Indonesian Netizens' Emotive Language in Responding to YouTube Posts: Cyberpragmatics Study

(Bahasa Emotif Netizen Indonesia dalam Merespon Unggahan di Youtube: Kajian Siberpragmatik)

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Abstract: Indonesian internet users (Netizens) are considered uncivilized in using the internet. The Digital Civility Index (DCI) states that the politeness of Indonesian netizens was ranked 29th out of 32 countries and the worst in Southeast Asia. The uncivility of netizens is closely related to the use of emotive language, so it is necessary to study the use of emotive language by netizens. The emotive language of Indonesian netizens in responding to YouTube posts is very interesting to study from a cyberpragmatic perspective. Cyberpragmatic studies are the use of language and communication in a digital environment or in cyberspace. The problems studied in this study are formulated: (1) How is the lingual form of the emotive language of Indonesian netizens realized in responding to YouTube posts in a cyberpramatic perspective? And (2) How is the emotive language function of Indonesian netizens realized in responding to YouTube posts in a cyberpramatic perspective? The purpose of this study is to describe and explain the realization of the form of Indonesian netizen emotive language and the function of netizen emotive language in responding on YouTube posts. This research is a descriptive qualitative research. The research data is in the form of netizens' verbal responses to internet-mediated YouTube posts as a field for cyberpragmatic studies. Data was collected using the *Simak Bebas Libat Cakap* (SBLC) technique. Data analysis was carried out using descriptive techniques using the interactive model Miles and Huberman (1992) with the stages of data collection, data reduction, data presentation, and verification/drawing conclusions. Based on the results of data analysis, it was concluded that the lingual form of emotive language is stated in utterances in declarative, interrogative, and directive modes, while the function of emotive language is stated in delarative speech acts with the function of stating, informing, confirming, giving advice, and praying; in expressive speech acts with functions of praising, expressing pleasure, expressing pride, thanking, apologizing, satirizing, mocking, and insulting; in imperative speech acts with functions of ordering, prohibiting, inviting, and asking. The conclusion of this study is that the lingual form of emotive language is realized in speech in declarative, interrogative, and directive modes.

Keywords   cyberpragmatics, emotive language, Indonesian netizens, youtube

Abstrak: Masyarakat pengguna internet (Netizen) Indonesia dinilai tidak beradab dalam menggunakan internet. Digital Civility Index (DCI) menyatakan kesantunan netizen Indonesia menduduki peringkat ke-29 dari 32 negara dan terburuk di Asia Tenggara. Ketidakberadaban netizen tersebut berkaitan erat dengan pemakaian bahasa emotif sehingga perlu dilakukan kajian pemakaian bahasa emotif oleh netizen. Bahasa emotif netizen dalam merespon unggahan di youtube sangat menarik dikaji dari persepktif siberpragmatik. Kajian siberpragmatik merupakan pemakaian bahasa dan komunikasi dalam lingkungan digital atau di dunia maya. Masalah yang dikaji dalam penelitian ini dirumuskan: (1) Bagaimanakah realisasi wujud lingual bahasa emotif netizen dalam merespon unggahan di youtube dalam perspektif siberpramatik? Dan (2) Bagaimanakah realisasi fungsi bahasa emotif netizen dalam merespon unggahan di youtube dalam perspektif siberpramatik? Tujuan penelitian ini adalah mendeskripsikan dan mengeksplanasi realisasi wujud bahasa emotif netizen dan fungsi bahasa emotif netizen dalam merespon unggahan di youtube. Penelitian ini merupakan penelitian kualitaif deskriptif. Data penelitian berupa respon verbal netizen terhadap unggahan di youtube yang dimediasi internet sebagai lahan kajian siberpragmatik. Data dikumpulkan dengan teknik studi dokumen dan simak bebas libat cakap (SBLC). Analisis data dilakukan dengan teknik deskripsi menggunakan model interaktif Miles dan Huberman dengan tahapan pengumpulan data, reduksi data, penyajian data, dan verifikasi/penarikan

simpulan. Berdasarkan hasil analisis data disimpulkan wujud lingual bahasa emotif direalisasikan dalam ujaran bermodus deklaratif, interogatif, dan direktif, sedangkan fungsi bahasa emotif direalisasikan dalam tindak tutur asertif dengan fungsi menyatakan, menginformasikan, mengonfirmasi, memberikan saran, dan mendoakan; dalam tindak tutur ekspresif dengan fungsi memuji, menyatakan rasa senang, menyatakan rasa bangga, mengucapkan terima kasih, meminta maaf, menyindir, mengejek, dan menghina; dalam tindak tutur imperatif dengan fungsi memerintah, melarang, mengajak, dan menanya. Simpulan penelitian ini bahwa bahasa wujud lingual bahasa emotif direalisasikan dalam ujaran bermodus deklaratif, interogatif, dan direktif, sedangkan fungsinya meliputi menyatakan, menginformasikan, mengonfirmasi, memberikan saran, dan mendoakan; memuji, menyatakan rasa senang, menyatakan rasa bangga, mengucapkan terima kasih, meminta maaf, menyindir, mengejek, menghina; memerintah, melarang, mengajak, dan menanya.

Kata Kunci	**siberpragmatik, bahasa emotif, netizen Indonesia, youtube**
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INTRODUCTION

There are 202 million internet users in Indonesia. Information provided by the Minister of Communication and Information, Indonesia, is ranked 4th in the world (Mursid & Maharani, 2021). The Covid-19 pandemic situation has also encouraged people to use the internet more. The increase in usage rose by 30–40% during the Covid-19 pandemic (Dewi, 2021). The internet provides many facilities to its user community. People can use the internet for various purposes. People use internet access for various purposes, namely for communicating, using social media, accessing entertainment, accessing public services, and shopping online (Dewi, 2021; Pratama, 2022; Romadhon et al., 2022).

People who have become part of the internet have the freedom to access information from various sources. This kind of condition is a challenge for the internet user community. Gunawan (2021) said that people can get positive information from various sources when accessing the internet. On the other hand, they can also get various negative information. They can especially get this from social media. On social media, people can understand radicalism, extremism, terrorism, hoax news, and hate speech. Indonesian people who are not yet able to think critically will be easily influenced by negative content that is deliberately created by unscrupulous individuals.

Indonesian internet users (netizens) are also considered uncivilized for using the internet. The Digital Civility Index (DCI) states that the politeness of Indonesian netizens is ranked 29th out of 32 countries and the worst in Southeast Asia (Mazrieva, 2021). There are three factors that influence the incivility of Indonesian netizens, namely hoaxes and fraud, hate speech, and discrimination (Prasetyani & Widiarini, 2021). The Ministry of Communication and Information has formed an Internet Ethics Committee to address this problem. Previously, a virtual police force was formed whose task was to monitor netizen behavior on the internet. The phenomenon of Indonesian netizens communicating in cyberspace is interesting to research. The phenomenon of uncivility in expressing oneself on the internet is closely related to the use of emotive language. Language is used to express feelings of happiness, difficulty, annoyance, or anger towards the speaker. In this case, emotive language is closely related to the emotions, power, and politics of the speaker (Wilce, 2009). What is forgotten is when they convey their ideas or opinions by using rude, impolite speech on the internet. It will be read by millions of people, and it will show his lack of civility in communication.

To reveal the phenomenon of uncivility in expressing oneself on the internet, which is closely related to the use of emotive language, cyberpragmatic studies are needed. Cyberpragmatics was introduced in 2001 for cognitive pragmatic studies of internet-mediated communication (Yus, 2001, 2004, 2010) His main interest is the analysis of how information is produced and interpreted in the internet environment. Cyberpragmatics is also interested in how users access contextual information (often limited when compared to other contextual situations). The main goal of analysis in cyberpragmatics is to determine the extent to which the qualities of these cybermedia influence

estimates of relevance, that is, how they influence the assessment of the cognitive effects that may be derived and the mental effort required in return. In this sense, a number of "shifts" of relevance can be produced by different qualities for internet-mediated communication internet (Yus, 2007, 2008, 2010).

This cyberpragmatic study on netizens' emotive language in responding to YouTube posts examines netizens' language when they try to communicate messages. They try to balance the oral attributes of the written text. The gesture-filtered quality of text typed on a keyboard may demand, on some occasions, additional mental effort and may make it more difficult to identify the intentions, attitudes, feelings, and emotions of other users, thus also changing the relevance of text-based communication (Yus, 2005). In general, emotions can be defined as acute, intense, and usually brief psychophysiological changes resulting from responses to meaningful situations in one's environment (Kidron & Kuzar, 2002). In addition, it is interesting to emphasize that emotions can be divided into two broad categories: those that are generated unintentionally (as part of emotional behavior) and those that are generated intentionally (having emotive communication).

The former usually applies interculturally, while the latter is influenced by the culture to which the individual belongs, which regulates their (in)adequate use in interactions. Generally, users of text-based discussion spaces can only communicate emotions intentionally (no accidental typing on a keyboard), but other users can infer emotions from text outside of the user's control. This fact introduces the danger of misinterpretation of emotions compared to direct access to emotional cues in face-to-face interactions. As indicated by previous researchers, who characterized these types as "spontaneous type, unintentional leakage or outburst of emotion in speech" (emotional) and "intentional strategic signaling of affective information in speech and writing to influence the partner's interpretation of the situation and achieve different goals" (emotive) (Caffi & Janney, 1994; Riordan & Kreuz, 2010).

Leech (2014) describes emotiveness as a form of concern and states that it includes the expression of good wishes. Emotive language is used to distort an image of reality that becomes deceptive and even false. Determining the difference between reasonable and manipulative use of emotive terms in argument is a task often taken up by logic textbooks, starting with the ancient dialectical tradition. A term is considered emotive if it leads the interlocutor to draw judgmental value on the fragment of reality the term is used to refer to. Therefore, emotive words stimulate good/bad classifications based on the values commonly held by the community where the interlocutor belongs (Macagno & Douglas, 2010). The term may reasonably be used to support a particular decision or evaluation and thereby frame the discussion in a particular way. However, emotive language can sometimes be used in a convoluted way, making it seem as if no counterargument works or is even necessary. Speakers, by using emotive words in certain ways, can make it seem like there is no need to accept or even consider opposing points of view because doing so would stem from unacceptable values.

Schnall (2005) presents a model of emotive language in which the relationship between emotional experience and emotive words is determined by the social context of communication. Emotive words do not necessarily map to specific emotional experiences. On the one hand, the same experiential state can be described with different words, as in the case of shame and embarrassment, but on the other hand, different experiential states can be described with the same words, as in the case of regret. The emotive and lexicon mismatch is hypothesized to exist because emotive words are descriptions produced by an observer that infer certain psychological characteristics of a person in a particular context, following appraisal theory (Ortony et al., 1988; Roseman, I., & Smith, 2001; Scherer, 2001).

Wilce (2009) compares how emotives in different languages frame experience and agency somewhat more simply. The construction in Indonesian seems to describe the experiencer as the agent, and what is 'felt' as a real object, 'out there', whether 'felt' means 'touch' or 'experience' (leaving aside contexts where 'feel' means 'believe'). In contrast, Bangla and other North Indian languages frame what we call feelings as things that act on the subject who experiences them rather passively.

Emotive language analysis has been carried out by Macagno & Douglas (2010) regarding the argumentative use of emotional language. The results of the study show that such uses of emotive language are often reasonable and necessary in values-based arguments, but they are defensible and therefore need to be seen as open questions for criticism. Williams et al., (2019) compared the utility of different classification schemes for emotive language analysis. The results of the study indicate that the basic emotion scheme is most suitable for the analysis of emotive language. However, this analysis has its main weakness in its oversimplification of positive emotions all combined into happiness.

Other emotive language research in the context of social media was conducted by Martins et al., (2018) regarding the classification of hate speech on social media using emotional analysis, which uses natural language processing techniques to expand the original data collection with emotional information and provide it for machine learning classification. Rahardi (2020) regarding variations in the meaning of the emotive word "Wela" in the language of a sociopragmatic perspective. The results of this research show that there are six meanings of the emotive word 'wela' in Javanese, namely: (1) showing the meaning of surprise, (2) showing the meaning of defense, (3) showing the meaning of reminding, (4) showing the meaning of astonishment, (5) showing the meaning of relief to be grateful, and (6) showing the meaning of disappointment.

From previous research, it can be said that research on netizens' emotive language in responding to uploads on YouTube: Cyberpragmatics Studies is new. First, this research reveals the relationship between lingual form and the function of emotive language in responding to YouTube posts. Second, this research was conducted on YouTube media using cyberpragmatic studies (Yus, 2011). Sawirman, et al., (2014) who looked at how the use of emotive language and emoticons influences negotiations and how virtual facilitators interact in the same virtual environment. Adopting a strictly linguistic perspective on emoticons, this research seeks to situate an analysis of emotive language that refers to the intentional and strategic signaling of affective information in speech and writing (e.g., evaluative disposition, evidentiary commitment, volitional stance, relational orientation, degree of emphasis, etc.)" (Caffi & Janney, 1994). From this perspective, emoticons are communication devices rather than emotional expressions, that is, they are signs of affect, or indices of the speaker's feelings, attitudes, or relational orientation toward their topic, their partners, and/or their own communication actions in different situations" (Caffi & Janney, 1994; Kurniasih & Rahmansyah, 2019). Other experts see emotive language as linguistic communication, and they persuasively make the case for placing their studies firmly in cyberpragmatics (Caffi & Janney, 1994; Rahardi, 2021a, 2021b; Yus, 2011; Maudina et al., 2022).

Based on previous research, it can be stated that research on netizens' emotive language in responding to uploads on YouTube: cyberpragmatic studies needs to be carried out. The focus of this research is formulated by the following research questions.

1. What is the realization of the lingual form of Indonesian netizens' emotive language in responding to YouTube posts from a cyberpramatics perspective?
2. What is the realization of the function of Indonesian netizens' emotive language in responding to YouTube posts from a cyberpramatics perspective?

The aims of this research are (1) to describe and explain the realization of the lingual form of netizens' emotive language in responding to uploads on YouTube from a cyberpramatics perspective and (2) the realization of the function of netizens' emotive language in responding to uploads on YouTube from a cyberpramatics perspective.

The contribution of this research is aimed at researchers in the field of pragmatics who study lingual data from the internet by utilizing cyberpragmatic studies. This research also contributes to the public by allowing readers to know the emotive language used by netizens when commenting on YouTube posts.

METHOD

This research used a qualitative approach because it is closely related to natural phenomena (Creswell, 2014; Moleong, 2011). This type of research was descriptive research. In this research, the

phenomenon of netizens' emotive language in responding to uploads on YouTube is described, which includes the lingual form of emotive language and the function of emotive language that is realized in speech acts (Leech, 2014; Levinson, 1983; Mey, 1993), The data for this research were in the form of netizens' verbal responses on YouTube posts mediated by the internet as a field for studying cyberpragmatics (Rahardi, 2020; Yus, 2011). The data collection technique used was document study. Skilled free-involved listening technique (Sudaryanto, 2015). The source of research data were netizens' responses to (1) Sby's upload about the Moeldoko KLB (https://www.youtube.com/watch?v=zAtIiAnUxEU), (2) Moeldoko's first speech after being elected as Democrat Chairman after the Delli Serdang KLB (https ://www.youtube.com/watch?v=sH_LeUYEktk), (3) Indonesian Lawyer Club: Political Temperatures Are Getting Hotter (https://www.youtube.com/watch?v=kDUwkJJSCA4), and (4) Hotroom: Identity Politics (https://www.youtube.com/watch?v=Cm25LrYP87k). This data source was chosen because it caused controversy in society and received many responses from netizens, both pro and con. The collected data was then analyzed using descriptive techniques following the interactive model (Miles & Huberman, 2012), with analysis stages (1) data collection, (2) data reduction, (3) data presentation, and (4) verification/drawing conclusions.

RESULTS AND DISCUSSION
Realization of the Lingual Form of Indonesian Netizens' Emotive Language

The lingual form of Indonesian netizens' emotive language is realized in speech in declarative, interrogative, and directive modes. Realization of the lingual form of Indonesian netizens' emotive language in declarative speech. The lingual manifestation of Indonesian netizens' emotive language in declarative speech in response to uploads on YouTube can be seen in the following data.

(1)
Dewi Anggraini
During the era of Mr. SBY's leadership, the people were not as miserable as they are now. I miss being led by someone like you. Smart, wise, affectionate, and loves the people until it doesn't feel like 10 years seems very short. It's different now that I've been led for just one term and there are already riots everywhere... O Allah, I hope you bring back a fair leader like Mr. SBY... Stay healthy, sir...
(Di zaman kepemimpinan pak SBY rakyat gak se sengsara ini kayak sekarang. kangen dipimpin oleh orang seperti bapak. Pintar, bijak, sayang dan cinta rakyat sampai gak terasa 10 tahun rasanya sangat singkat. Beda ma sekarang dipimpin 1 periode aja udah huru hara dimana mana.. ya Allah semoga kau hadirkan lagi pemimpin adil seperti pak SBY.. sehat terus pak...)

(2)
Dani cOverdale
Say no to corruption. Just talk big, daaar
(Katakan tidak untuk korupsi. Omong aja yg besar daaar)

(3)
the logok
@Abung Tara Ranked number 1 in SMA TN, Adhi Makayasa AKMIL winner (mental, physical, and academic) and his grades have not yet rivaled mine, I entered the TNI's future leader program taken from the best class of 1990-2004. If you compare intelligently what you mean
(@Abung Tara peringkat no 1 SMA TN, peraih adhi makayasa AKMIL (mental, fisik, dan akademis) dan nilai nya blm ad yg menyaing i, masuk ke program future leader dari TNI diambil dri angkatan 1990-2004 yg terbaik.....kalau perbandingan cerdas yg lu maksdt)

(4)
gegares bor

Always feel satisfied watching ILC when there is a closing from RG.. his knowledge is extraordinary, so for me personally the knowledge is very useful compared to other sources... (*Selalu merasa puas liat ILC kl ada closing dr RG ..luar biasa pengetahuannya ,jadi pembelajaran untuk saya pribadi ilmu yg sangat berguna di bandingkan narasumber lain …*)

Context (1) Dewi Anggraini responds to Aris Abadi: *Bahasanya SBY Berkelas... Keliatan Kalo Dulu Pernah Sekolah* (SBY'S language is classy... it looks like if you have been to school). The declarative mode of speech in the speaker's response can be seen in, *Di zaman kepemimpinan pak SBY rakyat gak se sengsara ini kayak sekarang. kangen dipimpin oleh orang seperti bapak* (During the era of Mr. SBY's leadership, the people were not as miserable as they are now. I miss being led by someone like you). In this speech, the speaker states that the condition of the people during SBY's leadership was not as miserable as it is now, so he misses a leader like SBY. In (1), the speaker also conveys hopes and prayers. He expressed his hope that there would be a just leader like SBY and prayed that SBY would continue to be healthy. This can be seen in the statement, *ya Allah semoga kau hadirkan lagi pemimpin adil seperti pak SBY.. sehat terus pak...* (O… Allah, I hope you bring back a just leader like Mr. SBY... stay healthy, sir...)

In (2) Dani cOverdale states, *Katakan tidak untuk korupsi. Omong aja yg besar daaar* (Say no to corruption. Just talk big, daaar). The context of the statement was in response to a post on YouTube, SBY regarding the KLB: Moeldoko in cold blood carried out a coup. The speaker in his statement quoted the slogan of the Democratic Party when campaigning, *Katakan tidak untuk korupsi* (Say no to corruption). In reality, many party figures are involved in corruption cases, so the speaker stated, *omong aja yg besar daaar* (Just talk big, daaar). The speaker's statement means ridicule.

Context (3) the logok, responds to Abung Tara's statement which states, *si solo bocil juga cerdas semua permasalahan d hadapi sendiri. beda ma si bocil demokrat bisa nya cuma ngadu bisa nya cuma baperan....udh kelihatan dri muka aja klu bocil demokrat anak papih* (Solo kid is also smart, he can face all the problems himself. It's different, the kid is a Democrat, he can just complain, he can just act... it's already visible from his face, if he's a Democrat, he's a little boy). Abung Tara tried to compare the Solo boy (Jokowi's son) with the Democratic boy (SBY's son). The logok responded to this by informing us who the democrat bastards were: *peringkat no 1 SMA TN, peraih adhi makayasa AKMIL (mental, fisik, dan akademis) dan nilai nya blm ad yg menyaing i, masuk ke program future leader dari TNI diambil dri angkatan 1990-2004 yg terbaik* (Ranked number 1 in SMA TN, Adhi Makayasa AKMIL winner (mental, physical and academic) and his grades have not yet rivaled I, entered the TNI's future leader program taken from the best class of 1990-2004..... if you compare intelligently what you mean). The speaker's response means informing.

In (4), the speaker who calls himself gegares bor expresses his satisfaction if Rocky Gerung appears in the ILC giving a closing statement. He stated, *Selalu merasa puas liat ILC kl ada closing dr RG* (Always feel satisfied watching ILC when there is a closing from RG..). The speaker considers RG to have extraordinary knowledge that is different from other sources. Speech context (4), the speaker responds to ILC_'s upload. The political temperature is getting hotter. Actually, who is Mega angry with?

Speech in the declarative mode is defined as speech that tells something (Moeliono et al., 2021; Rahardi, 2022). Speech in the declarative mode can contain the meaning of stating as in (1), the speaker states that during SBY's leadership the people were not miserable. Meanwhile in (2) declarative speech means mocking. Speaker's statement, *omong aja yg besar daaar* (Just talk big, daaar) very potentially face-threatening (Brown & Levinson, 1987; Jamal, 2021; Scollon & Scollon, 2001). In (3) the speaker defends himself by trying to prove the achievements of the democrats. He informed us about the achievements he achieved when he was still at school and during his career in military service. Use of designations si bocil as a form of emotive speech, it also has the potential to threaten one's face and fall into the category of language impoliteness (Rahardi, 2020). This is different from (4), emotive speech means giving praise so that it does not threaten face. Giving praise is one strategy in language politeness (Brown & Levinson, 1987; Pramujiono et al., 2020).

Realization of the Lingual form of Indonesian Netizens' Emotive Language in Directive Mode Speech

The lingual form of emotive language of netizens in speech in directive mode in responding to uploads on youtube can be seen in the following data.

(5)
Gugle Id
Arrest radical Ustad2 so that there is no identity politics
(*tangkap ustad2 radikal supaya tak ada politik identitas*)

(6)
Salsabila Laily Putri Sari
Huhhh? You first googled his achievements when he was president. Pak SBY succeeded in reducing the soaring debt rate in Indonesia.
(@bunda isma *hahhh? Ibu cari dlu di google prestasi beliau saat jdi presiden. Pak SBY berhasil menurunkan angka hutang yg melonjak di Indonesia.*)

(7)
Handry Mar
Don't compare it to the current one. In 2009 SBY received a standing ovation during a speech at Harvard University.
(*Jgn dibandingin sama yg sekarang. Tahun 2009 SBY pernah dapet standing ovation pas pidato di Harvard University.*)

(8)
Budi Wilogo
Come on... The KPU immediately made its rules so that there would be no more politicization of identity...
(*Ayooo... KPU segera buat aturannya supaya tidak terjadi lagi politisasi identitas...*)

Directive speech acts are speech acts that function to produce an effect or influence so that the speaker wants to perform an action (Leech, 2014). In (5) and (6) directive utterances are expressed directly in the form of commands. Context (5) speakers respond to Hotroom posts on the topic of identity politics. Speech, *tangkap ustad2 radikal supaya tak ada politik identitas* (Arrest radical Ustad2 so that there is no identity politics). The speech portrays Gugle Id's hatred as a speaker of ustads whom he considers radical so he responds using direct command sentences (Alwi, H, 2000) . Similarly in (6), Salsabila Laily Putri Sari responded to Mother Isma stating: *Sangking berwibawahnya dan pinter pidato, semua orang tertipu* (So authoritative and good at speech, everyone was deceived). The speech mocked SBY and Salsabila did not accept by responding so that Mother Isma saw SBY's success on the internet. Salsabila says, *hahhh? Ibu cari dlu di google prestasi beliau saat jdi presiden. Pak SBY berhasil menurunkan angka hutang yg melonjak di Indonesia* (Huhhh? You first googled his achievements when he was president. Pak SBY succeeded in reducing the soaring debt rate in Indonesia). Directive speech commanding with direct command sentences appears on, *Ibu cari dlu di google prestasi beliau saat jdi presiden* (You first googled his achievements when he was president). Direct command sentences have high restrictive power in face threats (Mentari, 2021).

In contrast to (5) and (6), (7) uses the prohibitive directive in providing a response. Hardry Mar responded to Aris Abadi's comments stating, *bahasanya SBY berkelas... keliatan kalo dulu pernah sekolah* (SBY'S language is classy... it looks if you have been to school) in SBY's upload regarding the KLB: Moeldoko in cold blood carried out a coup. Speakers are prohibited from comparing the current language with SBY. Hardy Mar said, *Jgn dibandingin sama yg sekarang. Tahun 2009 SBY pernah dapet standing ovation pas pidato di Harvard University* (Don't compare it to the current one. In 2009 SBY received a standing ovation during a speech at Harvard University.)

Context (8) the speaker responds to the YouTube upload hotroom_polemic of identity politics by inviting the KPU to immediately make regulations so that identity politics does not occur. Use of

the word invite, ayo… (Come on) soften the force of restrictions (Moeliono et al., 2021; Pramujiono, 2012).

Realization of the Lingual form of Indonesian Netizens' Emotive Language in Interrogative Speech

Speech in the interrogative mode is speech that aims to ask questions (Moeliono et al., 2021; Rahardi, 2000). The realization of the lingual form of Indonesian netizens' emotive language in interrogative speech can be seen in the following data.

(9)
Wajira Kilibia
What is your concern with a person's personal rights, whether he wants to marry or not, is that a problem for you? These are the characteristics of people who have no concept of dialogue.
(@Bocah Cilik *apa urusan mu dengan hak pribadi orang, dia mau kawin atau tidak, apa bermasalah bagi anda? ini lah ciri-ciri orang yg gk punya konsep untuk berdialog.*)

(10)
Arifin Ipin
Who's nganu-nganu, isn't he...??
(@Baz Akhlak *Yg nganu nganu tea yaa....??*)

(11)
Mr Ading
Is it true that democrats are sby's family party? from the early times, all of their families turned into being the general chairman and the strategic part of the party, it's really unfair, it's not democratic, while many of the party members are more experienced and smart.
(*Lah emangnya demokrat itu partai keluarga sby ya? masa dr jaman dahulu semua keluarganya gantian jadi ketum dan bagian strategis d partai ga adil banget dong ga demokratis sementara kadernya byk yang lebih berpengalaman dan pintar.*)

(12)
Immanuel Yanis
Oh, do you want the party chairman to be held by the dynasty... !?
(@Dinda Aulia *oh sampean maunya ketua partai dipegang oleh dinasty yach . . !?*)

Context (10) Wajira Kalibia responds to the words of the little boy who told Rocky Gerung to marry first in the ILC upload- The political temperature is getting hotter. Who is Mega actually angry with? The speaker questions using the interrogative form, *apa urusan mu dengan hak pribadi orang, dia mau kawin atau tidak, apa bermasalah bagi anda?* (What is your concern with a person's personal rights, whether he wants to marry or not, is that a problem for you? These are the characteristics of people who have no concept of dialogue). The question shows that the speaker cannot accept the comments made by netizens who call themselves little boys. This is related to the emotive aspect of the speaker in expressing his feelings (Wilce, 2009). In (11), the speaker responds to the response of a netizen named Baz Akhlak who stated that the current language is unclear and inconsequential. Arifin Ipin confirmed by asking,*Yg nganu nganu tea yaa....??.* (Who's nganu-nganu, isn't he...??). What the speaker asks has the potential to threaten someone's face (Brown & Levinson, 1987; Jamal, 2021). Use of forms, yg nganu nganu (Who's nganu-nganu) has a negative taste value so it has the potential to threaten the face (Pramujiono, 2012).

In (12) the context of the statement is a netizen named Mr. Ading responded to the upload on SBY's YouTube about the KLB: Moeldoko in cold blood carried out a coup. The speaker questioned SBY's family, who has always been the general chairman of the party, with interrogative remarks: *demokrat itu partai keluarga SBY ya? masa dr jaman dahulu semua keluarganya gantian jadi ketum dan bagian strategis d partai ga adil banget dong ga demokratis sementara kadernya byk yang lebih berpengalaman dan*

pintar (Is it true that democrats Are SBY'S family party? from the early times, all of their families turned into being the general chairman and the strategic part of the party, it's really unfair, it's not democratic, while many of the party members are more experienced and smart). Mr. Question Ading showed that he did not side with the SBY camp. This response indicated that he was a defender of the Moeldoko Group. These interrogative utterances are utterances that threaten face (Brown & Levinson, 1987; Jamal, 2021; Pramujiono, 2012).

The Function of Netizens' Emotive Language in Responding to Uploads on YouTube
    The function of netizens' emotive language in responding to uploads on YouTube is realized in assertive, expressive and imperative speech acts. Each function of emotive language is presented as follows.

The Function of Netizens' Emotive Language in Assertive Speech Acts
    Based on the results of data analysis, the function of netizens' emotive language in assertive speech acts includes: stating, informing, suggesting, and praying.

Stating
    The function of expressing netizens' emotive language in assertive speech acts can be seen in (13) and (14) below.

> (13)
> Irfan A
> It's really shameless, especially at the beginning when he himself said there was no coup and there was no political issue, but now he himself is the one who proves the sentence he said before... Wkwkwk, that's strange, I think.
> (Memang betul tdk tau malu, apalagi di awal dia sendiri yg bilang gak ada kudeta kuduteaan dan gak ada urusan politik, ehh skrg malah dia sendiri yg membuktikan kalimat yg dia ucapakan dlu.. Wkwkwk aneh ahh gua mah)

> (14)
> Muchtar Luthfi
> Our deep sympathy goes to the parents of the late police Brigadier Yosua Hutabarat as well as his family. May Allah, the Most Just, protect all families who have experienced a very serious disaster.
> *(Rasa simpati kami yang mendalam bagi orang tua Almarhum Brigadir polisi Yosua Hutabarat juga keluarga beliau. Semoga Allah Yang Maha Adil, melindungi semua keluarga yang mengalami musibah yang sangat berat)*

    Context (13) Irfan A responds to a video upload on YouTube Moldoko's first speech after being appointed as Democratic chairman as a result of the Dei Serdang KLB. He supported previous netizens' statements saying that Moeldoko was shameless. The speaker makes a statement, *Memang betul tdk tau malu, apalagi di awal dia sendiri yg bilang gak ada kudeta kuduteaan dan gak ada urusan politik* (It's really shameless, especially at the beginning when he himself said there was no coup and there was no political issue, but now he himself is the one who proves the sentence he said before... Wkwkwk, that's strange, I think). He also expressed his astonishment, saying, *ehh skrg malah dia sendiri yg membuktikan kalimat yg dia ucapakan dlu.. Wkwkwk aneh ahh gua mah* (ehh now he himself is the one who proves the sentence he said before... Wkwkwk, that's strange, I think.). This statement shows that the speaker comes from a group that does not like Moeldoko's actions. This statement has high restrictive power to threaten face (Brown & Levinson, 1987; Jamal, 2021; Pramujiono, 2011).
    In contrast to (13), in (14) netizens expressed their empathy for the families of murder victims. Context (14) netizens respond to ILC's upload-Behind the tragedy of police shooting police. A netizen named Muchtar Luthfi's empathetic statement was made by saying, *Rasa simpati kami yang mendalam bagi orang tua Almarhum Brigadir polisi Yosua Hutabarat juga keluarga beliau* (Our deep sympathy goes to

the parents of the late police Brigadier Yosua Hutabarat as well as his family). This feeling of empathy continues with prayer, *Semoga Allah Yang Maha Adil, melindungi semua keluarga yang mengalami musibah yang sangat berat* (Our deep sympathy goes to the parents of the late police Brigadier Yosua Hutabarat as well as his family). Netizens' speech expresses the speakers' feelings and emotions in responding to events that are very concerning (Pramujiono et al., 2020; Wilce, 2009).

Informing

The function of informing netizens' emotive language in assertive speech acts can be seen in (15) and (16) below.

> (15)
> Rizqi AF
> Which now can't speak English
> (*Yg sekarang ngga bisa basa enggres*)

> (16)
> Lie Akbar
> This is the first time I've heard a speech that I can't skip, it's authoritative, wise and always cool and healthy. Honorable Mr. SBY is honest and makes you peaceful and I'm touched. I miss him.
> (*baru kali ini saya denger pidato kgk sy skip berwibawa, bijaksana dan buat adem sehat selalu yg terhormat bapak SBY jujur buat adem n terharu kangen sama beliau*)

Speech context (15), responding to questions @*a_ rum, emang yang sekarang gimana?*. (What is it now?) Rizki AF replied by informing, *Yg sekarang ngga bisa basa enggres* (Which now can't speak English), while in (16) Lie Akbar responds to Aris Abadi's statement, *bahasanya SBY berkelas...keliatan kalo dulu pernah sekolah* (SBY'S language is classy... it's obvious that he used to go to school). The praise given by Aris Abadi was further responded to by Lie Akbar, by informing him, *baru kali ini saya denger pidato kgk sy skip berwibawa, bijaksana dan buat adem sehat selalu yg terhormat bapak SBY jujur buat adem n terharu.* (This is the first time I've heard a speech that I can't skip, it's authoritative, wise and always cool and healthy. Honorable Mr. SBY is honest and makes you peaceful and I'm touched. I miss him). The information is then continued by stating that the speaker misses SBY. The netizen emotive language in (15) has a high restriction power to threaten face so that it has the potential to become an unmannerly utterance, while in (16) because it is fun, it does not threaten face (Brown & Levinson, 1987; Pramujiono, 2012; Rahardi, 2021a, 2021b).

Suggesting

The function of suggesting netizen emotive language in assertive speech acts can be seen in (17) and (18) below.

> (17)
> Ryan Loco
> It's great to see the presence of people who are extraordinary in their fields speaking clearly and correctly! Our viewers' feedback is that ILC should not feature any more unworthy speakers like Rocky Gerung and his gang... Keep ILC away from the society tras!!! Thank you bang Karni!
> (*Senang sekali melihat kehadiran orang2 yg sangat luar biasa dalam bidangnya berbicara secara jelas dan benar! Masukan dari kami pemirsa agar ILC tidak perlu menampilkan lagi nara sumber ecek-ecek/kardus seperti Rocky Gerung dan gerombolannya... Jauhkan ILC dari sampah2 masyarakat!!! Terima kasih bang Karni!*)

> (18)

Red Mi
Already, Mom just gave up on Ganjar becoming a presidential candidate, which is clear that her favorite daughter's vote really dropped to less than 2%
(*Udah Bu pasrah aja Ganjar jadi capres, yg jelas suara Putri kesayangan nya jeblok banget nggak sampe 2%.*)

In (17) a netizen named Ryan Loco responds to the ILC upload - The political temperature is heating up: who is Megawati actually angry at? The speaker expressed his pleasure at seeing the presence of the speakers who he considered extraordinary. Then he gave advice by saying, *Masukan dari kami pemirsa agar ILC tidak perlu menampilkan lagi nara sumber ecek-ecek/kardus seperti Rocky Gerung dan gerombolannya... Jauhkan ILC dari sampah2 masyarakat!!!* (It's great to see the presence of people who are extraordinary in their fields speaking clearly and correctly! Our viewers' feedback is that ILC should not feature any more unworthy speakers like Rocky Gerung and his gang... Keep ILC away from the society tras!!! Thank you bang Karni!). The advice given shows the emotion of the speaker. Utterance usage, nara sumber ecek-ecek/kardus (unworthy speakers), Rocky Gerung dan gerombolannya (Rocky Gerung and his gang), dan sampah2 masyarakat (society trash). The word choice has a high restriction power to threaten face, making the utterance impolite (Pramujiono, 2012; Rahardi, 2020). This also indicates that the speaker has a different ideology from Rocky Gerung. In (18), the context of the utterance is netizens responding to the same upload as (17), ILC-Suhu politik semakin memanas: sebenarnya Megawati marah kepada siapa? Red Mi suggested that Megawati accept the fact that Puan's vote from the presidential survey results was only 2%, while Ganjar, who was antagonized by Megawati, received the highest vote. In www.merdeka.com, Anies received 17.4 percent, Prabowo 19.6%, and Ganjar 29%. Puan's name is not included in the presidential candidate market. Red Mi's speech that says, Udah Bu pasrah aja Ganjar jadi capres, yg jelas suara Putri kesayangan nya jeblok banget nggak sampe 2% (Already, Mom just gave up on Ganjar becoming a presidential candidate, which is clear that her favorite daughter's vote really dropped to less than 2%) is the advice given by netizens to Megawati.

Praying

The function of praying for netizens' emotive language in assertive speech acts can be seen in (19) and (20) below.

(19)
Joko Nugroho
Oh Allah, protect Mr. Susno Duadji..., Masya Allah, he will be healthier, his aura will be fresher..... Hopefully Mr. Susno Duadji and his family will always be in the protection of ALLAH SWT
(*Ya Alloh lindungi pak Susno Duadji..., Masya Allah tambah sehat, tambah seger aura nya..... Semoga pak Susno Duadji dan keluarga selalu dlm perlindungan ALLOH SWT*)

(20)
Eman Febrian
Bung RG doa saya,,anda sehat selalu..sya selalu merinding dengar penjelasanmu pak..salam hormat saya..selalu masuk dalam logika masyarakat awam.
(Brother RG, my prayers...you are always healthy...I always get goosebumps when I hear your explanations sir...my best regards...always within the logic of ordinary people.)

Context (19) A netizen named Joko Nugroho responds to an ILC post-Behind the police shooting the police. The speaker was so impressed with Susno Duadji that he sincerely prayed for him,*Ya Alloh lindungi pak Susno Duadji..., Masya Allah tambah sehat , tambah seger aura nya..... Semoga pak Susno Duadji dan keluarga selalu dlm perlindungan ALLOH SWT* (Oh Allah, protect Mr. Susno Duadji..., Masya Allah, he will be healthier, his aura will be fresher..... Hopefully Mr. Susno Duadji and his family will always be in the protection of ALLAH SWT). Emotive utterances that function to pray are seen

in, *Ya Alloh lindungi pak Susno Duadji...* (Oh Allah, protect Mr. Susno Duadji...) and *Semoga pak Susno Duadji dan keluarga selalu dlm perlindungan ALLOH SWT* (Oh Allah, protect Mr. Susno Duadji...). Apart from praying, the speaker also shows admiration by saying, *Masya Allah tambah sehat, tambah seger aura nya....* (Masya Allah, he will be healthier, his aura will be fresher.....), while in (20), netizens responded to ILC's upload - The political temperature is getting hotter: who is Megawati actually angry with? The emotive language realized in the assertive speech act of praying can be seen in, *Bung RG doa saya,, anda sehat selalu….* (Brother RG, my prayers...you are always healthy...). The utterance continues with the function of informing, *sya selalu merinding dengar penjelasanmu pak* (I always get goosebumps when I hear your explanations sir...). These words are pleasant in nature so they do not have the restrictive power to threaten face (Brown & Levinson, 1987; Pramujiono, 2012; Scollon & Scollon, 2001).

The Function of Netizen Emotive Language in Expressive Speech Acts

Based on the results of data analysis, the functions of netizen emotive language in expressive speech acts include: praising, expressing pleasure, expressing pride, thanking, apologizing, insinuating, mocking, insulting.

Praising

The function of praising netizen emotive language in expressive speech acts can be seen in (21) and (22) below.

> (21)
> Purdiyanto Poer
> It was amazing, everyone was astonished by his political lectures, very worthy of RG as the current Professor of Indonesian Politics.
> (*Sungguh luar biasa, semua tercengang dengan kuliah politiknya, sangat layak RG sebagai Profesor Poltik Indonesia saat ini*)

> (22)
> Bally Ginting
> Mr. Susno is a retired officer who cares about the Police, hopefully he will always be healthy, General, the Indonesian State also still needs smart people like you...
> (*Pak Susno asli Purnawirawan yang peduli Polri, semoga sehat selalu pak Jendral Negara Indonesia ini juga masih membutuhkan orang pintar seperti bapak...*)

Context of utterance (21) netizens respond to ILC uploads - The political temperature is heating up, who is Mega actually angry with? Purdiyanto Poer gave praise to RG who he considered very extraordinary and worthy of being a professor of politics in Indonesia. The speaker praises RG by saying, *Sungguh luar biasa, semua tercengang dengan kuliah politiknya, sangat layak RG sebagai Profesor Poltik Indonesia saat ini.* (It was amazing, everyone was astonished by his political lectures, very worthy of RG as the current Professor of Indonesian Politics). Likewise in (22), the emotive language of a netizen named Bally Ginting can be seen when he praises Susno Duadji as purnawirawan yang peduli Polri (a retired officer who cares about the Police) dan *orang pintar* (smart people). The context of Bally Ginting's remarks was in response to the ILC post-Behind the police shooting the police. The function of praise in expressive speech acts does not have the restrictive power of threatening face because it is pleasant (Leech, 2014; Pramujiono et al., 2020).

Expressing Pleasure

The function of expressing the pleasure of netizen emotive language in expressive speech acts can be seen in (23) and (24) below.

> (23)
> Agung Agusfian

Happy to see general susno present at ILC, a great general in his time, wronged by the institution but still respects and loves the institution that raised him..... I love Mr. susno !!!

(Seneng liat pak jenderal susno hadir di ILC, jenderal hebat pada masanya, di dzalimi institusi tapi tetap menghormati dan mencintai institusi yg membesarkannya..... i love Pak Susno !!!)

(24)
Micky and the Gank
Thank you very much Mr. commissioner general of police Susno Duaji!!! Always been an idol since long ago!!! My tears almost fell listening to your explanation!!! God bless!!!

(terima kasih banyak Bapak Komjen Pol Susno Duaji!!! Selalu jadi idola sejak dulu!!! air mata saya hampir jatuh denger pemaparan Anda!! Tuhan memberkati!!!)

Context (23), Agung Agustian expressed his pleasure in responding to the ILC upload-Behind the police shooting the police. The speaker said, *Seneng liat pak jenderal susno hadir di ILC, jenderal hebat pada masanya, di dzalimi institusi tapi tetap menghormati dan mencintai institusi yg membesarkannya.....i love pak susno !!!* (Happy to see general susno present at ILC, a great general in his time, wronged by the institution but still respects and loves the institution that raised him..... i love pak susno !!!). Emotive language in expressive speech acts expresses feelings of happiness which can be seen in the use of the word happy in speech, *Seneng liat pak jenderal susno hadir di ILC* (Happy to see general susno present at ILC) and *love pak susno* (I love Mr. susno). In (24) the context is Micky anf the Gank responding ILC-Behind the police shoot the police, the same as (23). The speaker expresses his feelings of happiness indirectly by conveying, *selalu jadi idola sejak dulu!!!* (always been an idol since long ago!!!). This statement shows that the speaker is very happy with Kompol Susno Duadji so that he has become his idol. This function of expressing happiness also does not threaten the face because it is categorized as pleasant speech (Leech, 2014; Pramujiono, 2012).

Expressing Pride

The function of expressing pride in netizens' emotive language in expressive speech acts can be seen in (25) and (26) below.

(25)
slamet winarto
Very proud of the fathers of this nation who still have high integrity in defending and fighting for truth in this nation... I hope my brother's case will be resolved and come to light... Thank you to our beloved President, National Police Chief and the fighters for truth... keep the spirit. God bless you.

(Sangat bangga dgn para bpk2 bangsa ini yg masih punya integritas yg tinggi menbela dan memperjuangkan kebenaran dibgs ini,,, mudah mudahan kasus adekku ini tuntas dan terang benderang ,,, trimakasih utk presiden kami Kapolri yg tercinta dan para pejuang kebenaran,,, ttp semangat Gbu)

(26)
Hamid Alsaren
I am proud of Mr. Susno Duadji, from the time he was still actively serving as a high-ranking police official until he became a farmer. His speaking style has remained the same, firm and brave enough to speak openly. We hope that Mr Susno Duadji and his family will always be healthy and live long.

(Bangga saya dgn pak Susno Duadji sejak dari beliau msh aktif berdinas jadi pejabat tinggi polri hingga sampai jadi petani gaya bicara Beliau tetap sama, tegas dan berani blak-blakan. Smg Bpk Susno Duadji dan keluarga sehat selalu dan panjang umur)

Speech context (25), netizens responding to ILC's posts - Behind the police, shoot the police. Slamet Winarto said, *Sangat bangga dgn para bpk2 bangsa ini yg masih punya integritas yg tinggi menbela dan memperjuangkan kebenaran di bgs ini.* (Very proud of the fathers of this nation who still have high integrity in defending and fighting for truth in this nation...). Word choice, *Sangat bangga* (very proud) indicates the function of emotive language in expressive speech acts expressing feelings of pride. In the context

of the same statement, it can be seen in (26) netizen Named Hamid Alsaren said, *Bangga saya dgn pak Susno Duadji sejak dari beliau msh aktif berdinas jadi pejabat tinggi polri hingga sampai jadi petani gaya bicara Beliau tetap sama, tegas dan berani blak-blakan.* (I am proud of Mr. Susno Duadji, from the time he was still actively serving as a high-ranking police official until he became a farmer. His speaking style has remained the same, firm and brave enough to speak openly.) The speaker's words were then continued by praying for health and long life for Susno Duadji and his family. The function of expressing pride also does not threaten one's face because it is categorized as pleasant speech (Leech, 2014; Pramujiono, 2012).

Thanking

The function of thanking in netizens' emotive language in expressive speech acts can be seen in (27) and (28) below.

> (27)
> Hotma S
> Thank you to the Lawyear Club gentlemen. Please help to solve this case. Stay healthy
> *(Terima kasih utk para bapak2 law year club. Mohon bantu utk mendobrak kasus ini. Sehat selalu)*

> (28)
> Ahmadi Ahmadi
> Thank you for your enlightenment, bro, Rocky Gerung. I hope you are always healthy.
> *(Terima kasih atas pencerahan ya bung rocky Gerung semoga sehat selalu)*

In context (27), netizens respond to the ILC post-Behind the tragedy of the police shooting the police, while (28) responds to the ILC post-The political temperature is getting hotter: Who is Megawati angry at? The function of expressing gratitude is characterized by the use of the expression, thank you by the speaker. Hotma S said, *Terimakasih utk para bapak2 law year club* (Thank you to the Lawyear Club gentlemen.) dan Ahmadi Ahmadi mengatakan, *Terima kasih atas pencerahan ya bung rocky Gerung.* (Thank you for your enlightenment, bro, Rocky Gerung.) Emotive language with the function of saying thank you is also not face-threatening because it is categorized as a pleasant utterance (Leech, 2014; Pramujiono, 2011).

Apologizing

The function of apologizing netizens' emotive language in expressive speech acts can be seen in (29) and (30) below.

> (29)
> Rizal Achilles
> I'm sorry, since Indonesia was led by your lord, I never believed in the slightest, that's why I'd better leave my own country for a while because his promises, which he said wanted to prosper his people, were actually torturing him. You don't need to know what my services are for Indonesia. Yes, definitely not like you.
> *(@Rony Agung maaf saya semenjak indonesia si pimpin junjungan anda saya tidak pernah sedikitpun percaya makanya saya lebih baik keluar dari negara sendiri untuk smentara kara dgan janjin''ya yank katanya mau mnsjjatrakan rakyatya nyataya menyiksanya Anda tidak perlu tau jasa saya apa untuk negri indo Ya jelas bukan kaya anda)*

> (30)
> Alip Wijayanto
> Sorry boss..criticism doesn't have to look for a solution..the one looking for a solution is the one who gets paid boss…
> *(@Misna Val maaf bosquu..kritik itu trs tidak harus cari solusi..yg cari solusi itu yg dibayar bosquu..)*

Context (29) netizen named Rizal Achilles responded to Rony Agung who asked him, Well then, what are your services, Tong? As a Buzer, right? The speaker responded to this question by apologizing first, *maaf saya semenjak indonesia si pimpin junjungan anda saya tidak pernah sedikitpun percaya makanya saya lebih baik keluar dari negara sendiri untuk smentara kara dgan janjin"ya yank katanya mau mnsjjatrakan rakyatya nyataya menyiksanya.* (I'm sorry, since Indonesia was led by your lord, I never believed in the slightest, that's why I'd better leave my own country for a while because his promises, which he said wanted to prosper his people, were actually torturing him. You don't need to know what my services are for Indonesia. Yes, definitely not like you.) Likewise at (30), Alip Wijayanto responded to a netizen named Misna Val. In giving this response, the speaker begins by saying, *maaf bosquu* (Sorry boss). Saying sorry has the power to threaten face, especially the face of the speaker. This is as stated by Brown & Levinson (1987) that when a model interacts with other people, threats to face can not only affect the speaker, but can also threaten the speaker's face (Pramujiono, 2012; Scollon & Scollon, 2001).

Satirizing

The function of satirizing netizen emotive language in expressive speech acts can be seen in (30) and (31) below.

(30)
Sundaruu
I really miss Hambalang, the motocross track
(*Kangen banget gue ke Hambalang, trek trekan motocross*)

(31)
Clarisa Wakerkwa
Thank you sir, thanks to you, I finally believe in karma.
(*Terima kasih pak, berkat bapa saya akhirnya percaya yang namanya karma*)

Statements (30) and (31) have the same context, namely responding to SBY's video upload about the KLB: Moeldoko in cold blood carries out a coup. At (30) Sundaruu quipped by saying, *Kangen banget gue ke Hambalang, trek trekan motocross*. (I really miss Hambalang, the motocross track). This sarcasm is supported by providing the right emoticons. Likewise with (31), Clarisa Wakerkwa said, *Terima kasih pak, berkat bapa saya akhirnya percaya yang namanya KARMA.* (Thank you sir, thanks to you, I finally believe in karma). What Wakerkwa did was called mockpoliteness. He uses politeness to express impoliteness (Cullpeper, 2003; Pramujiono, 2012). Some netizens considered what happened to SBY as karma because SBY had done the same thing to the Megawati government and Gus Dur's PKB party.

Mocking

The mocking function of netizen emotive language in expressive speech acts can be seen in (31) and (32) below.

(31)
Fajar Hatmanto
Most people say that Mr Beye will get sick, just rest at the Hambalang temple. Cool off.
(*Kebanyakan ngomong pak beye ntar cakit.istirahat àja di candi hambalang.ngadem*)

(32)
Oppa Arif
Susno duadji = Eat two admit one... So where is the truth???
(*Susno duaji = Makan duo ngaku siji.. Lantas jujurnya dimanaaaa ???*)

Context of speech (31) netizen Named Fajar Hatmanto responded to Eka Putri who said, *Sehat terus pak SBY, sangat suka cara bicara bapak, tegas. Siapa yang nonton karena trending? yuk kita absen dulu.* (Stay healthy, Mr. SBY, really like the way you speak, firm. Who watches it because it's trending? Come on, let's go first.) Hatmanto responded with an utterance, *Kebanyakan ngomong pak beye ntar cakit.istirahat àja di candi hambalang.ngadem* in ILC- Behind the police shooting the police. Netizens mocked with the choice of words, *kebanyakan ngomong* (mostly talking)*, ntar cakit* (it'll hurt later), *istirahat àja di candi hambalang. ngadem.* (Just rest at the Hambalang temple. Cool off). We all know what the hambalang temple is so the place is very unfit for *ngadem* (cool off). The Hambalang project is said to be a mega corruption project headed by Democratic cadres, so this statement aims to ridicule SBY. Likewise, in (32), netizens ridiculed by punning Susno Duaji's name, with *Makan duo ngaku siji…* (Eat two admit one...) yang kemudian ditutup dengan kalimat tanya, *Lantas jujurnya dimanaaaa ???* (So where is the truth???) Speech that functions as a mockery has a high restrictive power to threaten face (Cullpeper, 2003; Pramujiono, 2012; Rahardi, 2021a, 2021b).

Insulting

The function of insulting netizen emotive language in expressive speech acts can be seen in (33) and (34) below.

(33)
Alfa Rijik
Moeldoko doesn't know the shame of najiss, don't gentelmen are not rich others to make your own party
(Moeldoko kaga tau malu najiss, ga jentel ga kaya lain bikin partai sendiri)

(34)
Yanti Yanti
Your mouth huh... Politics... if you're not a politics person you won't understand...
(@Anang Prasetyo Congormu ta... Politics...klu anda bukan orang politics nga akan paham...)

(35)
Unknow~
You are someone who has never sat in a lecture, so you don't understand how to dialogue, argue and talk about national ideas. Oops, buzeer like you won't get any brains, go ahead and sell meatballs and seduce Mrs. Bull to become her son-in-law hahahaha.
(@Toby Emery anda ini org yg gapernah duduk di bangku perkuliahan, jadi gapaham gimana berdialog, beragumen, dan berbicara tentang ide ide berbangsa. Upss buzeer kaya anda ga akan sampai otaknya, sana lanjut jualan bakso dan rayu bu banteng biar jadi mantunyaa hahahaha.)

Context (35) Eeric Untitle responds to the ILC post-Behind the police shooting the police by using a direct command sentence, *Bubarkan komnas HAM, kompolnas & lenyapkan smua polusi busuk pghianat di NKRI!!.. Habisin anggaran aja.* (Dissolve the National Human Rights Commission, National Police Commission & eliminate all the rotten pollution of traitors in the Republic of Indonesia!!.. Just waste the budget). Use of words, bubarkan (dissolve) and *lenyapkan* (eliminate) is a direct imperative marker. This form has high restrictive power so it has high face-threatening power. Likewise with (36), the context of this statement was that a netizen who called himself Unknow responded to Toby Emery's response, said, Kuliah opo... RG ngomong ndakik2 selalu dibilang kuliah itu wkwkwkw... (What's college... RG talks about it all the time and always says college is wkwkwkw...). Toby Emery mocked Rocky Gerung. This was then responded to by Unknow, *anda ini org yg gapernah duduk di bangku perkuliahan, jadi gapaham gimana berdialog, beragumen, dan berbicara tentang ide ide berbangsa. Upss buzeer kaya anda ga akan sampai otaknya, sana lanjut jualan bakso dan rayu bu banteng biar jadi mantunyaa hahahaha.* (You are someone who has never sat in a lecture, so you don't understand how to dialogue, argue and talk about national ideas. Oops, buzeer like you won't get any brains, go ahead and sell meatballs and seduce Mrs. Bull to become her son-in-law hahahaha). The imperative utterance with the function of

commanding appears in the utterance, sana lanjut jualan bakso dan rayu bu banteng biar jadi mantunyaa hahahah. (There, continue selling meatballs and seduce Mrs. Bull to become his son-in-law hahahah.) Penggunaan ujaran, *sana lanjut jualan bakso* (continue selling meatballs), rayu bu banteng (seduce Mrs. Bull) threaten the face of the interlocutor so that the speech becomes impolite (Brown & Levinson, 1987; Leech, 2014; Pramujiono, 2012; Rahardi, 2021a, 2021b).

Forhibiting

The function of prohibiting netizens' emotive language in imperative speech acts can be seen in (37) and (38) below.

> (37)
> AD1 G3boy
> Never sell an institution because someone's interests are too expensive to risk as a leader.
> (*Jangan pernah menjual institusi karna kepentingan seseorang terlalu mahal yang harus di pertaruhkan sebagai pimpinan*)

> (38)
> Rommeo Sanjaya
> There is only one answer. If the Republic of Indonesia and Pancasila are maintained, don't choose a group dressed in religious satanic clothing that sells verses and corpses. The government must be firm in ridding this beloved country of religious elements.
> (*Cuma satu jawaban jika NKRI dan Pancasila tetap terjaga jgn memilih kelompok berbaju setan setan agama yg jualan ayat dan mayat. Pemerintah harus tegas membersihkan negara tercinta ini dari oknum oknum berbaju agama*)

Context of speech (37), netizens responding to ILC's upload-Behind the police shooting the police. AD1 G3boy uses the imperative speech act of prohibiting with the statement, *Jangan pernah menjual institusi karna kepentingan seseorang terlalu mahal yang harus dipertaruhkan sebagai pimpinan.* (Never sell an institution because someone's interests are too expensive to risk as a leader.) The imperative form of prohibiting in the utterance is characterized by the use of the word, do not. In (38), the context is that a netizen named Rommeo Sanjaya responds to Hotroom's upload - identity politics polemic. The speaker also uses the word, *jangan* pernah (never) untuk melarang. Dia mengatakan, *Cuma satu jawaban Jika NKRI dan Pancasila tetap terjaga Jgn Memilih kelompok berbaju setan setan agama yg jualan ayat dan mayat. Pemerintah harus tegas membersihkan Negara tercinta ini dari oknum oknum berbaju agama.* (There is only one answer. If the Republic of Indonesia and Pancasila are maintained, don't choose a group dressed in religious satanic clothing that sells verses and corpses. The government must be firm in ridding this beloved country of religious elements.) In the utterance, netizens also asked the government to be firm in cleaning the country from unscrupulous people dressed in religion. Forbidding speech has a high restriction power to threaten face so that it has the potential to become an unmannerly speech (Brown & Levinson, 1987; Leech, 2014; Pramujiono, 2012; Rahardi, 2021a, 2021b).

Inviting

The function of inviting netizen emotive language in imperative speech acts can be seen in (39) below.

> (39)
> YOYOK UNO
> Come on, POLRI, show your professionalism, don't protect irresponsible individuals. Get rid of those who tarnish the name of the National Police.
> (*Ayolah POLRI, tunjukkan profesionalisme nya, jangan lindungi oknum-oknum yang tidak bertanggung jawab. Sikat yang bikin nama Polri tercoreng*)

Context (39), a netizen named YOYOK UNO responded to the ILC upload-Behind the tragedy of police shooting police. The speaker uses the words, *ayolah* (come on) as a marker of the

imperative speech act of inviting. Netizens said, *Ayolah POLRI, tunjukkan profesionalisme nya, jangan lindungi oknum-oknum yang tidak bertanggung jawab. Sikat yang bikin nama Polri tercoreng.* (Come on, POLRI, show your professionalism, don't protect irresponsible individuals. Get rid of those who tarnish the name of the National Police). The netizen's invitation was continued with an imperative prohibiting, jangan lindungi oknum-oknum yang tidak bertanggung jawab (don't protect irresponsible individuals) dan Sikat yang bikin nama Polri tercoreng. (Get rid of those who tarnish the name of the National Police). This netizen's speech has high restrictive power for face threatening actions (Brown & Levinson, 1987; Leech, 2014; Pramujiono, 2011; Rahardi, 2021a, 2021b).

Questioning

The function of questioning netizens' emotive language in imperative speech acts can be seen in (40) below.

> (40)
> Wewenk Memes
> Did the others not come down, just Adian? So don't claim it straight away. Fahri Hamzah Fadli Zon Budiman, is that not an activist? 98. Normally, if an official is comfortable in his position, his voice is good to be heard.
> (@*Petrus Kurniawan Silaban emang yang lain g turun Adian saja? Makanya jangan langsung klaim. Fahri Hamzah Fadli Zon Budiman apa itu bukan aktivis 98. Biasa pejabat kalau sudah enak kedudukannya ya enak suarany didengar.*)

The context of the utterance (40), a netizen named Wewenk Memes responded to Petrus Kurniawan Silaban's response saying, *lu ga tau Adian turun kejalan dulu waktu tahun 98? Ga cuma omongan doang menganggap semua org dungu seakan2 dia Tuhan yang bisa mendungukan org lain? Kaum intelektual itu ga pernah mengatakan org lain dungu, seakan2 dia menutup.* (You don't know Adian was on the streets back in 98? Isn't it just talk that thinks everyone is an idiot as if he's a God who can deceive others? Intellectuals never say other people are ignorant, as if they are close). Wewenk Memes performs the imperative speech act of asking, *emang yang lain g turun Adian saja? Makanya jangan langsung klaim. Fahri Hamzah Fadli Zon Budiman apa itu bukan aktivis 98. Biasa pejabat kalau sudah enak kedudukannya ya enak suarany didengar.* (Did the others not come down, just Adian? So don't claim it straight away. Fahri Hamzah Fadli Zon Budiman, is that not an activist? 98. Normally, if an official is comfortable in his position, his voice is good to be heard.) The imperative form of questioning has restrictive power for face-threatening acts (Brown & Levinson, 1987; Leech, 2014; Pramujiono, 2011; Rahardi, 2021a, 2021b).

In this research, netizens' emotive language in responding to YouTube posts which was realized in declarative, interrogative, and imperative speech acts was found to have the following functions: stating, informing, confirming, giving advice and praying; praising, expressing pleasure, expressing pride, thanking, apologizing, satirizing, mocking, insulting; ordering, prohibiding, inviting, and asking. This is different from the study by Yusuf (2020) which found five emotive languages used, namely pleasure, likes, dislikes, surprise, gratitude. The results of research on netizens' emotive language are also different from the results of TR Mayor of Surabaya's emotive language research (Pramujiono & Indrayanti, 2018). In this research, netizens' emotive language in responding to YouTube posts, which is realized in delarative, interrogative and imperative speech acts, was found to have the following functions: stating, in this research, five functions of emotive language in TR's speech were found, namely scolding, insulting, threatening, expressing sadness, and expressed joy. In the Ardhianti's study (2022), netizens' emotive language in response found that there were elements of cultural context that appeared to shift when applied to analyze speech on the network, including situation, participants, ends, addressee, keys, instruments, and genre. This difference in function is very possible due to differences in context. The context of dialogue in novels, in face-to-face interactions, and internet-mediated interactions have different contexts (Rahardi, 2020; Yus, 2011).

CONCLUSION

Based on the results of data analysis, it was concluded that the lingual form of emotive language is stated in utterances in declarative, interrogative, and directive modes, while the function of emotive language is stated in delarative speech acts with the function of stating, informing, confirming, giving advice, and praying; in expressive speech acts with functions of praising, expressing pleasure, expressing pride, thanking, apologizing, satirizing, mocking, and insulting; in imperative speech acts with functions of ordering, prohibiting, inviting, and asking. It is recommended that further research be carried out on the politeness and impoliteness aspects of netizens' emotive language. An interesting thing that could also be conducted the study to the use of names or titles by netizens towards national figures.

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