass media (Damarjati, 2018). The collected data is verified, classified and analyzed using theory. Data analysis was assisted by the official Indonesian Online Dictionary (KBBI) and the official Indonesian Thematic Thesaurus from the Language Development Agency of Indonesia, wikipedia.org, wiktionary.org, and lektur.id. Furthermore, data and analysis are presented with brief descriptions.

III. RESULTS AND DISCUSSION
The Form and Use of Euphemisms in Hoax

In hoax, language style is used to influence the recipient. Milandari (2017) states the use of language style to increase interest, influence or convince, create emotional states, and strengthen the effects on ideas conveyed. Saputri, (2019) states based on the form of grammatical units, euphemisms can be in the form of words, phrases, or sentences. Euphemism can contain denotative and connotative meanings (Heryana, 2019).

A. Figurative Expressions

This form is symbolizing or imparting something using other forms of expression indirectly. It can be in the form of phrases, clauses, and sentences that are not in their true meaning.

[...] ***membabi buta*** [...]
'[...] attacked Islam **blindly** [...]'

[*membabi buta*] 'blindly' means 'doing something recklessly' and 'not caring about anything else'. Euphemist [*membabi buta*] used to avoid mentioning reckless attacks and doesn't care about humanity. It is used to avoid the use of words that contain elements of violence. If we look closely at the text of the data, the euphemist is at the same time to satirize certain parties smoothly.

[...] ***pasang kuda-kuda*** [...]
'[...] has started **standby**. Afraid of being arrested [...]'

[*pasang kuda-kuda*] is a figure of speech means 'to be prepared or standby'. It is used to insinuate or criticize subtly. It is indicates euphemism is used to insinuate or criticize subtly (Samsudin & Ahmad, 2018).

[...] ***di cuci otaknya*** [...]
'[...] Uighur children are **brainwashed** [...]'

[*cuci otak*] means 'the process of removing existing opinions, beliefs and replacing them with new ones by force and psychological and physical torture'. In the context of the data, euphemism [*dicuci otaknya*] 'brainwashed' used to hide element of forced and psychological and physical torture. The use of this euphemism is being sarcastic, accusing or blaming with exaggerating expressions.

B. Metaphors

Metaphor is an implicit comparison between two different things. As part of figurative language, metaphors are comparisons that refer to nouns. Al-Ma'ruf (2012) states metaphors are created on the basis of similarities between two referents.

[...] ***Orang Belakang*** [...]
'[...] the perpetrators of Jiwasraya corruption are suspected to be Jokowi's **colleagues** [...]'

[*orang belakang*] is used in conversational language. In the context of data, this euphemism is a metaphor means 'colleague'.

Euphemistic [*orang belakang*] is used to avoid mentioning identity as well as being sarcastic.

[...] *"Jalur Sutera"* [...]

'[...] the coast becomes a paradise *"Jalur Sutera"* departure for Chinese emigrants [...]'

Based on Wikipedia, [*Jalur Sutera*] refers to the Chinese trade route. The term was first used by German geographer Ferdinand von Richthofen in the 19th century because of trade commodities from China which were mostly silk (Hanifah, 2016). In the context of data, the use of the euphemism [*Jalur Sutera*] is to be more pleasing, to show oneself as an educated person, and to exaggerate.

[...] *NEGERI TIRAI BAMBU CINA* [...]

'[...] comes from **China** [...]'

[*negeri tirai bambu*] refers to China. Based on Wikipedia, historically it is a euphemism from the Cold War era to refer to the political boundaries between communist, capitalist and non-communist countries in East Asia, especially China. In this hoax, this euphemism used for pleonastic rhetoric, which is to use more words to express an idea that has been explained (Liahani, Nazaruddin, & Munaris, 2018), and to convey information.

C. Flippancy

This form refines the word, but the meaning of the word produced outside the statement of the refined word so that the meaning is obscured. Flippancy is not a figure of speech. Flippancy also doesn't synonym.

[...] *MINTA DAMAI* [...]

'[...] all violations on the highway either driving motorcycles or cars, "don't **give money**, because it means bribe [...]'

Shelavie (2019) states that [*minta damai*] mean paying a fine directly on the spot illegally. Maulana (2018), states [*minta damai*] is an illegal fine by individual police officers.

It means paying traffic ticket illegally by giving money to police officers. The use of euphemist is to hide of criminal matters, to conceal things, to mention things that are not possible to be mentioned directly, and to replace words that have negative images.

D. Remodeling

Remodeling is reshaping an expression with another or new expression. This euphemism re-models existing expressions.

[...] *Spiralkeun.* [...]

'@jokowi @Kemendagri @DivisiHumas_Polri @CCICPolri **makes it viral**.'

[*Spiralkeun*] refers to 'viral'. According to KBBI, 'viral' means 'to be widespread and fast as a virus'. According to Wikipedia, the viral phenomenon gets its name from how the virus can spread itself and how thoughts, information, and trends move towards and through a human population. The euphemist [*spiralkeun*] is used to be more fun than use 'spread'.

E. Circumlocution

Circumlocution is also called periphrasis, which is a phrase that is considered more polite when using with longer words (Tantriani et al., 2017).

[...] *MENINGGAL DUNIA*. [...]

'[...] the poor young man **died**. [...]'

[*meninggal dunia*] used to state [*mati*] 'died'. The word [*mati*] is considered to have a negative and low value if used on humans. Tantriani (2017) also states that [*meninggal dunia*] is a periphrasis. This euphemist used to distinguish human to animals in stating 'lost their lives' or 'no longer alive'.

[...] *kena ciduk* [...]

'[...] Arief Budiman has started to standby. Afraid of being **arrested** by *KPK* [...]'

[*ciduk*] refers to [*cedok*] 'a container of water made from coconut shells with a stalk'. In figurative language [*kena ciduk*] means 'has been taken to be arrested by state apparatus or police' (KBBI, 2016). The euphemist used to replace the word [*ditangkap dan ditahan*] 'arrested and detained' which has a negative image.

[...] *kurang bisa diandalkan* [...]

'[...] Indonesian native workers are **less reliable** [...]'

[*kurang bisa diandalkan*] is euphemist for not mentioning 'incompetent'. In context of data, the euphemist use to insinuate subtly by avoiding the use of words that have negative images.

F. Clippings

Euphemism in form of cut words or words shortened than the original form. The shortened word does not change in meaning, only changes in form.5

[...] *robb* [...]

'Well **Robb**, don't let cheating happen Amin'

[*robb*] refers to '*Rabbi*'. According to Wikipedia, 'Rabbi/Robbuna' means king, in the context of Islamic religion refers to God. The use of euphemism is related to religion or beliefs, especially Islam.

[...] ***korup*** [...]

'[...] Chinese society is **corruptor** [...]'

[*korup*] refers to [*koruptor*] 'corruptor'. Setiawaty (2018) also states cutting the word 'corruption' to 'corp' to refine. In the context of data, 'corrupt' refers to people who dishonest and profit-seeking behavior so that the function of the euphemism to insinuate.

G. Acronyms

Acronym is in the form of abbreviating several words into one. The acronym is written and pronounced as a word (Astuti, 2014).

[...] ***Cagub-Cawagub*** [...]

'[...] election **candidate for governor and deputy governor** [...]'

Balai Bahasa Jawa Tengah (2014), Putuhena & Derlean (2014) and Prawira (2020) states the acronym [*cagub-cawagub*] means 'candidate for governor and candidate for deputy governor'. This term is often used in the language of conversation and journalistic language. This euphemism used to be more enjoyable, the users can write or convey words faster (Verlin, Darwis, & Hasjim, 2018).

H. Abbreviations

Abbreviations are short forms of words into several letter characters. Verlin et al. (2018) states abbreviations can be spelled letter by letter or not.

[...] ***LP*** [...]

'[...] from **prison** *Pledang Pdk Rajeg Bogor*'

[*LP*] or [*Lembaga Pemasyarakatan*] 'prison' has better impression to replace 'prison or detention center'. [*LP*] is used to avoid mentioning prison which has a negative image.

[...] ***PSK*** [...]

'Malioboro **Commercial Sex Worker**'

[*PSK*] or [*Pekerja Seks Komersial*] 'Commercial Sex Worker' are synonymous with [*pelacur*] 'whores' which means 'woman who prostitutes'. [*PSK*] is better than [*pelacur*] who are considered taboo and have a negative image.

I. Omission

This form eliminates grammatical units which original form can be known from the context of the speech. Omission is one of the grammatical cohesion in the form of the removal of certain lingual units, in the form of words, phrases, clauses, or sentences, which have been mentioned previously (Wiyanti, 2016).

[...] ***di perskusi sendiri,di viralkan sendiri,di laporkan sendiri, minta maaf dan memaafkan sendiri?*** [...] ***yang beginian ya?***]

'It is a joke, **persecuted itself, shared itself, reporte itself, apologize and forgive yourself?** This kind of mental illness, **isn't it**?'

Context of data is about video of the arrest and apology of actor of the persecution of members of the *Banser* (an Islamic organization in Indonesia). The complete form is '(member of *Banser*) persecuted itself, (video) shared itself, (persecution) reported itself, (*Banser* member) apologizing and forgiving himself? This is kind of mental illness of (member of *Banser*) huh?'. The form of euphemism makes sentences effective, such as one of the purposes of using omission to write in a short and simple conversation style (Pancarrani, 2017). The euphemism used to softly insinuate without mentioning the insinuated party.

J. Substitution

This form is used when a word is considered more euphemistic than another word. This euphemism is usually in the form of synonyms to convey far more subtle expressions (Fadely, 2017).

[...] ***Azab [...] memutilasi*** [...]

'[...] **Doom** for Communist China [...] China **mutilates** human bodies [...]'

[*azab*] means the punishment of God for violating religious restrictions. The euphemism [*azab*] seems more religious. [*memutilasi*] 'mutilation' used to avoid the impression of sadism, the process or action of chopping body parts.

[...] ***Persekusi*** [...]

'[...] Mr X actor of the *Banser NU* **persecution** [...]'

[*persekusi*] 'persecution' means 'hunting citizens and being hurt, maimed, or crushed, tortured without justice or humanity'. In the

context of data, [*persekusi*] used to refine the mention of something that contains 'torture' which has a cruel negative image. This is in accordance with Danesi (2012) who states the euphemism to replace the rough and cruel association.

[...] ***berkamuflase*** [...]

'[...] millions of Chinese comes to Indonesian territory **hide** as tourists [...]'

[*berkamuflase*] 'camouflage' is synonymous with 'in disguise or hide'. If look at full data, in the context of the hoax, euphemism used to avoid expressions concerning deception that have negative connotations as well as to insinuate certain ethnicities subtly in context of identity politics.

[...] ***mengkremasi*** [...]

'[...] China is reported **cremated** the body in secret [...]'

[*meng-kremasi*] 'Cremation' is a better and more refined term for the mention of words related to the procession of death, 'burning corpse to ashes'. Thus it is used to refine the statement by avoiding words that are frightening or disgusting.

K. General to Specific

This euphemism is in the form of hypernym that become hyponym (Sinambela, 2019). Hypernym has a broad scope and can be translated into more detailed or narrower and simpler meanings. Hypernym represent many other words (Reskian, 2018). Hyponym is a narrow word meaning (Rezha, 2017). Therefore, hyponym are more appropriate to describe something from hypernym (Widiyawati, 2017).

[...] ***obat alternatif*** [...]

'[...] may be as an **alternative medicine** [...]'

Jain (2013) states there are various types of alternative medicine, ranging from herbal medicines, Chinese herbs, yoga, juice therapy, chiropractic, naturopathic treatments, homemade medicine, biofeedback therapy, aroma therapy, massage, *homeoveda*, *ayurveda*, and etcetera. Kautsar (2016) states, according to the National Institute of Health, in Complementary and Alternative Medicine there are a variety of treatments and health treatments, products and practices that generally do not include conventional medicine. Based on these explanations, [*obat alternative*]

is a general term. In the context of data, the use of euphemism to show themselves as educated individuals and to educate and convey information.

[...] ***Turkistan Timur*** [...]

'Pray from innocent children of **East Turkistan** (Uighur Muslims).'

East Turkistan is a political term with many meanings and the historical definition for East Turkestan is multivariate and ambiguous (Wikipedia, 2019). [*Turkistan Timur*] refers to 'Uighur Muslims'. Uighur are one of the official minority tribes in the People's Republic of China which are the main ethnic groups of Muslims in China (Wikipedia, 2020). [*Turkistan Timur*] is used because historically related with religion or belief.

L. Partial to Whole

This form uses a part of the object to express something as a whole. This euphemism in the form of hyponym became hypernym (Sinambela, 2019).

[...] ***saudara-2mu*** [...]

'[...] pray for your **brothers** in other parts of the world [...]'

[*saudara*] means 'sibling, brother or sister'. In the context of data, [*saudara*] refers to people who are grouped, like-minded and of the same religion. This Euphemist used to please the hoax readers more, especially those in the group, as if to show respect, and show concern for certain groups.

[...] ***berguguran*** [...]

'the medical team who **died** by Covid-19'

[*gugur*] means 'die in battle', intended for warriors, heroes or people who are willing to sacrifice to defend their nation and country. Context of data is during the struggle of the medical team who bet their lives to fight against the Covid-19 virus. Therefore, the word [*ber-gugur-an*] is considered appropriate for humanitarian fighters in the world of health. Thus, the use of the euphemism is to show respect for others.

M. Hyperbole

This form is used to emphasize or reinforce the effect on the ideas conveyed, make a dramatic impression and attract attention.

[...] ***memojokkan*** [...]

'[...] has **enforced** the Chinese Communist Government [...]'

[*memojokkan*] 'enforced' has the meaning of trying so that other people (opponents) cannot fight (answer) or push into difficult circumstances (positions). The use of the euphemism in the data with identity politics context aims to satirize subtly while still exaggerating expressive emphasis. This is in accordance with one of the expressive characteristics of hoax to increase the persuasive power for the recipient of fake news (Iswara, 2019).

[...] *menuai kecaman* [...] *melukai* [...]
'[...] the discrimination of the name Muhammad and Ali must not fly at Soekarno-Hatta Airport, **got criticism** [...] immigration regulations on the Soekarno-Hatta Airport's autogate service **hurt** Muslims.'

[*menuai kecaman*] is an allegory which means 'received a lot of criticism', strong reprimands, and even leads to reproaches that contain a negative image. The phrase was conveyed with an exaggerating expression through the euphemist [*menuai kecaman*] to replace the 'reprimand or criticism' which has a negative connotation. [*melukai umat Islam*] 'hurting Muslims' means 'hurting hearts or feelings', not physical wounds. It is used to strengthen the power of persuasion in hoax to influence certain groups.

N. Understatement
In this form a word meaning is outside of the meaning of the word. In opposite to flippancy, euphemisms of understatement contain figurative meanings.

[...] *surga* [...]
'[...] the coast becomes a **paradise** [...]'

[*surga*] 'heaven' has the meaning 'the afterlife that is happy for the human spirit to live in it (in eternity)'. In the context of data, [*surga*] is used to refer to 'strategic places'. In the context of expression, 'being heaven' is conveyed in a hyperbole style because it exaggerates where a place on earth is called heaven. In the context of data, the use of euphemism [*menjadi surga*] to beautify sentence by exaggerating expressions. The heaven is a figure of speech to have a psychological effect (Daud, 2018).

O. Jargon

This form is a social variation in languages which use is limited by certain groups, such as academics, health workers, entrepreneurs, and other professions (Warsiman, 2014). This form generally uses technical terms.

[...] *Diisolasi* [...]
'Doris Sylvanus Hospital Patient **Isolated** [...]'

[*isolasi*] 'isolation' means the separation of one thing from another thing or an attempt to isolate humans from other humans, seclusion, or exclusion. This hoax is in the health context, so that euphemism [*di-isolasi*] 'isolated' is better than 'quarantine' which means efforts to separate and limit the movement and interaction of people in certain health conditions. 'Quarantine' is more commonly used in the context of animal husbandry, which is a place to hold imported animal that have just come from abroad to prevent the spread of infectious diseases. Thus, [*di-isolasi*] is used to express things better and more humanely.

[...] *DIARE* [...]
'[...] 2 days of suffering from **diarrhea** [...]'

'Diarrhea' is a better language then '*berak-berak* or *menceret*' which has negative image. Euphemism 'diarrhea' is used to avoid the use of words that cause disgust. In conversation, it is usually to cover up shame.

P. Colloquial
Warsiman (2014) states colloquial is a language of daily conversation verbally, but in its development it can also be used in written language, for example 'doc' for 'doctor'. In a formal context, its use is not justified.

[...] *Napi* [...]
'[...] 2,800 **prisoners** released'

[*napi*] is colloquial and not an acronym because it is formed from only one word. [*napi*] is a conversational language that refers to the abbreviated word [(*na*)*ra*(*pi*)*dana*] 'prisoners'. [*napi*] is commonly used in the language of conversation in the field of law (Apriansyah, 2016). [*napi*] used to replace the mention of negative-image words, such as [*tawanan*] or [*tahanan*] 'prisoners'. This euphemism is also used to shorten pronouncing.

Q. Loan Words (Borrowing)

This form can be foreign languages or regional languages to create new language styles. Borrowing languages are used at the level of word units, phrases, and clauses in the context of sentences or discourse, both verbally and in writing (Sutarman, 2013).

> [...] ***Taipan*** [...]
> '[...] factories owned by **tycoon** China in Indonesia [...]'

[*taipan*] 'tycoon' comes from China which means 'conglomerate'. Conglomerate is entrepreneurs who have many companies or companies engaged in various fields of business. In the full text of the data, euphemist [*taipan*] contains subtle allusions aimed at certain ethnicities in context of identity politics.

> [...] ***transgender*** [...]
> '[...] he is also a **transgender** person like me [...]'

In Indonesian, [*transgender*] is an adopted language which means 'replacing sex by surgery'. [*transgender*] is used to avoid mentioning taboo terms related to organs. In the context of the data, it is also contains subtle allusions.

R. Euphemisms in Foreign Language Forms
In the data found the use of euphemisms not only uses Indonesian, but also uses foreign languages. This form of euphemism is in the form of the use of foreign languages that have not yet become adopted languages (Tantriani et al., 2017).

> [...] ***treatment*** [...]
> '[...] getting the best **treatment** [...]'

'Treatment' is English term which in the context of health. This euphemism is used as if to show the educational side to convey speech with a better impression.

IV. CONCLUSION

The hoax text uses euphemisms in 18 types or forms: figurative, metaphors, flippancy, remodeling, circumlocution, clippings, acronyms, abbreviations, omission, synonymous, general to specific, part for whole, hyperbole, understatements, jargon, colloquial, absorption words, and euphemisms in foreign languages. Hoax makers use euphemisms to construct narrative expressions by avoiding the use of phrases that are considered taboo, negative imagery that contain elements of violence and cruelty, to please the recipient of information, as if showing respect or appreciation, as if conveying factual information, hiding something or people's identity, to insinuate certain parties subtly, accusing or blaming, rhetorical, so as not to offend, cover up shame, reduce offending hurtful things, avoid disgusting expressions, to mention things that might not be mentioned directly, cover up criminal acts, write or convey words faster, and relate to religion or belief.

Despite using euphemisms, hoax narratives tend to be expressive, exaggerating, provocative, and of course persuasive. This indicates the intention of the hoax makers and spreaders of hoax is almost always the same, to incite and provoke, influencing recipients of information in order to believe and spread manipulative facts and lies.

REFERENCES

Allan, K., & Burridge, K. (1991). *Euphemism & Dysphemism: Language Used as Shield and Weapon*. New York: Oxford University Press.

Al-Ma'ruf, A. I. (2012). *Stilistika: Teori, Metode, dan Aplikasi Pengkajian Estetika Bahasa*. Surakarta: Cakra Books.

Alvestad, S. S. (2014). Evaluative Language in Academic Discourse: Euphemisms vs. Dysphemisms in ANDREWS' & KALPAKLI's The Age of Beloveds (2005) as a case in point. *Journal of Arabic and Islamic Studies*, *14*, 155–177.

Apriansyah, N. (2016). Peningkatan Kemampuan Petugas Pemasyarakatan Dalam Menangulangi Peredaran Narkoba Di Lembaga Pemasyarakatan Dan Rumah Tahanan Negara. *Jurnal Penelitian Hukum DE JURE, 16*(4), 395–409.

Astuti, N. (2014). Singkatan dan Akronim di Kalangan Remaja di Kota Bandung. *Bahtera Sastra: Antologi Bahasa Dan Sastra Indonesia*, (1).

Balai Bahasa Jawa Tengah. (2014). Akronim yang Aneh.

Burridge, K. (2012). *Euphemism and Languange Change: the Six and the Seven Ages*. New York: Cambridge University Press.

Chaer, A. (1994). *Pengantar Semantik Bahasa Indonesia*. Jakarta: Rineka Cipta.

Damarjati, D. (2018). 22 Media Massa dan Google Lawan Hoax, Luncurkan Cekfakta.com. Retrieved from

Danesi, M. (2012). *Messages, signs and meanings. Terjemahan Evi.S. dan Lusi.L.P. dengan judul Pesan, Tanda dan Makna*. Yogyakarta: Jalasutra.

Daud, I. (2018). Surga di dalam Hadis. *Farabi Jurnal Pemikiran Konstruktif Bidang Filsafat Dan Dakwah*, *18*(2), 1–13.

Djajasudarma, T. F. (1993). *Semantik Pemahaman Ilmu Makna*. Bandung: PT. Eresco.

Duda, B. (2011). Euphemisms and dysphemisms: in search of a boundary line. *Círculo de Lingüística Aplicada a La Comunicación45*, 3–19.

Fadely, M. (2017). Eufemisme dan Disfemisme pada Feature-Feature Karya Ruslan Ismail Mage. *Sirok Bastra Jurnal Kebahasaan Dan Kesastraan*, *5*(2).

Hanifah, N. (2016). Mengkaji Pola Perdagangan Jalur Sutra di Era Globalisasi Mengkaji Pola Perdagangan Jalur Sutra Di Era Globalisasi. *AT-Tahdzib: Jurnal Studi Islam Dan Muamalah*, *4*(2).

Heryana, N. (2019). Eufemisme dan Disfemisme Pada Media Berita Daring Republika: Perkembangan Kasus Setya Novanto Edisi Januari 2018. *Jurnal Visi Ilmu Pendidikan*, *11*(1).

Iswara, A. A. (2019). Hoax, Manipulation And Abuse of Languages Persuasive Power A Pragmatic Study. In *The 7th International Conference on English Language Teaching, Linguistics and Literature*.

Jain, R. (2013). *Pengobatan alternatif untuk mengatasi tekanan darah* (1st ed.). Jakarta: PT Gramedia Pustaka Utama.

Kautsar, A. P. (2016). Hubungan Sikap, Persepsi dan Hambatan Terhadap Complementary and Alternative Medicine (CAM). *Farmaka*, *14*(2).

KBBI. (2016). *Kamus Besar Bahasa Indonesia Edisi Kelima (Daring)*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementrian Pendidikan dan Kebudayaan Republik Indonesia.

Keraf, G. (2007). *Argumentasi dan Narasi*. Jakarta: Gramedia Pustaka Utama.

Kridalaksana, H. (2008). *Kamus Linguistik edisi ke-4*. Jakarta: Gramedia Pustaka Utama.

Kurniawati, H. (2011). Eufemisme dan Disfemisme dalam Spiegel Online. *LITERA*, *10*(1).

Laili, E. N. (2012). *Eufemisme dan Disfemisme pada Wacana Lingkungan dalam Media Massa di Indonesia*. Universitas Gadjah Mada.

Laili, E. N. (2016). Eufemisme dalam Wacana Lingkungan Sebagai Piranti Manifestasi Manipulasi Realitas: Perspektif Ekolinguistik Kritis. *Jurnal Linguistik Terapan*, *6*(1).

Liahani, W., Nazaruddin, K., & Munaris. (2018). Gaya Bahasa Retoris pada Kumpulan Puisi Malam Stanza dan Rancangan Pembelajarannya. *Jurnal Kata (Bahasa, Sastra, dan Pembelajarannya)*, *6*(1).

Maulana, A. (2018). Tilang Elektronik Bisa Hapus Budaya "Damai di Tempat."

Milandari, B. D. (2017). Penggunaan Gaya Bahasa dalam Debat Calon Gubernur dan Calon Wakil Gubernur DKI Jakarta Periode 2017-2022. In *Bahasa dan Sastra Indonesia dalam Konteks Global* (pp. 375–386).

Nurdiarsih, F. (2017). Eufimisme dan Metafora dalam Bahasa Indonesia.

Pancarrani, B. (2017). Analisis Ragam Kalimat dan Level Kemahiran Menulis Bahasa Indonesia dalam Karangan Mahasiswa Jurusan Asean Studies Walailak University Thailand. In *The 1st Education and Language International Conference Proceedings Center for International Language Development of Unissula* (pp. 162–172).

Prawira, A. (2020). Pilkada 2020, Hanya Dua Bakal Cagub-cawagub Maju lewat Jalur Independen.

Putuhena, M. I. F., & Derlean, A. (2014). Semiotika Komunikasi (Studi Teks Iklan Visual Kampanye Politik di Kota Ambon). *Jurnal MEDIASI*, *8*(1), 1–13.

Reskian, A. (2018). Analisis Penggunaan Diksi Pada Karangan Narasi di Kelas X IPS II SMA Negeri 1 Palu. *Andika Reskian*, *3*(2).

Rezha, A. H., Sumarti, S., & Riadi, B (2017). Diksi Pada Kolom Public Hotline Service Surat Kabar Tribun Lampung Dan Implikasinya. *Jurnal Kata (Bahasa, Sastra, Dan Pembelajarannya)*, *5*(1).

Samsudin, T., & Ahmad, N. A. (2018). Disfemisme Warganet pada Komentar di Media Sosial Facebook dalam Tinjauan Semantik dan Hukum Islam. *Jurnal Al-Himayah*, *2*(2).

Saputri, V. Ramadhan, S., & Asri, Y (2019). Eufemisme dan Disfemisme dalam Novel "Korupsi" Karya Pramoedya Ananta Toer. *RETORIKA: Jurnal Bahasa, Sastra Dan Pengajarannya*, *12*(2).

Sariah, N F N (2017). Manipulasi Realitas Melalui Eufemisme Bahasa Dalam Berita Politik Koran Tempo. *Metalingua*, *15*(1).

Setiawaty, R. (2018). Bentuk Dan Fungsi Eufemisme Dalam Komentar Akun Facebook Presiden Joko Widodo Sebagai Bahan Ajar Bahasa Indonesia. In *The 7 th University Research Colloqium 2018 STIKES PKU Muhammadiyah Surakarta*.

Shelavie, T. (2019). Pelanggar Aturan Lalu Lintas Bisa Pilih Surat Tilang Slip Merah atau Biru, Asal Jangan Minta Damai. Retrieved from

Sinambela, S. I, Muliyadi, M (2019). Analisis Eufemisme Dan Disfemisme Pada Detik.Com Di Twitter. *Jurnal BAHAS Fakultas Bahasa Dan Seni*, *30*(1).

Sutarman. (2013). *Tabu Bahasa dan Eufemisme*. Yuma Pustaka.

Syaifullah, A. R. (2018). *Semantik dan Dinamika Pergulatan Makna*. Bumi Aksara.

Tantriani, E., Tahir, M., & Karim, A. (2017). Eufemisme dalam Talk Show Mata Najwa di Trans 7. *Bahasantodea*, *5*(3), 48–58.

Verlin, S., Darwis, M., & Hasjim, M. (2018). Abreviasi dalam Media Sosial Instagram. *Jurnal Ilmu Budaya*, *6*(2).

Warren, B. (1992). *What Euphemism Tell Us about the Interpretation of Words*. Studia Linguistica.

Warsiman. (2014). *Sosiolinguistik Teori dan Pengaplikasian dalam Pembelajaran* (1st ed.). Malang: Universitas Brawijaya Press.

Widiyawati. (2017). Diksi pada Kuliah Umum Etika Franz Magnis Suseno S.J. Serta Implikasinya. *Jurnal Kata (Bahasa, Sastra, Dan Pembelajaran)*, *5*(2).

Wijana, Ip. D. (2008). *Semantik: Teori dan Analisis*. Surakarta: Yuma Pustaka.

Wikipedia. (2019). Turkistan Timur.

Wikipedia.org. (2020). Suku Uighur.

Wiyanti, E. (2016). Kajian Kohesi Gramatikal Substitusi dan Elipsis dalam Novel "Laskar Pelangi" Karya Andrea Hirata. *Jurnal Pendidikan Bahasa Dan Sastra*, *16*(2).