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## THE USE OF EMOJI AND LEXICAL BORROWING IN INDONESIAN SOCIAL MEDIA HATE SPEECH IN POLITICAL CONTEXT: A CRITICAL DISCOURSE ANALYSIS

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### *Abstract*

This study investigates hate speech on social media targeting Prabowo's administration, focusing on the use of lexical borrowing and emojis. As digital communication grows more complex, hate comments increasingly rely on both linguistic and semiotic modes to spread hostile messages. A qualitative approach was employed using documentation methods through screenshots of hate comments from Instagram, TikTok, and X. Data were analyzed with Teun A. van Dijk's Critical Discourse Analysis (CDA), modified to integrate verbal elements (lexical borrowing) and non-verbal elements (emojis). Thirty samples were examined, consisting of comments that combined both elements, or used either lexical borrowing or emojis separately, and were discussed across microstructure, macrostructure, and superstructure, as well as within social cognition and social context dimensions. Findings reveal that lexical borrowing and emojis systematically construct degrading and provocative texts. At the cognitive level, they reproduce ideologies such as anti-democracy and dehumanization, reinforcing negative mental models of targeted groups. At the social level, hate speech operates as a discursive practice that strengthens power relations, builds group identity, and exploits digital platform features like anonymity and emojis to amplify its reach. This study highlights the crucial role of visual symbols and lexical adaptations in shaping online hate speech, offering new insights into the dynamics of political discourse in Indonesia's digital landscape.

**Keywords:** critical discourse analysis, emoji, hate speech, lexical borrowing, social media

### **1. Introduction**

In recent years, online media has evolved beyond a simple communication platform. The shift from physical to digital media has enabled faster and easier access to information (Tursunbayevna & Bakhtiari, 2025). In Indonesia, the rapid growth of social media reflects increasing digital literacy, with platforms now used not only for entertainment but also for discussions on politics, law, culture, and religion (Kencana et al., 2022). As a result of mass media and digital technologies, contemporary communication has become fundamentally multimodal, combining text, visuals, sound, and other resources across various media formats. Social media platforms such as TikTok, Instagram, and X (Twitter) are now not only used as media for entertainment and casual communication, but the use of these social media platforms has also begun

to enter other more specific areas of discussion, such as politics, law, culture, religion, and others. The freedom of speech that emerges in line with the use of social media also provides an opportunity for the public to express their various emotions, opinions and even reactions. This makes social media platforms as a second place used to discuss one of them regarding politics and public policies (Theocharis et al., 2023).

The rise of social media has empowered users to express emotions, opinions, and reactions freely. It has also become a space for political engagement, especially during major events such as Indonesia's general elections. Social media is now a powerful tool for political campaigns and public influence (Pakpahan et al., 2024). According to the data from General Elections Commission Republic of



Indonesia, Generation Z accounts for approximately 46.8 million voters (22.85%), highlighting the importance of digital platforms in political discourse (Moreno, 2020). However, differing political views often result in conflict, misinformation, and even digital hostility. During elections, online platforms become battlegrounds for both supporters and opponents. This led to the rise of hate speech, often expressed through sarcasm, insults, and satire, which are widely circulated and can quickly go viral (Anggraheni et al., 2021). This political conflict ultimately led to the emergence of various forms of hate speech by social media users in Indonesia as their response and expression of what had happened, often wrap in sarcastic comments, insults, or satire that eventually spread widely and virally.

The phenomenon of hate speech in modern times has spread to all social domains including the political realm (Tursunbayevna et al., 2025). In Indonesia itself, people, especially social media users, use this opportunity to attack each other and bring down certain parties who play an important role in the implementation of politics in Indonesia. The object of hate speech is always related to the dynamics of identity politics, ideological conflicts, or controversial government policies. Hate speech in the political context in Indonesia does not only contain verbally aggressive expressions but also utilizes visual symbols such as emojis or other digital visual signs to strengthen the emotional meaning of these hate speeches. This indicates that hate speech in today's digital era has expanded both in form and function.

The current administration of Indonesia's newest president, Prabowo Subianto, has been one of the periods that has generated a wide range of public reactions, especially from groups with opposing viewpoints and understandings (Savitri & Sufyanto, 2024). This is supported by emotional involvement, which often overlooks ethics in communicating and expressing opinions on social media, as well as factors from the social environment

and community (Salsabila & Sumarwan, 2024). People's responses to these policies and political actions are often expressed in posts full of negative emotions and sentiments on social media.

Hate speech cannot be separated from the use of linguistic rules. Hate speech is fundamentally a linguistic phenomenon because it relies on language, whether written, spoken, or symbolic, expressing negative emotions, constructing social boundaries, and reinforcing ideologies. Linguistics is the scientific study of language, the academic discipline that investigates the structure, development, and usage of human language (Crystal, 2015).

Language consists of various elements, including phonemes, morphemes, lexical borrowing, and emojis, all of which shape meaning, especially in digital communication. As technology and digital media develop, the scope of linguistic study has expanded to include new features such as emojis and borrowed words, which play important verbal and non-verbal roles in expressing meaning and emotion (Tarigan & Sihombing, 2024). As paralinguistic and multimodal resources, emojis and lexical borrowing have become key aspects of contemporary linguistic phenomena. Analyzing hate speech through critical discourse analysis therefore allows deeper insight into how language functions ideologically and influences social behavior, as hate speech represents a form of offensive language that can be systematically examined through linguistic data (Rangkuti et al., 2019).

Discourse refers to all utterances, statements, or texts that have meaning and an effect on human life in the real world. Discourse is the entirety of communication that takes various forms, both verbal and nonverbal, including text, images, and video, all of which can be referred to as discourse. Hate speech disseminated on social media is also a form of discourse. Therefore, critical analysis is essential to gain a deeper understanding of the meaning and underlying factors behind hate speech on social media.



Emojis are often viewed as tools for socio-emotional harmony; however, this research flips this perspective by examining how those same functions are used in hostile or aggressive hate speech in digital discourse. This contradiction opens a critical gap about how emojis are recontextualized in hate speech, often to mask, intensify, or manipulate aggression (Li & Yang, 2018). Emojis are mostly used as a visual noun replacement or to punctuate phrases and sentences (Abidin & Gn, 2018), which suggests that emojis themselves are a form of visual expression of the emotions people want to convey.

Advances in technology and mobile devices have influenced the development of emojis. According to Rashdi (2015), emojis can be categorized by shape into people, nature, objects, food and drink, and symbols. These categories represent emotions, living beings, everyday items, consumables, and abstract signs, and emojis are often used to add emotional, symbolic, or contextual meaning to digital communication.

Li et al. (2018) show that emojis serve important pragmatic functions in online communication: they convey emotions and attitudes, intensify meaning, soften requests, and signal politeness. Emojis also express humor or irony, reduce misunderstandings, and support interaction by managing turn-taking and showing attention or agreement.

Another form of expression among these internet users is the use of lexical borrowing incorporated into the utterances they make. The process by which words are adopted from one language to another, whether they are related, unrelated, or even dialects of the same language, is known as lexical borrowing (Adelaar & Hoogervorst, 2024). Moreover, Cenderato et al. (2023) conclude that the act of lexical borrowing in Indonesia is a process where speakers adopt or change the language of another country, adhering to or referring to the grammatical rules that exist in Indonesia. Lexical borrowing, particularly from English, is frequently employed in online hate speech as a rhetorical device to convey emotional

expressions, make statements, or contribute to a broader conversation. English terms like "idiot," "stupid," "dumb," or "cancel" are frequently used by Indonesians to criticize others in online comments, particularly in political discourse. These borrowed terms may have stronger connotations than their Indonesian equivalents, creating an impression of being bold, modern, or outside of social norms. Additionally, their usage reflects a linguistic identity shaped by globalized media and internet culture. English lexical items used in political hate speech are more than just stylistic choices; they have strong emotional resonance and frequently serve to magnify hatred or issues in a way that is both dramatic and more universal. For example, the reply tweet "Damn *kebenaran yang tertangkap dipikiran bapak selama ini itu toh hemmm*" (Damn the truth that was stuck in your mind all this time anyway *hemmm*), shows an expression of shock and realization about something that is strongly marked by the borrowing of the word "damn" to emphasize the emotion of anger in the reply to the tweet. Examples like this illustrate the use of lexical borrowing that functions as a tool of linguistic violence, reinforcing social and digital hostility. The use of these two actions in the utterances of social media users in criticizing the Prabowo's administration as hate speech is nothing but sarcasm or rage.

Durkin (2009) classifies lexical borrowing into several types. **Loanwords** involve borrowing both form and meaning, often adapted to the borrowing language's phonology and morphology, such as Indonesian *komputer* and *email* from English. **Loan translations (calques)** replicate the structure of a foreign term using native elements, as in *perangkat lunak* ("software"). **Semantic loans** occur when an existing word gains a new meaning due to influence from another language, for example *bintang* in *bintang film* ("movie star"). **Loan blends** combine borrowed and native elements within a single word, such as *foto kopi* ("photocopy") and *telepon genggam* ("handphone").



The researcher is interested in conducting this study using Teun A. van Dijk's theory, where Critical Discourse Analysis (CDA) is not simply a method of text analysis, but a critical research paradigm committed to exposing and resisting discursive practices that perpetuate injustice and inequality. The words expressed by social media users are very diverse and are often combined with the use of two linguistic elements, namely emoji and the use of foreign words (one of which

is the phenomenon of lexical borrowing). The use of emojis itself is sometimes a form of self-expression and a means of shortening messages (Silaban et al., 2024).

According to Van Dijk, research on texts is not only viewed based on the text itself, because the text is only the result of a production practice that needs to be observed. This research uses Van Dijk's CDA theory as the main methodological basis to focus on analyzing the use of lexical borrowing and emojis in hate comments.

Table 1. Teun A. van Dijk's Discourse Analysis Concept



expand the scope of analysis to systematically integrate the role and function of emojis alongside lexical borrowing. Thus, the formation of a text can describe its structure and process. The dimensions of CDA according to Van Dijk are:

A. Text structure/analysis

Van Dijk perceives a text made up of many supporting systems. He splits it into three sections. Although having multiple components, all the components, in Van Dijk's opinion, function as one cohesive entity and support one another. The structure of the text and the words and sentences chosen to support the overall meaning of a document (theme). Then, van Dijk's discourse analysis concept can be described in the table below:

Although van Dijk's framework tends to focus on discourse dominated by verbal text (e.g., news, speeches, etc.), the landscape of digital communication, especially on social media, has evolved with the integration of non-verbal or semiotic elements that play a crucial role in meaning formation. Therefore, to comprehensively capture the complexity of hate speech in the online domain that utilizes both linguistic elements—lexical borrowing and emojis—researchers consider it necessary to modify Van Dijk's discourse structure analysis framework. This modification aims to

Table 2 van Dijk's Discourse Analysis Concept of Text Structure

<p><b>Macro Structure</b> Thematic elements refer to the global meaning of a discourse. The theme is a general description of the opinions or ideas conveyed by a person or speaker. The theme shows the dominant, central, and main concepts of the content.</p>
<p><b>Superstructure</b> Texts or discourses generally have a scheme or plot from beginning to end. This plot shows how the parts of the text are arranged and sequenced to form a single meaning.</p>
<p><b>Micro Structure</b> Local meaning from the text can be analyzed by seeing the word choices (diction), sentence structure, and the rhetorical devices presented in the text.</p>

Whereas the element that Van Dijk pioneered can be described below:



Table 3 van Dijk’s Discourse Text Elements

Discourse Structure	Case that observed	Element
Macro Structure	THEME The topic that appeared in the text	Topic
Superstructure	SCHEME The arrangement of the part of the text	Schema
Micro Structure	SEMANTIC The meaning that was delivered in the text by giving details or reducing another detail	Background, Detail, Presupposition
	SYNTAX The sentences forming and composition are used in the text	Sentence form, Coherence, Reference
	STYLISTIC The word choice is used in the text	Lexical Styles
	RHETORICAL The rhetoric, as a stressing technique, is used in the text	Graphic, Metaphor, Number

To get more explanation of these whole elements above, below is a brief explanation and modification to the model of analysis:

a. Thematic

A theme element belongs to the macro structure, which analyzes higher or more global levels than the micro level of words, sentences, and sentence connections. This means that intuitive terms, such as “what is the comment about” or “the topic or theme is,” must be accounted for at this overall, global level. This section focuses on how the main theme in this hate speech is constructed through the use of lexical borrowing and emoji.

b. Schematic

Text or discourse in general has a scheme or plot from the beginning to end, which is arranged and organized so that it can become a unity both in structure and in meaning of the sentence. It analyzes the sentence from the introduction, body, and conclusion. This analysis reveals how patterns of hate speech can be formed or reinforced through the strategic placement of combinations of lexical borrowing and emoji.

c. Semantic

The elements that classify in the semantic analysis are background, detail, and presupposition elements, however, in this research, semantic aspects are used to analyze the denotative and connotative meanings of lexical borrowing, as well as the semiotic and pragmatic meanings of emojis. The main focus is on how the meanings of these two elements interact and reinforce, change, or even subvert messages of hate.

d. Syntax

Syntactic structures are analyzed categorically; that is, words and phrases combine to more complex structures according to the various syntactic categories to which they belong. Syntaxes may also be used to politic manipulation by using sentence form, the use of active and passive sentence form, coherence, and pronoun. In this research, this aspect will focus on examining the placement of lexical borrowing and emojis in sentence structure (e.g., as subjects, objects, or modifiers) and how this placement affects emphasis and the impact of insults.

e. Stylistic and Rhetoric



Stylistic is defined as the study of style, variation, or choice of word in speaking or writing to make a different connotation or effect as a result. The concept of rhetorical styles is often employed to describe a systematic variation within a particular genre of texts. In this research, this aspect is used to examine how lexical borrowing and emoji choices contribute to the overall style of hate comments (e.g., aggressive, sarcastic, dismissive) and how both are used as rhetorical figures (metaphor, irony, hyperbole) to persuade or provoke.

#### B. Social Cognition

CDA is not only concerned with personal experiences, but also with group and social movements' events such as power use, power abuse, and dominance. Social cognition is related to the external factor from the text or discourse as the unity with the text itself. Social cognition enables researchers to understand the text production process from the author's perspective, which is crucial for creating a discourse in society.

This dimension explores how mental representations (mental models, schemas, ideologies) mediate between social structures and discourse. In this study, social cognition analysis will examine how the use of lexical borrowing and/or emojis reflects and reproduces the ideology of hate groups. This includes how these two elements trigger negative stereotypes, prejudices, or derogatory mental models of the target, as well as how they build solidarity among haters who share similar understandings and ideologies.

#### C. Social Context

The term 'context' is used to refer to the 'social situation' of language use in general, or to the specific situation of given text or talk. Social context

in van Dijk's CDA theory views how text is connected to more complex social structures in society. In van Dijk's CDA theory, there are two important aspects of social context that must be understood, namely the hierarchy of power and access that influences discourse.

##### 1) The hierarchy of power

The power highlighted by Van Dijk in this case is the actions of a person or group to indirectly control by influencing mental conditions, such as beliefs, attitudes, judgments, and knowledge. In this case, those who hold power are the account owners who share hate comments on their social media platforms.

##### 2) The hierarchy of access

The access referred to by Van Dijk here is the extent of access among each group to influence public awareness. In this case, access to information is provided by three social media platforms (Instagram, X, and TikTok) that give the public access to receive and obtain information quickly.

This dimension examines the broader social, institutional, group, and power structures in which discourse occurs. In this analysis, the focus is on how lexical borrowing and/or emoji choices reflect or reinforce power relations between hate comment writers and their targets. This research will also consider how the characteristics of social media platforms (e.g., anonymity, wide reach) influence the use and impact of these two elements in the context of discrimination and social domination.

Based on the researcher's observations and the background of the research above, the researcher identifies the problems as follows:

1. How is text structure in hate speech combining the use of emoji and lexical borrowing shaped on social



media towards Prabowo's administration?

2. How is social cognition in hate speech combining the use of emoji and lexical borrowing shaped on social media towards Prabowo's administration?
3. How is social context in hate speech combining the use of emoji and lexical borrowing shaped on social media towards Prabowo's administration?

## 2. Literature Review

Several extensive previous studies have examined hate speech patterns in Western contexts and major languages, leaving a significant gap in understanding the linguistic features unique to Indonesian online hate speech, particularly the use of two linguistic elements, emoji and loanwords, as tools for people to express anger during certain political periods. A research conducted by Wirahyuda et al. (2024) analyze Indonesian hate speech on social media, specifically Twitter and Instagram. The focus is on the intent and purpose of hate speech, as well as the relevant criminal code provisions, and the study is limited to examining the 2024 presidential candidate in Indonesia. Meanwhile, Ibrohim et al. (2019) work on Indonesian hate speech detection created valuable classification methods but lacked analysis of multimodal elements like emojis.

A research by Ekawati (2019) explores the use and power of language itself in a political sphere and political discourse against one of the former presidents of Indonesia, but do not capture the linguistic evolution occurring under current political conditions. In addition.

Research by Telaumbanua et al. (2024) explore the general role of emojis in their use among university students and how emojis play a role in expressing emotions in general. There is still little research that discusses how emojis are used in online hate speech, specifically in a political context.

Moreover, Motlogelwa et al. (2021) conduct a research by examining the

classification of hate speech from data collected through social media and computational in nature. Although the results show that emojis can improve classification performance, this research does not explore the linguistic role of emojis in certain contexts.

Furthermore, Solovev and Pröllochs (2022) in their research discuss hate speech against politicians on the social media platform X (Twitter) with a quantitative and computational approach. This research examines the relationship between hatred in tweet replies and politicians' personal characteristics, such as gender and ethnicity, in the US political context. Although the results provide important insights into hate speech in the political and social spheres, the research does not delve into linguistic or symbolic studies of hate speech itself.

## 3. Research Method

This research adopts qualitative research, which enables an in-depth understanding of participants' perspectives and the contextual meanings behind their expressions. Some experts have different opinions about what is meant by qualitative research method. Creswell (2009) defines qualitative research as an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process involves emerging questions and procedures, data typically collected in the participant's setting, data analysis that builds from particulars to general themes, and the researcher making interpretations of the meaning of the data. Merriam et al. (2016) state that qualitative research is a type of research that seeks to understand how people make sense of their experiences and the world around them, by collecting and analyzing non-numerical data such as words, observations, or images. Furthermore, qualitative research is a method of studying people and their experiences by focusing on meaning rather than numbers, utilizing real-life settings, drawing from multiple fields, and often involving creative writing and flexible



methods to understand the world from different perspectives (Denzin & Lincoln, 2005; Silverman, 2014).

In this research, the researcher uses a qualitative descriptive method. The qualitative descriptive method is a distinct approach within qualitative research, designed to provide straightforward, comprehensive summaries of events or experiences, primarily focusing on describing rather than explaining phenomena. This method is carried out because the data analysis is presented descriptively by enriching information and getting a more detailed picture of cases or incidents of the use of emoji and lexical borrowing in online hate speech on social media. This research tries to investigate how the linguistic phenomenon such as emoji and lexical borrowing is used by the community in delivering hate speech on social media.

The data collect in this research are digital text in the form of comments or posts containing hate speech. The data are qualitative verbal data, as analyze based on the meaning and function of language, rather than in numerical form. This study uses primary and secondary data. Primary data sources are data sources that directly provide data to data collectors, while secondary data is a source that does not directly provide data to data collectors (Sugiyono, 2019). The primary data consists of social media user comments containing hate speech with the use of emojis or loanwords, while the secondary data comes from scientific journals, articles, and books discussing the theory of emojis, hate speech, and language borrowing. The data consists of hate speech using emojis or lexical borrowings related to political events, government regulations, and controversial national issues that have occurred from October 2024 to the present during Prabowo's administration.

In this research, the researcher collect the data by applying documentation or documentary techniques with the following steps:

1. The researcher first determine the criteria for the data to be include in the analysis. Each data sample had to: (a) contain at least one emoji, or (b) include at least one lexical borrowing (especially from English), and (c) express political hate speech related to the Prabowo administration.
2. Selecting platforms. Three social media platforms were chosen as data sources: Twitter, TikTok, and Instagram. These platforms were selected due to their popularity in Indonesia and their role in shaping public political discourse.
3. Searching and identifying relevant comments. Using specific keywords related to political issues, policies, and controversies during Prabowo's administration, the researcher searched for public comments on each platform. Examples of keywords used include: "Prabowo", "kebijakan", "pemerintah gagal", "politik Indonesia", and other trending political terms.
4. Collecting and organizing the data, 10 comments collect from each platform, resulting in a total of 30 data samples. The selected comments were documented by taking a screenshot and organized in a spreadsheet or document for analysis.
5. The data collected were then categorized based on the presence of just emoji (Category A), or just loanwords (Category B), and the use of both elements (Category C).

## **4. Result and Discussion**

### **4.1 Results**

Data are taken from social media (Twitter, Instagram, and TikTok). There are 30 data of hate comments with emoji or lexical borrowing collect from social media. 10 data are taken from each platforms. From the total data, seven comments use additional emoji elements, while 10 comments use additional lexical borrowing elements, and the remaining 13 comments use a combination of both elements, namely



lexical borrowing and emoji as shown in the table below:

Table 4. Combination of Lexical Borrowing and Emojis in Hate Comments

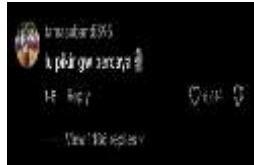
Observed elements	Amount
Hate Comment using Emoji (Category A)	7
Hate Comment using Lexical Borrowing (Category B)	10
Hate Comment using Emoji and Lexical Borrowing (Category C)	13
<b>Total</b>	<b>30</b>

The analysis in this section focus on the text structure found in hate comments from three different social media platforms, namely X, Instagram, and TikTok. According to Van Dijk himself, discourse research should not be based solely on text analysis, because text is only the result of a production practice that should be observed more closely, so that people can gain knowledge of how such texts are formed.

The following data represents each category of emoji and/or lexical borrowing found in hate comments on social media platforms targeting Prabowo's administration. The analysis was conduct using Van Dijk's text structure and focused on how these two elements contribute to meaning in the context of hate comments.

The analysis of hate comment combining the emoji is shown in the table below:

Table 5. Analysis of hate comment combining emoji (Category A)


Discourse Structure	Case that observed	Screenshot of Data
Macro Structure	In the macro structure, the main theme or topic that the commenter wants to raise in the hate comment is what needs to be observed. Based on the analysis, the account with the username <i>@tamasubandi395</i> in its comment contains a main message of distrust and mocking of the Prabowo administration, where this hate speech is based on six types of hate speech that commonly appear on social media, including inciting hate speech, which encompasses verbal actions designed to implicitly or explicitly provoke distrust. Although the comment itself is explicit and to the point in expressing the disgust emotion where it represents moral judgment, that the commenter wants to convey, the use of the emoji 🗿 (moai emoji) alone forms a serious message of distrust and total rejection of the issue mentioned in the main post.	
Superstructure	The pattern or flow of the hate comment above begins with the account owner commenting on a post on TikTok, where in the content section, the account owner directly expresses distrust of what is mentioned in the main post and ends with an emoji element. It starts with a statement that directly attacks, as if telling the audience that what is discussed in the main post is untrue or a hoax, then ends with the use of emojis as visual emotional reactions that “sum up” the assertiveness of the commenter's statement. These emojis serve as a	



Discourse Structure	Case that observed	Screenshot of Data
	visual “final blow” in arguments that are insulting or hateful.	
Micro structure	<p>Semantic</p> <p>The text “<i>lu pikir gw percaya</i>” (you think I believe you) itself is a statement that can be easily understood by other audiences. However, the use of the emoji 🗿 (moai emoji) semiotically represents emotionlessness, Based on Rashdi's research, which divides emojis into several categories, the emoji 🗿 (moai emoji) belongs to the object category, which is then represented as a flat expression in hate comments and feeling of not knowing what else to say, can also be used as a form of insult towards the subject in question, who is considered to be a statue or inanimate object, or to liken the subject in question to someone who can no longer be trusted. In the context of hate comments, this emoji fills a lexical gap and strongly communicates that the author considers the target or subject being discussed in the main post to be untrustworthy.</p> <hr/> <p>Syntax</p> <p>The 🗿 emoji is placed at the end of the sentence, after the statement of disbelief. This placement ensure like the emoji functions as a backchannel device, where this one emoji serves multiple purposes, where it can be used to express a flat expression and feeling of not knowing what else to say, or it can also be used as a form of insult towards the subject in question, who is considered to be a statue or inanimate object, or to liken the subject in question to someone who can no longer be trusted.</p> <hr/> <p>Style and Rhetoric</p> <p>The style of the hate comment above is inciting, insulting and implicit (verbally). The 🗿 emoji, based on seven key pragmatic functions of emojis, functions as irony, when you say one thing but mean something else, serves as an effective rhetorical strategy to convey deep contempt and hatred without having to explicitly use additional harsh words. From the style of rhetoric, this is a form of irony concealed in an emoji that allows for the stronger expression of hateful emotions.</p>	

The analysis of hate comment combining the lexical borrowing is shown in the table below:

Table 6. Analysis of hate comment combining lexical borrowing (category B)

Discourse Structure	Case that observed	Screenshot of Data
Macro structure	The hate comment above is classified as provocative, which denotes any statement or expression intentionally designed to provoke emotional responses such as anger, accompanied by insults	




Discourse Structure	Case that observed	Screenshot of Data
	<p>directed at a specific community. Based on the analysis, the message that forms the main theme contained in the hate comments is an attack and demonstration of frustration toward a significant issue and contains emotions of anger and disgust that represent moral judgments based on the six types of emotions found in hate speech, with the aim of targeting a specific community or group. The lexical borrowing of “silent majority” serves as the core element shaping this discriminatory macrostructure, directly establishing the opposition between ‘us’ and “them.”</p>	
Superstructure	<p>The comment above uses an interrogative structure followed by a judgmental and provocative statement, beginning with an attacking question. It starts with the phrase “silent majority, how are you?” using lexical borrowing as the main label that is insulting and divisive. This phrase immediately places the target in the category of ‘enemy’ or “the other.” This was followed by “diam diam bae, kalian yang literasi politiknya jongsok, 1 negara kena imbasnya” (keep quiet, those of you who are politically illiterate, one country will suffer the consequences), which stated that the target was a community that was politically ignorant and lacked sufficient knowledge about the issue, which would then have a negative impact on the country.</p>	
Micro structure	<p><b>Semantic</b>  The term “silent majority” (borrowed from English) included in Durkin's category of loan translation (calques), where the commentator uses synonymous words in the borrowing language to imitate the structure of the foreign language word or expression, although the form is not translated, the meaning has been absorbed locally, so the meaning is still understood. Denotatively, it refers to a large group of people who do not express their opinions or views openly. However, in the hate comment, its meaning is expanded to become a very strong pejorative label used to dehumanize, even exclude, groups that tend to be silent and do not express their opinions or take any action. In the context of the hate comment, this group is essentially a politically blind group that does not want to get involved in taking any action. The semantic power of this word stands alone, without needing additional elements to support or reinforce it. This creates a distinct image that eventually becomes a “common” term for that “group.”</p> <p><b>Syntax</b></p>	



Discourse Structure	Case that observed	Screenshot of Data
	<p>The term “silent majority” is used at the beginning of the hate comment as a question directed at a group. Its placement at the beginning immediately labels and identifies the target with a negative category. This placement emphasizes the identity of the “silent majority” as the core of the discrimination that the hate comment seeks to convey.</p>	
	<p><b>Style and Rhetoric</b>  This style of commentary is direct, judgmental, and provocative. The use of “how are you?” as a question serves as an additional explanation of the targeted group, forming the assumption that the “silent majority” is not only silent and inactive but also missing without a trace. This rhetorical assertion shows a form of irony coupled with hyperbole. The term “silent majority” is used as a rhetorical weapon to create polarization—the separation of a specific group within society—and to stir prejudice and incite other audiences to join in belittling that group.</p>	

The analysis of hate comment combining the use of emoji and lexical borrowing is shown in the table below:

Table 7 Analysis of hate comment combining the use of emoji and lexical borrowing

Discourse Structure	Case that observed	Screenshot of Data
Macro structure	<p>The main message of the hate comment above is to mock and humiliate a certain identity, specifically individuals who are Indonesian citizens, making the hate comment above classified as inciting and attacking a specific identity. This attack is directed at the government to make it aware that there is a growing sense of fear emotion and concern among Indonesians towards Prabowo's current administration. The combination of lexical borrowing and emojis in the hate comment synergistically reinforces the theme of mockery and insult toward those who wish to become or are already Indonesian citizens. The comment constructs a narrative of fear, anxiety, and hatred that polarizes “us” (those who are not Indonesian citizens) versus “them” (those who are Indonesian citizens).</p>	
Superstructure	<p>This comment follows a structured pattern of insult: It begins with an assertion of fear using the word “makin-makin” (more and more). Here, the lexical borrowing of “scared” immediately categorizes the feeling that the commenter wants to express. This is followed by the borrowed word “to be” and an identity label, “Indonesian citizen (WNI),” which adds detail to the fear being referenced by the commenter, and this is where the polarizing nature of the comment emerges.</p> <p>The comment concludes with the emoji 🦴 (Skull and</p>	



Discourse Structure	Case that observed	Screenshot of Data
	<p>Crossbones Emoji). This emoji functions as a “symbol” or intensifier of fear, visually indicating that the commenter perceives the fear as “deadly” or fear accompanied by disappointment as a citizen toward the government..</p>	
<p>Micro structure</p>	<p>Semantic            The phrase “scared to be” (borrowed from English) denotatively refers to the feeling of fear of becoming something, but here the connotative meaning shifts to a strong pejorative, labeling a certain identity as something very negative and frightening, and not to be trusted. The phrase “Indonesian citizen (WNI)” serves as an additional detail specifying the feelings of fear evoked by the commenter's statement.</p> <p>The addition of the emoji 🦴 (Skull and Crossbones Emoji) is also crucial, as this emoji indicates a violation of the original guidelines or rules for emojis, given that it belongs to the “People” category, which is typically used as a visual substitute for the word “toxic” to make it easier to recognize.</p> <p>The combination of these two elements creates a more complex meaning, where the emotions captured in the comment are not just the usual fear, anxiety, or disappointment, but also “deadly” and “highly discouraged,” which reinforces the negative expression of the hate speech.</p>	
	<p>Syntax            The use of the phrase “scared to be” placed in the middle of the sentence as an expression of emotion is the core of the hate comment. The emoji is placed at the end, acting as a closing that amplifies or extends the emotions of fear and disappointment from the entire sentence. This placement ensures that the demeaning impression and feelings expressed through the foreign language are reinforced after the argument is presented.</p>	
	<p>Style and Rhetoric            This style of comment is aggressive and disparaging irony. The simultaneous use of lexical borrowing and emojis is a rhetorical strategy to provoke and express strong emotions in the comment. Emojis function as elements that support symbolic expressions of hatred, allowing commenters to express contempt and attack the government intensely without having to use additional words.</p>	

#### 4.2 Discussion

The results section has described how lexical borrowing and emojis shape the discourse of hate comments on social media. This section deepens the analysis by interpreting these patterns through social

cognition and Teun A. Van Dijk’s CDA framework. Focusing on hate comments from Twitter, Instagram, and TikTok, the analysis examines how discourse reflects power, dominance, and abuse at the group or social level. By considering external



factors influencing text production, this section explores the “how” and “why” behind the reproduction of hate ideology through a holistic analysis of the entire corpus.

The analysis social cognition dimension shows that lexical borrowing and emojis in hate comments reflect underlying mental models and ideologies that aim to demean, exclude, or dehumanize targets. The data reveal several dominant ideologies, including anti-corporate or anti-capitalist views that portray the government as problematic and disconnected from the people, often reinforced through borrowed terms and reflective or sad emojis. Anti-democratic or authoritarian ideology is also present, where loanwords are used to accuse the government of ignoring public voices and democratic principles. Most prominently, dehumanization ideology is expressed through emojis such as 🤢 and 🤮, which convey extreme disgust and strip targets of human value. Overall, lexical borrowing and emojis function as powerful markers that reproduce hateful ideologies and construct shared mental models that justify discrimination and aggression in online discourse.

In the social context dimension, the analysis draws on Van Dijk’s concepts of **power** and **access** to explain the production of hate comments on social media. Power is exercised by users through their freedom of expression, knowledge of political issues, and the anonymity provided by digital platforms, which enables them to spread hate comments more freely. Emojis are frequently used by those in power to clearly convey emotions, mockery, and insults, while lexical borrowing reflects users’ access to foreign languages and the influence of globalization, particularly among Gen Z users. Access to social media platforms allows anyone to participate in political discourse through comment features, making these platforms key spaces for ideological struggle. Emojis offer quick, visually effective emotional expression, while lexical borrowing signals linguistic access and global cultural exposure,

together facilitating the spread and impact of hate comments in online political discourse.

## 5. Conclusion

This research analyzes lexical borrowing and emoji use in hate comments targeting Prabowo’s administration through Van Dijk’s Critical Discourse Analysis. The findings show that anger and disgust dominate these comments, which appear through emojis, lexical borrowing, or a combination of both. Lexical borrowing conveys strong pejorative meanings, while emojis intensify, mock, or reinforce them. At the social cognition level, these features reproduce ideologies such as anti-democracy, dehumanization, and anti-corporatism, while socially, anonymity and open access on social media enable the spread of ideological hostility. Overall, lexical borrowing and emojis act as strategic tools that strengthen hateful discourse in online political communication.

Based on the findings of this study, the researcher offers the following suggestions for future research and readers. First, this study is expected to benefit students, particularly those in the English Literature program at Santo Thomas Catholic University in Medan, as well as social media users on platforms like X, Instagram, and TikTok. It provides insights into how hate comments against Prabowo’s administration are conveyed through linguistic elements such as emojis and lexical borrowing and can serve as a reference for research using Teun A. Van Dijk’s Critical Discourse Analysis. Second, future research can expand on this study by exploring other discourse dimensions, examining additional linguistic elements, or applying different theoretical frameworks to analyze hate comments and online communication more comprehensively.

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