

**SARCASM AND HATE SPEECH IN ISRAEL DEFENSE FORCES  
INSTAGRAM ACCOUNT: ANALYZING NETIZEN COMMENTS**

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
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2025**

# **SARCASM AND HATE SPEECH IN ISRAEL DEFENSE FORCES INSTAGRAM ACCOUNT: ANALYZING NETIZEN COMMENTS**

## **THESIS**

Presented to Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial  
Fulfilment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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I state that the thesis entitled **"Sarcasm and Hate Speech in Israel Defense Forces Instagram Account: Analyzing Netizen Comments"** is my original work. I do not include any material previously written or published by others, except those cited as references and written in the bibliography. Hereby, if there are any objections or claims, I am the only person responsible for that.

Malang, 2 Juni 2025



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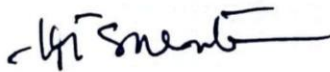
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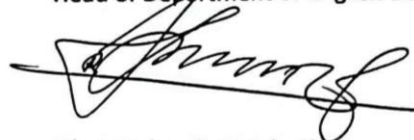
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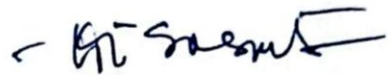
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## **MOTTO**

*Believe that if we have good intentions, Allah will make a way even if it is difficult.*

*Fariha aini*

## **DEDICATION**

*My parents,*

*My lovely friends,*

*My lectures,*

*and for Myself, Fariha Aini*

## ACKNOWLEDGEMENT

Alhamdulillah Rabbil 'ālamīn. All praise be to Allah SWT, the Lord of the universe, who with His grace the author can complete the thesis entitled "*Sarcasm and Hate Speech on the Israel Defense Forces Instagram Account: Analyzing Netizen Comments*" as one of the requirements to obtain a Bachelor of Literature degree at the State Universitas Islam Negeri Maulana Malik Ibrahim Malang. Blessings and greetings are always bestowed upon our Prophet Muhammad SAW, the best leader and role model for all mankind.

With gratitude, the author would like to express her deepest gratitude, especially to her parents who always pray for their daughter to be made easy in all her affairs. Then, thank you to my supervisor Drs. H. Djoko Susanto, M.Ed., Ph.D. who has provided sincere guidance and support as well as advice and direction during the process of writing this thesis. Third, thank you to all the lecturers in charge of English Literature who have provided very valuable knowledge during the lectures. Then I would also like to thank one of my friends who was always there and accompanied me in difficult times during the process of completing this thesis, his role is very important because he has accompanied me not only with words but his support is so real that I can confidently complete this thesis without any cheating and the results of this thesis are purely from myself.

Finally, the author realizes that this thesis is still far from perfect. Therefore, the author is willing to accept all criticism and suggestions with an open heart. Hopefully this thesis can provide benefits for readers and become a charity that is blessed by Allah SWT.

Malang, 2 Juni 2025



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## ABSTRACT

**Aini, Fariha** (2025) Sarcasm and Hate Speech in Israel Defense Forces Instagram Account: Analyzing Netizen Comments. Undergraduate thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Drs. H. Djoko Susanto, M.Ed., Ph.D.

*Key word: hate speech, sarcasm, impoliteness, comment*

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The dispute between Israel and Palestine is a serious global problem, this has been going on for a long time, but in 2023 the end of this conflict has shaken the world even more, in addition to the very brutal actions of the Israeli army, they began to use social media as a manipulative tool. They often upload documentary videos of the incident and speak as if they were victims who should be pitied. Seeing the actions of the Israeli army, many netizens who are pro-Palestine finally showed their actions by attacking the Israel Defense Forces (IDF) account through comments on their posts. Netizens use various types of hate speech to attack online again. Therefore, researchers analyzed these comments using Culpeper's impoliteness theory (1996) and Camp's sarcasm theory (2010). Researchers found 42 negative comments which were then classified using both theories. The findings show that the impoliteness strategy most often used by netizens is bald on record. In addition, the use of positive impoliteness and negative impoliteness was also found as a form of expression of impoliteness towards the criticized party. In terms of sarcasm, researchers specifically classified the types based on Camp's theory to gain a more specific understanding. The results showed that netizens tend to use lexical sarcasm, followed by propositional sarcasm, illocutionary sarcasm, and like-prefix sarcasm. This finding shows that netizens not only use hate speech directly, but also insert it through subtle and ambiguous forms of sarcasm.

## ABSTRACT

**Aini, Fariha** (2025) Sarcasm and Hate Speech in Israel Defense Forces Instagram Account: Analyzing Netizen Comments. Undergraduate thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Drs. H. Djoko Susanto, M.Ed., Ph.D.

*Key word: hate speech, sarcasm, impoliteness, comment*

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Perselisihan antara israel dan palestina adalah masalah global yang serius, hal ini terjadi sejak lama, namun pada tahun 2023 akhir konflik ini semakin mengguncang dunia, selain aksi tentara israel yang sangat brutal, mereka mulai menggunakan social media untuk dijadikan alat manipulative. Mereka sering mengunggah video dokumentasi saat kejadian dan berbicara seakan akan mereka adalah korban yang patut dikasihani. Melihat aksi tentara israel ini banyak netizen yang pro terhadap palestina akhirnya menunjukkan aksinya dengan menyerang akun Israel Defense Forces (IDF) melalui komentar di postingannya. Netizen menggunakan berbagai jenis hate speech untuk kembali menyerang secara daring. Oleh karena itu peneliti menganalisis komentar komentar tersebut menggunakan teori impoliteness culpeper (1996) dan teori sarcasm camp (2010). peneliti menemukan sejumlah 42 komentar negatif yang kemudian diklasifikasikan menggunakan kedua teori tersebut. Hasil temuan menunjukkan bahwa strategi impoliteness yang paling sering digunakan oleh netizen adalah bald on record, Selain itu, ditemukan pula penggunaan positive impoliteness dan negative impoliteness sebagai bentuk ekspresi ketidaksopanan terhadap pihak yang dikritik. Dalam aspek sarkasme, peneliti secara khusus mengklasifikasikan jenis-jenisnya berdasarkan teori Camp untuk memperoleh pemahaman yang lebih spesifik. Hasilnya menunjukkan bahwa netizen cenderung menggunakan lexical sarcasm, diikuti oleh propositional sarcasm, illocutionary sarcasm, dan like-prefix sarcasm. Temuan ini menunjukkan bahwa netizen tidak hanya menggunakan ujaran kebencian secara langsung, tetapi juga menyelipkannya melalui bentuk sindiran yang halus dan bermakna ganda.

## خلاصة

**عيني، فريحة (2025)** السخرية وخطاب الكراهية في حساب جيش الدفاع الإسرائيلي على إنستغرام: تحليل تعليقات مستخدمي الإنترنت. أطروحة جامعية. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المستشارون الدكتور إتش. دجوكو سوسانتو، دكتوراه في التربية، دكتوراه

الكلمات المفتاحية: خطاب الكراهية، السخرية، قلة الأدب، التعليق

النزاع بين إسرائيل وفلسطين مشكلة عالمية خطيرة، وهذا مستمر منذ فترة طويلة، ولكن في عام 2023 هزت نهاية هذا الصراع العالم أ، فبالإضافة إلى الإجراءات الوحشية للغاية للجيش الإسرائيلي، بدأوا في استخدام وسائل التواصل الاجتماعي كأداة للتلاعب. وغالبًا ما يقومون بتحميل مقاطع فيديو وثائقية للحادث ويتحدثون كما لو كانوا ضحايا يستحقون الشفقة. وعند رؤية تصرفات الجيش الإسرائيلي، أظهر العديد من مستخدمي الإنترنت المؤيدين لفلسطين أخيرًا أفعالهم من خلال مهاجمة حساب جيش الدفاع الإسرائيلي من خلال التعليقات على منشوراتهم. يستخدم مستخدمو الإنترنت أنواعًا مختلفة من خطاب الكراهية للهجوم عبر الإنترنت مرة أخرى. لذلك، حلل الباحثون هذه التعليقات باستخدام نظرية قلة الأدب لكالبيير (1996) ونظرية السخرية لكامب (2010). ووجد الباحثون 42 تعليقًا سلبيًا تم تصنيفها بعد ذلك باستخدام كلتا النظريتين. وتُظهر النتائج أن استراتيجية قلة الأدب التي يستخدمها مستخدمو الإنترنت غالبًا ما تكون صريحة في السجل. بالإضافة إلى ذلك، وُجد استخدام الوقاحة الإيجابية والسلبية كشكل من أشكال التعبير عن الوقاحة تجاه الطرف المنتقد. وفيما يتعلق بالسخرية، صنّف الباحثون أنواعها بناءً على نظرية كامب لفهمها بدقة أكبر. أظهرت النتائج أن مستخدمي الإنترنت يميلون إلى استخدام السخرية المعجمية، تليها السخرية التقريرية، والسخرية الإلقاءية، والسخرية التي تبدأ ببادئة مشابهة. تُظهر هذه النتيجة أن مستخدمي الإنترنت لا يستخدمون خطاب الكراهية مباشرةً فحسب، بل يُدرجونه أيضًا من خلال أشكال خفية وغامضة من السخرية.

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# **CHAPTER I**

## **INTRODUCTION**

This chapter describes background of the study, research problem, significance of study, scope and limitations, and definitions of key terms.

### **A. Background of the study**

The rapid development of social media such as Facebook, Instagram, Twitter, and TikTok has also led to the rise in cases of hate speech, insults, and various forms of racism among their users. These platforms provide cheap means of communication and can reach millions of users in a short time. As a result, anyone can upload or comment freely, which sometimes has a negative impact (Pasaribu, 2021). The use of language on social media is often misused. This can have negative impacts, especially in the form of spreading hate comments. Siddiqui and Singh (2006) identified a number of negative impacts of social media on society, including: (1) increasing the risk of addiction among users, (2) influencing negative behavior in children and adolescents, (3) disturbing someone's privacy and personal zone, (4) opening up opportunities for fraud, (5) triggering the misuse of images or videos uploaded by users for certain purposes, and (6) used as a means to bully, intimidate, or humiliate others through the spread of hate comments.

Commenting is a natural thing, however, it is not uncommon for these comments to often be negative. The absence of boundaries between good and bad comments is one of the triggers for misuse of the comment column where many people are allowed to express their feelings or comments on Instagram (Firstiyanti, 2023). Instagram is one of the most popular social media in Indonesia. This platform allows users to comment on photo and video uploads. Although Instagram provides entertainment and convenience, its users also raise a number of problems. One of them is the existence of "haters," namely netizens who often give negative

comments or spread hate comments and sarcasm in the comments column, especially on Selebgram accounts (Evelin et al., 2024). Therefore, the researcher chose to analyze hate speech and sarcasm comments on the Israel Defense Forces account because the account received many pros and cons regarding the conflict between Israel and Palestine, so netizens use the comments column as a medium to express both support and insults. This study aims to describe the hate comments and sarcasm used by netizens in the comments column of IDF Instagram posts.

This is in line with other studies, hate speech is a form of communication that often causes unrest on social media (Harahap, 2024). The war of opinions on social media is a complex phenomenon that is increasing and has an impact on social, political, and cultural life so that it requires in-depth understanding and strategic solutions (Salsabila & Laela, 2022). The war of opinions in this case divides netizens into 2 groups, namely those who support Palestine and those who support Israel. Freedom to use social media to convey comments is very effective in raising issues (Pora et al., 2022). Hate speech can be in the form of provocation, insults, slander, incitement, or the spread of false information that attacks race, gender, ethnicity, disability, nationality, religion, or other factors (Permatasari et al, 2020).

Therefore, the use of social media to convey ideas, opinions, or information must be done responsibly. This involves the use of language that aims to convey negative attitudes or intentions that can hurt the feelings of others. Hate comments can appear in the form of words, writings, or actions that are offensive and discriminatory. Hate comments are actions that attack the honor of others through comments, such as blasphemy, insults, accusations, slander, and the like (Soesilo, 2013, p. 225). According to Marpaung, 2020 hate comments can be triggered by various motives and reasons. James said that in general hate comments are quickly spread through social media, giving rise to vague and erroneous information, which will ultimately give rise to false assumptions, (Bank 2011, p. 239).

Therefore, it can be said that hate comments are a language crime that involves expressing thoughts in order to get support or followers and make others hateful. There are a number of reasons why someone might say hateful things, such as having a different viewpoint and not supporting the target of the hate speech (Evelin et al., 2024). The impact of hate comments on social media cannot be underestimated. First, hate comments can damage relationships between individuals and groups in society. Second, hate comments can also trigger conflicts between groups that can lead to physical violence or discrimination (Gushevinalti & Riyandi, 2024). Sarcasm, satire, and irony are all examples of foul language, which is no longer a novel phenomena (Sitanggang & Ningsih, 2022).

Sarcasm is an expressive speech act that often appears in everyday communication. It is recognized not only through words, but also through tone of voice, facial expressions, and context. In general, sarcasm conveys a meaning that is opposite to the literal intention of the speaker (Kreuz & Glucksberg, 1989), or is the antithesis of what is said (Camp, 2011). Because its meaning is often hidden, sarcasm can trigger misunderstandings between the writer and the reader. Caucci and Kreuz (2012) emphasize that in order to understand sarcasm, the reader needs to interpret the meaning beyond the typed words. Thus, sarcasm conveys an implied meaning that is opposite to the explicit meaning, which is expected to be understood by the reader. It is propositional sarcasm that expresses a meaning that is opposite to what is expressed by the commentator or the commentator says something with the opposite meaning (Camp, 2011).

Sarcasm is often used to convey dissatisfaction, criticism, or ridicule indirectly. By analyzing sarcasm, researchers can understand how netizens express their feelings towards global conflicts. This study aims to see how sarcasm is used in online communication and how it affects interactions on social media. By identifying the types of sarcasm, researchers can provide a clearer picture of how sarcasm is used in certain contexts (Sitanggang & Ningsih,



2022). Based on the literature review that has been reviewed, previous studies can be classified into three main groups based on their research focus, namely impoliteness, sarcasm, and hate speech, as follows:

### **1. Studies Focusing on Impoliteness**

Impoliteness tactics in a variety of communication contexts, especially in written conversations and social media interactions, have been the subject of several earlier studies. In their study "An Analysis of Impoliteness Strategies Performed by Donald Trump Tweets Addressing the Middle East Countries," Bustan and Alakrash (2020) used Culpeper's (1996) paradigm for impoliteness strategies as part of a completely qualitative approach. Four primary tactics were found when they examined Donald Trump's tweets that were directed toward Middle Eastern nations: sarcasm or mock impoliteness, positive impoliteness, negative impoliteness, and blatant on-record impoliteness. The most common tactic in Trump's discourse was negative impoliteness, especially when it came to disparaging and insulting words. Similarly, Wibowo and Kuntjara (2020) in their study entitled "Impoliteness Strategies Used on Online Comments in an Indonesian Football Website" investigated impoliteness in the comments section of the sports news site Okezone. Using descriptive qualitative methods supplemented by quantitative support, they found that positive impoliteness was the most frequently used strategy among Indonesian commentators, reflecting a tendency to express disagreement or criticism by downplaying the listener's positive face.

In a more political context, a study conducted by Gani Akbar, Iskandar Zulkarnain, and Wiki Tedi Rahmawati (2024) entitled "Impoliteness Comments President Jokowi Instagram Post @Jokowi" used a content analysis approach to examine 35 Instagram comments related to the Kanjuruhan football tragedy. The results of the study showed the use of the four impoliteness strategies as proposed by Culpeper: bald on record (3%), positive impoliteness (43%), negative impoliteness (51%), and sarcasm or mock impoliteness (3%). This study

illustrates how impoliteness manifests itself in Indonesian socio-political discourse on social media platforms.

A different perspective is presented by Nazife Aydınoğlu (2013) in her study entitled “Politeness and Impoliteness Strategies: An Analysis of Gender Differences in GERALD L. HORTON'S PLAYS.” By concentrating on the play's dialogue, this study departs from the social media setting. Aydınoğlu investigates the disparities in impoliteness tactics used by male and female characters in six one-act plays through a content analysis. According to the study's findings, female characters frequently employ indirect forms of impoliteness, which suggest more covert manifestations of face-threatening behaviors, whereas male characters typically employ more negative forms, such as direct threats or derogatory language.

## **2. Studies Focusing on Sarcasm**

Other studies have specifically focused on the linguistic features and functions of sarcasm in online discourse and other communicative environments. Fadilah and Wijayanto (2020), in their study “Sarcasm in Social Media: A Study of Comments on Sam Smith’s Fariha Aini was born in Malang on July 17, 2003. She graduated from MA Annur Bululawang in 2020. She started her higher education right after graduating from High School (SMA), namely in 2021 in the English Literature Department of UIN Maulana Malik Ibrahim Malang. Finally in 2025, she successfully obtained a Bachelor's degree with this thesis. communicative purposes of sarcasm used by Instagram users. They found four types of sarcasm—propositional, lexical, ilke-prefix, and illocutionary—and five main functions: sophistication, evaluation, politeness, persuasion, and recall. This suggests that sarcasm has a variety of pragmatic roles, not just criticism.

Kadhim and Mewada (2023), in their work entitled “An Analysis of Pragmatic Sarcasm in Political Debate,” investigated sarcastic expressions in British political debates involving

Prime Minister Boris Johnson. Using a mixed-methods approach that combines qualitative and quantitative analysis, the researchers applied Searle's (1969) speech act theory, Camp's (2012) sarcasm structure, and Attardo's (2001) typology of sarcasm functions. The findings highlight that sarcasm in political debates is often used to convey negative attitudes and that certain sarcastic structures appear more frequently in political discourse.

Another study by Nugraha (2024), titled "On Satirical Comments: Political Humor of Indonesians Depicted in Instagram Posts," used Critical Discourse Analysis (CDA) to explore how sarcastic comments reflect political humor and public sentiment in Indonesia. The study identified recurring themes and targets, showing how sarcasm functions not only as a rhetorical tool but also as a means to shape political opinion in online discussions.

In the realm of online humor, Joshua (2020), in his study "Pragmatic Analysis of Humor and Irony Discourse in Selected Memes on Social Media," adopted a qualitative eclectic approach to examine memes on Facebook, Twitter, and Instagram. He found that sarcasm, wit, and wordplay were dominant features in meme-based communication, with sarcasm being the most frequently used device to express humor and social criticism. Finally, Sykora, Elayan, and Jackson (2020), in their study "Qualitative Analysis of Sarcasm, Irony, and Related #hashtags on Twitter," conducted a semantic analysis of over 4,300 tweets tagged with sarcasm-related hashtags. Their study revealed that only 15% of tweets labeled as sarcastic were actually sarcastic, underscoring the challenges of automated sarcasm detection and highlighting the complexity of interpreting sarcasm in the context of social media.

### **3. Studies Focusing on Hate Speech**

Only a few studies have directly addressed hate comments related to impoliteness and sarcasm. An important contribution was made by Subyantoro and Apriyanto (2020), in their study entitled "Impoliteness in Indonesian-Language Hate Comments on Social Media

Contained in Instagram Accounts.” They used a qualitative method based on forensic linguistics to analyze 40 Instagram comments containing hate comments. Three prevalent methods of expressing dislike were found in the study: sarcasm or simulated impoliteness, negative impoliteness, and positive impoliteness. The researchers also observed that hate speech manifested itself in a variety of linguistic forms, including words, phrases, clauses, and entire discourses. This study highlights the grave consequences of online hostility in digital contacts and highlights how the tactic of impoliteness is linguistically expressed in hate remarks.

Previous studies have discussed online discourse, especially in the context of comments on social media. However, most studies on hate comments and sarcasm still treat these two phenomena as separate entities. Various studies have analyzed how users engage in online aggression, identified linguistic markers of hate comments, and examined the pragmatic function of sarcasm in digital interactions. However, studies that explicitly examine netizen comments that use sarcasm to insult and identify comments in the impoliteness strategy that contribute to hate comments are still limited. This study aims to fill this gap by integrating the impoliteness strategy framework based on Culpeper's (1996) theory into the analysis of hate comments, and using Camp's (2011) sarcasm theory in analyzing comments on social media. Unlike previous studies that only classify comments as hate comments or sarcasm, this study attempts to analyze hate comments with an impoliteness strategy approach and understand sarcasm in a more structured theoretical framework.

The main contribution of this study lies in its focus on the comment section of the Israel Defense Forces (IDF) Instagram account. Although there have been many studies on hate speech on social media, research on sarcasm used to convey hate speech in certain objects is very limited, especially in the context of military or government institutions. Given the geopolitical sensitivity surrounding the IDF, the discourse in its comment section is a relevant

case study to understand the use of sarcasm and impoliteness to convey opposition, ridicule, or other forms of resistance. Thus, this study contributes to the study of linguistic pragmatics and digital discourse analysis, while enriching academic discussions on online hostility in politically charged digital spaces.

The importance of this study stems from the fact that the Israel Defense Forces Instagram account is one of the most controversial sites in international debates, especially due to its role in the narrative of the Israeli-Palestinian conflict. The account is often the object of netizen comments, such as hate comments and sarcasm, because it is one of the actors that actively publishes information and propaganda. By analyzing data from these accounts, this study can provide new insights into how hate comments and sarcasm are used by netizens to express political attitudes, criticize, or even support certain parties in geopolitical conflicts. In addition, this study is also relevant to deepen understanding of the dynamics of hate comments and sarcasm strategies in the context of cross-cultural digital communication. As a global platform, Instagram provides space for users from various backgrounds to voice their opinions. Thus, this study is expected to contribute to the literature on pragmatics, hate comments studies, and sarcasm, as well as become a reference for developing content moderation strategies on social media.

Because Culpeper's theory focuses on studying impoliteness as a type of impolite comment and in line with the context on social media, it is more relevant for assessing netizen comments on social media. Bald on record, impoliteness, positive impoliteness, negative impoliteness, without politeness, sarcasm, or mock politeness are the five categories of impoliteness according to Culpeper's thesis. Researchers can analyze various netizen remarks with the use of this hypothesis. Less suitable for the setting of netizen comments on social media, Bousfield's impoliteness theory concentrates more on the examination of impoliteness as a communication style that jeopardizes a person's identity or face.

The researcher also used Camp's (2011) sarcasm theory because this theory provides a deeper analysis of the reversal of meaning, including the power of speech and evaluative attitudes. Camp distinguishes four types of sarcasm: propositional sarcasm, lexical sarcasm, like prefix sarcasm, illocutionary sarcasm. This theory classifies sarcasm into four types that are relevant to the purpose of the study to observe various forms of sarcasm in netizen comments on IDF Instagram (Camp, 2011). This theory also helps researchers understand what types of sarcasm netizens use to convey criticism or disagreement on the IDF Instagram account. In addition, this theory can also convey meanings that are opposite to the literal meaning spoken, which is important for analyzing comments that are often ambiguous or indirect. This theory provides a clear framework for identifying and categorizing various types of sarcasm, which makes it easier for researchers to organize and analyze data (Camp, 2011).

## **B. Research Question**

Based on the background of the above research, this study was conducted to answer the following questions.

1. What kind of impoliteness strategies are used to convey hate speech in comments on the IDF Instagram account?
2. What types of sarcasm do netizens use to insult Israeli soldiers in the comments column of the IDF account?

## **C. Significance of the Study**

This research provides an important contribution for students and lecturers, especially in the English Literature Department of UIN Maulana Malik Ibrahim Malang, which focuses on linguistics. Through this research, students can improve their understanding of impoliteness and sarcasm strategies, by utilizing the theories of Culpeper (1996) and Camp (2011). This research can also be a reference for students who want to explore the topic of impoliteness and

sarcasm pragmatics in their linguistic research. In addition, lecturers can use the results of this study to enrich their insights and teaching materials, especially related to pragmatic analysis and linguistic strategies related to negative communication. On the other hand, this research is relevant for managers of social media platforms, such as Instagram, in improving their hate comment detection algorithms. By identifying patterns of hatred and sarcasm that are often used, this research can help platform managers develop smarter and more accurate systems in recognizing and handling negative content, including veiled hate comments.

This is important to create a safer and healthier digital space, as well as reduce the destructive impact of hate comments on users. The benefits of this study are mainly for social media users, the findings of this study can provide awareness for social media users regarding the use of good and correct language and can provide awareness to be wiser in using social media, especially in the comments column. Thus, users can be more careful in expressing opinions in the digital public space, especially in the comments column which is often a place for the spread of hate comments. In addition, this study is expected to inspire educational and preventive steps in overcoming the spread of hate comments. By providing a deeper understanding of the impact of hate comments and sarcasm, social media users can be more careful in expressing opinions in the digital public space. Especially in the comments column, which is often a place for the spread of hate comments, users are expected to be more aware of their responsibility to create a constructive communication environment.

#### **D. Scope and limitation**

The main focus of this study is to identify and categorize the language strategies used by netizens to express sarcasm and hate comments, based on Culpeper's impoliteness theory and Champ's sarcasm theory 2011. However, the obstacle faced by researchers is the difficulty of finding comments on posts one by one in order to obtain more data. The context of social

media will be considered as a platform that facilitates fast and broad communication, and its impact on how netizens interact. However, this study has some limitations, The purpose of rudeness tactics was not investigated by the researcher. This study intends to offer a greater understanding of the dynamics of sarcasm and hate remarks in the setting of social media, with explicit constraints and scope.

#### **E. Definition of key terms**

1. **HATE SPEECH:** Hate speech is communication that is intended to provoke, incite, or offend an individual or group based on race, religion, ethnicity, or other identity.
2. **SARCASM:** a style of language used to convey sarcasm or ridicule, often in a way that seems positive but is actually negative or critical.
3. **INSTAGRAM:** Instagram is a social networking site that lets users post images and videos, communicate with other users by leaving comments and messages, and follow other accounts to see what they post.
4. **IMPOLITENESS:** a linguistic strategy used to attack another person's (face), namely their social self-image, either directly or indirectly, with the aim of hurting, degrading, or showing disrespect.



## **CHAPTER II**

### **LITERATURE REVIEW**

In this chapter, the researcher gives numerous supporting theories to help the researcher understand the data. These theories include pragmatics, strategies of impoliteness, hate speech, and sarcasm in the comments column of the IDF account.

#### **A. PRAGMATICS**

Language has a structure and this structure is governed by rules. These structures and rules can be categorized and accounted for from a socio-pragmatic perspective. However, it should be noted that language does not appear in isolation, but is used in social contexts and situations. This gives rise to the interface between Pragmatics and Sociolinguistics. The former is the study of language used in context, while the latter encompasses the study of language used in social settings. The choice of socio-pragmatic analysis is to allow for an in-depth study of the use of language to harm others in society. This study analyzes online hate comments selected from a number of Instagram accounts, Hate speech does not occur in a vacuum or in isolation. It is used by individuals within a particular community to harm others or groups within the same community based on the beliefs, norms, and culture of that community.

Pragmatics is the study of language used in context, while sociolinguistics encompasses the study of language used in social settings. This further reinforces the fact that language is the primary verbal code used to convey emotions and feelings (Hartley, 1993). Given the above, the focus of this study is to provide a socio-pragmatic discourse on online hate comments on the IDF Instagram account. It is hoped that such an analysis will reveal the underlying motivations of such linguistic choices and find possible ways to restore hate comments and reduce their negative impacts (AYENI, 2018). Sarcasm as a pragmatic tool in hate comments serves to provoke or convey insults in a way that is often considered more socially "acceptable",

especially in public spaces such as social media. On social media, sarcastic comments are often accompanied by emojis or certain punctuation marks to strengthen their pragmatic meaning.

This study is a socio-pragmatic analysis of online hate comments in the comments section of the IDF account. This study investigates the use of online language that connotes hate. This study is limited to online hate comments in comments on posts from October to December 2023 only. This study covers hate comments using the theories of impoliteness and sarcasm and classifies the types that are most often used. In the context of hate speech, pragmatic analysis helps assess how sarcastic comments can create an environment of hatred in ways that are more difficult for automated algorithms or even the law to detect. In addition, pragmatic research on hate speech provides insight into how cultural, political, and social contexts influence the use of language as a tool of symbolic violence (Van Dijk, 1998). This study is important for understanding how hate speech transforms in the digital space, where sarcasm is often the primary means of conveying prejudice or discrimination without using direct harsh words. Pragmatic research on hate speech, especially that involving sarcasm, provides insight into how language is used as a tool of power and discrimination. Van Dijk (1998) states that hate speech is part of symbolic violence that reflects and reinforces certain social ideologies.

## **B. IMPOLITENESS STRATEGIES**

According to Culpeper (1996), impoliteness is a negative attitude toward specific behaviors that take place in particular circumstances. Expectations, wants, and/or beliefs about social order—specifically, how a person's or group's identity is mediated by those in contact—are what sustain this (Culpeper, 2005). Jonathan Culpeper (1996) defined impoliteness as a verbal act that is purposefully employed to harm or assault someone's face during social interaction. An essay titled "Towards an Anatomy of Impoliteness" that appeared in the Journal

of Pragmatics was the first to present this hypothesis. In his book "Impoliteness: Using Language to Cause Offence" (2011), Culpeper went on to elaborate on his theory. Culpeper's Impoliteness Theory studies how language strategies are used intentionally to attack the face or belittle others in communication, especially in the context of conflict or disputes. This theory discusses how sarcasm and negative comments (including hate speech) are used for the purpose of offending or provoking negative emotions. In the context of social media comments such as on the Israeli army (IDF) Instagram account, many comments contain hatred, ridicule, or sarcasm designed to attack or insult. Culpeper's Impoliteness Theory will help in identify and analyze how these language strategies are used in netizen comments.

According to Yule (1996), the concept of "face" refers to the social and emotional image of individuals that they expect to be recognized by others. Impoliteness, although generally considered as face-harming behavior in certain contexts, involves a relational aspect in communication. When social actors interact with each other, they actively negotiate their positions in the relationship. Locher and Watts (2005) argue that impolite behavior and face-harming actions are part of this negotiation, which is also included in the spectrum of polite behavior. Locher and Watts also argue that "relational work refers to all aspects of the efforts that individuals make in building, maintaining, reproducing, and transforming interpersonal relationships among those involved in social practices" (Locher & Watts, 2005: 96). This statement emphasizes the importance of studying all aspects of relational work, including impoliteness. Thus, a focus on impoliteness becomes relevant in understanding the broader dynamics of interpersonal communication. In conclusion, impoliteness does not only involve face-harming behavior, but also reflects a process of relational negotiation complex. The study of this aspect provides important insights into how individuals interact and build social relationships through communication, both in polite and impolite forms.

When someone uses rudeness to decide how to attack, social issues result. Impoliteness, according to Culpeper (2005), begins when either the speaker intentionally attacks the listener's face, the listener perceives the conduct as an intentional facial attack, or both occur. Impoliteness, according to Culpeper (2011), is the use of words that are meant to insult, disparage, or offend the other person. According to Brown & Levinson (1987), being rude is defined as acting in a way that hurts the other person but is done to convey a lack of position or power. Researchers use Jonathan Culpeper's impoliteness theory because this theory provides a comprehensive framework for understanding how impoliteness is expressed in communication. In the context of this study, Culpeper's theory is used to identify and categorize various forms of impoliteness used by netizens who do not support Israel in their Instagram comments column. Using this theory, researchers can understand the dynamics of rude and offensive behavior that often occurs on social media, as well as the social and cultural factors that influence impoliteness in an online context.

Impoliteness strategies include:

### **1. Bald on Record Impoliteness**

Bald on record impoliteness is an impoliteness tactic that involves making blunt, unambiguous remarks that target the other person's face without making an effort to soften the blow. When the speaker intentionally wants to disparage or assault the listener, they employ this tactic. Face-threatening acts (Face Threatening Act/FTA) are performed clearly, unambiguously, and without ambiguity in circumstances where "face" is either deemed irrelevant or purposefully downplayed (Culpeper in Lutfi, 2017:5). To put it another way, naked on-record rudeness is a tactic used to express thoughts in an unfriendly manner, without more explanation, and without taking into account the effect on the other party.

Contoh: *"This is not about religion but about occupation! Free Palestine from Israel's occupation."*

This comment conveys a direct, explicit, and unvarnished message, namely to blame Israel unequivocally. There is no mitigating strategy, euphemism, or attempt to protect the other party's face. According to Culpeper's theory, bald on record impoliteness is when the commentator deliberately and directly attacks the opponent's face without any linguistic protection.

## **2. Positive Impoliteness**

The goal of positive impoliteness is to harm someone's "positive face," which is the fundamental human need to be valued, acknowledged, and accepted by others. This tactic can be used by overtly disparaging someone, ignoring them, or failing to treat them with the respect they deserve. This tactic is intended to purposefully harm or jeopardize the recipient's social requirements, claims Culpeper (1996).

Contoh: *"long live Palestine."*

This statement does not seem explicitly rude, but in the context of conflict, the expression of exclusive support for one party (Palestine) can be interpreted as ignoring the identity, values, and solidarity with the audience who support Israel. This is positive impoliteness because it ignores the need for acceptance, appreciation, or belonging from others. Culpeper states that positive impoliteness involves the act of ignoring or excluding others from a social group.

## **3. Negative Impoliteness**

Negative impoliteness is a strategy that aims to attack a person's "negative face," namely the individual's right to maintain privacy, freedom of action, and freedom from

coercion. This strategy is usually carried out by intimidating, demeaning, mocking, or belittling others. It can take the form of direct insults, verbal abuse, or actions that put aside a person's dignity (Culpeper, 1996).

Contoh: *"You have burned hospitals, refugee tents, and the people inside. Someday you will feel the heat of the fire of Allah's wrath."*

A type of negative impoliteness, this statement stresses and threatens divine vengeance. This tactic seeks to weaken the other party's negative freedom, or negative face, which includes their freedom from compulsion, threats, or intimidation. Negative impoliteness, according to Culpeper, is a means of attacking the other party's need to be free from coercion and threat, which is evident in this instance due to the threat of divine punishment.

#### **4. Withhold Politeness**

Withhold politeness is an impoliteness strategy that is carried out by not providing the politeness that is socially expected in a situation. Culpeper (1996) explains that this impoliteness occurs when someone intentionally withholds or does not express politeness that should be given, such as not saying thank you for a gift received. In other words, not performing expected politeness actions can also be considered a form of impoliteness.

#### **5. Sarcasm or Mock Politeness**

Sarcasm or mock politeness is a form of impoliteness that is done by saying something that is contrary to its true meaning. Sarcasm is used to hurt someone's feelings or criticize something in an ironic, mocking, or insulting way, either subtly or sharply. Sarcasm can be light and humorous, but it can also be very hurtful depending on the context and the speaker's intention (Culpeper, 2003).

Example: "How many mosques have you blown up today?"

Structurally, this looks like a normal question (as if asking for information), but the real intention is to accuse and insinuate the other party. This form is included in sarcasm or mock politeness because on the surface it seems polite or neutral, but the implicit meaning is very demeaning and insulting.

This study has similarities with other studies that discuss hate comments on social media. However, the difference lies in the objects and data sources used. The researcher used comments from uploads on the IDF Instagram account as the main data. Hate comments are a linguistic phenomenon that occurs when someone expresses their views with the aim of gaining support or followers for hatred towards a particular group or individual. Some factors that encourage someone to convey hate comments include disagreement with a particular group, social prejudice, or ideological motives. Comments found on social media, especially Instagram, provide insight into how language is used in digital social interactions. Therefore, pragmatic analysis is a relevant approach in this study. In this context, the impoliteness strategy as proposed by Culpeper (1996) is the main aspect analyzed. This study focuses on the causes and manifestations of impoliteness in netizen comments on the IDF Instagram account, in order to better understand how hate comments are expressed and received in the digital space (Afriana & Mubarak, 2024).

### **C. SARCASM**

According to Camp (2011), sarcasm is when the person speaking has the opposite meaning to what he says. This means that the person expresses something that is not based on facts or does not match what he says. Sarcasm is an indirect style of speech used to give a certain dramatic effect to the audience. According to Keraf, sarcasm is the use of irony to convey hatred, contempt, or hatred towards other people or objects. Sarcasm often consists of the opposite of what the subject wants to convey, which is usually done in a bitter way,

Damayanti et al (2024). Camp's theory allows researchers to identify and categorize sarcasm more systematically, making it easier to interpret data and find certain patterns in the use of sarcasm by netizens in the account comment column. By using this theory, researchers can provide a more in-depth and structured analysis of sarcasm in Instagram comments.

Analyzing sarcasm in the IDF comment column can provide insight into the dynamics of online communication, especially in the context of sensitive and controversial discussions. It can also help understand how sarcasm is used to build or damage relationships between users. Camp's theory provides a clear framework for classifying different types of sarcasm, such as propositional, lexical, like-prefixed, and illocutionary. This will help researchers identify and understand the different forms of sarcasm that may appear in comments. The IDF comment section often contains intense and emotional discussions about defense and security issues. Sarcasm is often used as a tool to convey criticism, disagreement, or indirect sarcasm. By using Camp's theory, researchers can analyze how sarcasm is used to convey these messages, Septyanasari et al (2024). The phenomenon of sarcasm use on social media shows the importance of further research to understand and explore the various users of sarcastic language on social media.

The process of using sarcasm involves several steps: (1) Context Identification: Understanding the context in which sarcasm is used is essential to interpreting its meaning. (2) Selection of Sarcasm Structure, choosing the appropriate type of sarcasm structure, such as propositional or illocutionary. (3) Delivery of Speech Acts: Using appropriate speech acts to convey sarcasm, such as aggressive or commission speech acts. This is important to provide understanding and knowledge to language users regarding polite language style. Sarcasm is an insincere statement designed to provoke. In his journal (Saragih, 2024) said that it is usually used as an element of humor or as a means of insult. Netizens use various types of sarcasm based on Camp's theory, including:



## 1. Sarkasme Propositional

Propositional sarcasm is a type of sarcasm that refers to the commentator's strategy in conveying meaning that is contrary to the proposition explicitly stated in the comment. In this type, the commentator pretends to state something as the truth, when in fact the actual intention is the opposite. Propositional sarcasm is the form of sarcasm that is closest to the traditional model, where the implicit meaning is contrary to the literal meaning conveyed (Camp, 2011; Dinari, 2015).

Example: @aymen\_\_mohsni: *"This is a very inspiring picture, every time I see it, I remember that success and fame can be achieved if a clown like you can do it."*

In the comment above, at first glance, netizens seem to praise the subject in the photo as an inspiring figure. However, in the next phrase, it is clear that the commentator is conveying sarcasm by equating the subject's success with a "clown", which has a negative connotation. Therefore, this comment is categorized as propositional sarcasm because its meaning is contrary to its initial statement. The use of this strategy is often found in social media interactions, where individuals convey insults in a more veiled manner but still clear to the reader (Fadilah & Wijayanto, 2024).

## 2. Sarkasme Leksikal

Lexical sarcasm is a type of sarcasm that uses words with extremely positive connotations to convey meaning that is contrary to their literal meaning. According to Dinari (2015), in lexical sarcasm, positive expressions such as "brilliant", "genius", or "great" are often used ironically to convey ridicule or sarcasm. The contradiction between the positive words used and their actual meaning is what creates the sarcastic effect in comments (Camp, 2011).

Example: "Halal darahnya."

In this statement, the word "halal" lexically has a positive meaning, namely something that is permissible or legal according to law. However, in this context, the phrase implies that the subject is allowed to be executed, which is contrary to its literal meaning. Therefore, this comment is a form of lexical sarcasm because of the use of positive words that actually have a negative meaning in certain contexts. This type of sarcasm is often used in hate comments on social media as a form of insult or veiled threat (Woi & Juita, 2022).

### **3. Sarkasme dengan Prefiks "Seperti" (Like-Prefix Sarcasm)**

This type of sarcasm is characterized by the use of the word "like" at the beginning of the sentence. According to Sitanggang & Ningsih (2022), the prefix "like" in sarcastic comments is used to express epistemic rejection of the stated proposition. Sarcastic comments with this pattern have explicit illocutionary force, where the speaker directly rejects or insinuates something by stating it in a form that seems to be the opposite.

Example: @anhxsan: "Like this world it's yours."

In this comment, netizens seem to be insinuating that the subject in the photo behaves as if the world is his own. The use of the phrase "like this world it's yours" indicates a satire of the subject's actions that are considered inconsistent with social norms. This expression shows that netizens reject the subject's implicit claim to freedom of action without restrictions. Therefore, this comment falls into the category of sarcasm with the prefix "like" because it explicitly marks the sarcasm with the use of the word "like" at the beginning of the sentence (Fadilah & Wijayanto, 2024).

#### 4. Sarkasme Ilokusi

Illocutionary sarcasm occurs when a comment not only contains a meaning that is opposite to what is explicitly stated, but also includes other accompanying speech acts. This type of sarcasm serves to convey an evaluative attitude towards a situation, such as an expression of admiration, affection, or sarcasm implied in the speech act (Camp, 2011).

Example: "How old do you say you are?"

In this example, the commentator appears to be asking the age of the interlocutor. However, in reality, this comment is not intended to ask the age literally, but rather is used to insinuate the behavior of the interlocutor that is considered childish. In this context, the commentator does not really want to know the age of the interlocutor, but wants to emphasize that the behavior displayed is not in accordance with expectations based on their age. Therefore, this comment is included in illocutionary sarcasm because it contains speech acts that accompany sarcastic meaning (Camp, 2011).

Netizens use sarcasm to insult for several main reasons. First, sarcasm allows them to convey criticism or ridicule in a more subtle and indirect way. This can make their comments sound more intelligent and humorous, and avoid direct confrontation. Second, sarcasm is often used to highlight the absurdity or weakness of their target, thus making their message more memorable and memorable. The main purposes of netizens' use of sarcasm are evaluation, persuasive communication, sophistication, politeness tools, and the ability to retract (Attardo, 2001). Sarcasm allows netizens to express something that may be controversial or offensive, but at the same time appear as if they are not responsible for the statement (Camp, 2011). Sarcasm can also cause misunderstandings between the speaker and the listener because its meaning is not always clear (Caucci & Kreuz, 2012).

This is still a problem because social media has become a platform that allows for rapid and widespread communication (Agwuocha, 2021). This problem also continues because sarcasm often has a different meaning from what is said literally, which has the potential to cause misunderstandings between the speaker and the audience. Caucci and Kreuz (2012) emphasized that sarcasm does not always have a clear meaning, the listener must be able to infer the meaning of something that is not always visible on the surface. Therefore, speakers and listeners must have the same understanding when communicating through sarcasm. The focus of this study is on impoliteness in social media because currently, especially the younger generation, there seems to be no limit to speaking on social media so that many people easily express their feelings through hate comments or sarcasm with impoliteness carried out on social media, in some cases considered influenced by power, especially in society through social context. (Situmorang et al., 2024)

#### **D. HATE SPEECH**

Hate speech according to Andrew F. Sellars, 2016 in the publication "Defining Hate Speech" In the document, Sellars examines various approaches to defining hate speech, including academic, legal, and regulatory perspectives on online platforms. One of the main points he raises is that hate speech generally has characteristics such as: targeting individuals or groups based on their identity, containing hateful expressions, and having the potential to cause negative impacts. Hate speech is not limited to speech or speech alone. It can be in the form of writing, images, symbols, or other forms of expression that contain hatred towards individuals or groups based on their identity. In the context of online communication, negative comments or insults that meet the characteristics of hate speech such as targeting individuals or groups with hateful comments and have the potential to cause negative impacts can be categorized as hate speech.

According to the book "Stanford Encyclopedia of Philosophy" Hate speech is not just hateful comments, but also an evaluative category used to assess a comment negatively and potentially subject to legal sanctions. Hate speech is a comment that degrades an individual or group based on characteristics such as race, gender, ethnicity, religion, and sexual orientation, which (1) is a direct insult, (2) creates a hostile or intimidating environment, or (3) is a form of slander against the group (Brison, 1998). Another approach argues that hate speech is Speech that encourages, incites, or expresses hatred towards a particular group based on characteristics such as race, ethnicity, gender, religion, nationality, and sexual orientation (Parekh, 2012). Example:

1. The call "Islam get out of England!"

According to Bhikhu Parekh (2012), this comment is hate speech because it explicitly targets a particular religious group (Islam) with hatred. This kind of call not only shows a discriminatory attitude but can also cause social impacts in the form of intolerance and community division.

2. The statement "Black people are inferior and tend to commit crimes."

According to Jeremy Waldron (2014), this comment is hate speech because it directly demeans the dignity of a particular group by spreading negative stereotypes. Comments like this contribute to social marginalization and can shape public opinion that is detrimental to the targeted community.

Hate speech is said to be part of hate crime. It is formulated as the act of inciting others to hate a particular party, not only based on ethnicity, but can also be based on disability or sexual orientation. Hate speech is not part of freedom of speech (Amalia, dkk., 2024; Nurochman, dkk., 2024). Although every Indonesian citizen has the right and freedom to express written and oral opinions as stipulated in Article 28 of the 1945 Constitution of the

Republic of Indonesia, there are elements of hate speech that are against human rights. In addition, the impact of hate speech is very dangerous and has the potential to become a serious human rights violation, from stereotyping (labeling), stigma, exclusion, discrimination, violence, hatred of groups, group violence, massacre or extermination of certain ethnicities, religions, groups or nations (Wirahyuda, dkk., 2024; Tahir, dkk., 2024). ucapan kebencian dapat terjadi yang dipicu oleh berbagai motif dan alasan. Temuan penelitian menunjukkan bahwa penyebab kebencian dapat diekspresikan menjadi dua kelompok, yaitu kebencian yang disengaja dan kebencian yang tidak disengaja. Sayangnya, tidak semua pengguna akun Instagram memahami betapa pentingnya untuk menghindari perilaku yang tidak pantas ini (Baihaqi, 2024).

## **CHAPTER III**

### **RESEARCH METHOD**

This chapter explains the methods used in the research, including research design, research paradigm, data and data sources, data collection techniques, and data analysis techniques.

#### **A. Research design**

In order to better comprehend a specific incident, the researcher employed a qualitative descriptive approach in this study, which gathers, examines, and interprets a large amount of narrative and visual evidence (Gay, 2006). Maleong defines a qualitative technique as a scientific investigation that prioritizes the process of in-depth interaction between researchers and the topic to be studied in order to organically grasp a phenomenon in social touch (Setiawan, 2012). Sukmadinata (2011) asserts that qualitative descriptive research seeks to characterize current occurrences, both man-made and natural. by paying more attention to the characteristics, qualities, and relationships between activities. Data analysis in this study used Miles and Huberman's interactive analysis (Rofiah & Burhan Bungin, 2024). In this study, the researcher analyzed the data through several stages, including data collection on Instagram IDF, data reduction, data presentation, and data analysis. According to Sugiyono (2008), qualitative descriptive research is a research strategy based on the postpositivist school of thought and is often used to study natural and objective conditions in which the author acts as a crucial tool.

The technique used is documentation in the form of observation and recording techniques (Bukhori et al., 2023). According to Hancock et.al (2009:7), a qualitative approach is related to the development of explanations of social phenomena. This relates to the social aspects of our world. The descriptive approach focuses on human understanding of reality and its meaning. This is a form of social inquiry that focuses on how people interpret and understand

their knowledge. Humans are not individual entities that live in a vacuum, but explore their world in the entire context of their lives. This approach allows researchers to explore more deeply the strategy of using impoliteness and sarcasm because this study analyzes the comments that appear on the account and will describe which comments include impoliteness and sarcasm and relate them to Jonathan Culpeper's theory of impoliteness and sarcasm strategies and camp theory 2011. Qualitative descriptive methods are used to examine people's lives, behavior, and stores as well as organizational functions, social movements, and interpersonal interactions (Strauss & Corbin, 1990). In this study, the author analyzes the strategy of impoliteness in netizens' hate speech and sarcasm towards the Israeli army. The research data are comments containing hate speech and sarcasm selected from the official IDF Instagram. The comments are related to several issues posted on the account.

## **B. Research Paradigm**

In general, a paradigm is a way of looking at something that contains a number of assumptions, theories, models and certain solutions regarding the subject matter, objectives, and basic nature of the study material. Paradigms are very important in research because paradigms contain a number of approaches, an approach contains a number of methods, a method contains a number of techniques, while a technique contains a number of methods and tools. (Rahadjo, 2018). Every researcher has his or her own view of what constitutes truth and knowledge. These views guide our thoughts, beliefs, and assumptions about society and ourselves, and they frame the way we view the world around us, which social scientists call Paradigms. (Schwandt, 2001). A group of beliefs and commands that for scientists in a particular discipline influence what should be studied, how research should be conducted, and how results should be interpreted. Paradigms can be defined as the core worldview in the research process in all fields (Saunders et al. 2009).



Postpositivist is based on the view that science is the only basis for true knowledge. The methods, techniques, and procedures used in the natural sciences offer the best framework for investigating the social world. This study uses the postpositivist paradigm because it sees that netizen comments on the IDF Instagram account reflect a social reality that can be observed and analyzed systematically. However, because the comments contain meanings that can differ depending on the context, the interpretation cannot be completely objective. With a qualitative descriptive approach, the researcher classifies comments based on the theories of impoliteness (Culpeper, 1996) and sarcasm (Camp, 2011). The postpositivist paradigm was chosen because it is in accordance with the character of this study which remains based on theory, but realizes that the results of the analysis are temporary and open to other interpretations.

### **C. Data and Data source**

The data used are words or sentences from the IDF Instagram comment column containing impoliteness hate speech and sarcasm in various forms. IDF posts were chosen by researchers because they contain impoliteness comments that can be analyzed in this study. Another factor is that all comments in the comment column are in English. The data for this study were obtained through screenshots of data in the IDF Instagram comment column.

The data source studied in this study was to record comments in the IDF Instagram social media comment column. In the comment column, netizens gave some of their opinions in the form of ridicule, sarcasm, and even insults. In addition, there was no cutting or censoring of harsh or racist words in the comment column. Thus, researchers were able to obtain quite a lot of data regarding the forms of impoliteness hate speech and sarcasm from netizens for the Israeli army.

<https://www.instagram.com/idf?igsh=a3M2dGszM25idXg1>

## **D. Data Collection**

Data collection in this study was conducted by collecting comments on IDF social media accounts that contained elements of impoliteness and sarcasm. The data collected were in the form of comment texts and commentator account names that were publicly available. The researcher used a non-participatory observation method with a note-taking technique, namely observing and recording comments that were in accordance with the focus of the study. Data were collected from certain uploads on the IDF Instagram account that received responses in the form of hate comments and sarcasm from internet users. The documents collected included screenshots of comments and uploads, as well as a comment grouping table stored in the researcher's personal storage device. The steps taken in data collection included: selecting several IDF account uploads, copying or taking screenshots of comments containing hate comments and sarcasm, and storing data in a storage device (mobile phone). Supporting documents such as screenshots, IDF uploads, and data grouping tables were also used as documentation materials.

## **E. Data Analysis**

This study uses qualitative descriptive analysis techniques to examine hate comments and sarcasm in netizen comments on social media, especially on the IDF Instagram account. The data were analyzed by referring to Jonathan Culpeper's (1996) theory of impoliteness strategies and Camp's (2011) theory of sarcasm. The initial step in the analysis is to identify comments that contain elements of impoliteness and sarcasm based on certain criteria, such as the use of derogatory, insulting, or sarcastic words. The comments were then classified based on the type of impoliteness strategy and the form of sarcasm used. Each category was analyzed descriptively by presenting concrete examples from the data. This analysis aims to describe the pattern of language use in netizen comments, as well as the form and function of

impoliteness and sarcasm strategies in the context of digital interaction. In addition, the researcher highlighted the pattern of social media attacks, the impacts caused, and the purpose of the comments.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSIONS**

In this chapter, the researcher outlines the research findings and discussion, highlighting the results of what has been learned. This chapter serves as a platform to showcase the research findings and explore the implications and significance of the findings. By providing a comprehensive overview of the research findings and engaging in in-depth discussions, the researcher aims to offer insights and contribute to the existing body of knowledge. This chapter explores the key findings, examines their relevance to the research question, and provides interpretations and explanations for the observed results.

#### **A. Findings**

Revealing the existence of various negative comments in the comments of the Israel Defense Forces (IDF) Instagram account, the researcher will sort the comments from two posts of the account which were uploaded in October 2023. The researcher chose the post because of several posts, the two posts were the ones with the most comments, namely 37,000 and 48,600. However, the comments that are very accurate with the focus of this study, namely impoliteness and sarcasm, are only 47 comments. Each comment will be classified along with the reasons why the comment is categorized as impoliteness according to Jonathan Culpeper 1996 and sarcasm according to Camp 2011.

Jonathan Culpeper (1996, 2016) identified five types of impoliteness strategies, namely: bald on record, positive impoliteness, negative impoliteness, sarcasm or mock politeness, without politeness. Each of these strategies is associated with specific linguistic comments or behaviors. The bald on record strategy is characterized by the use of language that is direct and without ambiguity, usually used in situations where the commentator does not care about preserving the face of the other person. Positive impoliteness involves tactics such as the use

of taboo words or derogatory nicknames, thus creating an impression of exclusion or dominance. Meanwhile, negative impoliteness appears in the form of threats, insults, or violations of conversational norms, including acts of mocking or humiliating others. The sarcasm or mock politeness strategy uses language that on the surface appears polite, but actually conveys a derogatory sarcasm or attack. Finally, the withhold politeness strategy is shown through the absence of polite expressions, such as deliberately not saying thank you in a context that requires it (Maulida Pratiwi, 2023).

In this study, the author identified four impoliteness strategies that appeared in netizen comments, namely: bald on record, positive impoliteness, negative impoliteness, and sarcasm or mock politeness. Meanwhile, no examples were found that fell into the category of withhold politeness, which is usually characterized by silence or disregard for politeness norms such as not saying thank you.

#### **a. Bald On Record**

The Face Threatening Act (FTA) is used in a straightforward, unambiguous, straightforward manner in the case of Bald on Record Impoliteness. The goal of this style is typically to threaten someone's face. Thirteen comments that show Bald on Record Impoliteness were uncovered by the researcher in this work.

#### **Data 1**

@3lancochicano:"baby killers, *baby killers*, *baby killers*"

This comment is a direct and crude insult directed at the IDF. The phrase “baby killers” is an extreme and highly emotional accusation, and repeating it three times adds to its intensity and emotional power. There is no attempt to disguise the attack with politeness or irony—the comment is delivered directly, bluntly, and without softening. In the context of Culpeper, this

is a particularly clear example of bald on record impoliteness, as the commenter has no regard for the norms of decency and is deliberately attacking the image and morality of the target.

#### **Data 2**

@ekasepti758: "*lie lies lies*"

This comment implies that the IDF is spreading lies, and with the repetition of the word “lies” three times, the attack becomes more intense and emotional. Accusations of lying are a direct affront to the honesty and integrity of an institution. There is no attempt to disguise this comment through irony or sarcasm; it is very direct and confrontational. This is an example of bald on record impoliteness, as there is no softening, and the comment is blatantly intended to embarrass or attack the reputation of the IDF.

#### **Data 3**

@fatima\_khann18: "*playing victim*"

This comment is a direct and explicit accusation that the IDF (in this case Israel) is playing the victim in order to gain public sympathy or justify their actions. It is short, to the point, and an open attack on the IDF’s motives and morality. It does not hide its attack behind polite or neutral expressions; it directly accuses Israel of manipulating the narrative without euphemisms such as “maybe” or “it seems like.”

#### **Data 4**

@kokojuan150: "*bulshit*"

This comment is short, concise and direct without any pleasantries and euphemisms, directly and openly saying that what the Israeli woman said in the video was bullshit. Without disguising words or euphemisms, this comment clearly only wants to criticize firmly and clearly. Including impolite because it uses straightforward mocking words.

#### **Data 5**

@nastain45: *"Israel go to hell"*

Just like the previous comment, this is a direct statement that contains bad wishes that show hatred for Israel so that he casually tells them to go to hell. Not only is it rude, this sentence can be considered cruel to the point of bringing the word (hell).

#### **Data 6**

@sail\_o\_holic: *"boycott Israel"*

Although this is a call to action, its short and direct delivery without justification or elaboration makes it bald on record. In this context there is no attempt to soften or twist the words, just a clear and public command by saying it in a comment that everyone can see, he is a man who is inviting everyone to join him in boycotting Israel.

#### **Data 7**

@saputri.diah05: *"Nobody trusts you all of you will die in palestine."*

This comment shows disbelief by saying the sentence "nobody trusts you" which means not only he does not believe but she is convinced that no one will believe the words of the Israeli soldiers in the video. Even followed by the sentence (will die in Palestine) which means they are very sure that Israel will lose and die in this case.

#### **Data 8**

@lusi93ana: *"no respect, whatever comes out of the Zionist mouth is fake"*

The statement (no respect) is a direct expression of disregard and contempt for what the woman said in the post. The next clause reinforces this insult by stating that everything the

Israeli soldier said in the video was (fake). Her blunt delivery makes it so firm and certain that the woman really hates Israel and did this impoliteness on purpose.

#### **Data 9**

@atarlicvidan: *“you are not human”*

This is a direct and extreme insult that denies the humanity of the Israeli people. This statement was delivered without mitigation and is intended to fundamentally degrade. Impolite because he is a man commenting on the inhumane attitude of the Israeli soldiers, so he openly said that he is not human because he has no conscience.

#### **Data 10**

@bambyongriffith: *“we don’t trust any source from you”*

This comment directly denies the credibility and truth of what is conveyed, both information and statements by the Israeli soldier. This violates the norms of conversation about trusting information and respecting the other person. This can be considered an insult to their group, but this comment is completely intentional and makes it clear that he does not believe what the Israeli soldier said in the video.

#### **Data 11**

@Niakurniasih27\_: *“trash content”*

This comment is a direct insult without any denial or attempt to defuse. Their content is called "trash" clearly and unequivocally, the commenter states that the content is like trash which means it is not worth showing or even embarrassing. The commenter conveys the insult as clearly as possible for maximum offensive effect. This impoliteness is clearly intentional.



## Data 12

@Yopi\_son\_haji: "*hahahha fake, hay you don't even show where you enter the tunnel from*"

The commentator states directly that what is conveyed in the video is fake. There is no attempt to disguise the insult, by mentioning (fake) and insinuating about the tunnel in the video, not only that, the commentator also laughs at the beginning of the sentence. This comment conveys the insult clearly and confrontationally, without sarcasm or disguise.

## Data 13

@Nahla.arrowda: "*only israel & their friends would belive this crap*"

This comment does not hide the insult to the content by calling it (crap). The commenter openly states that only those on the same side believe it, because no netizen believes in Israel. It is rude because it intentionally undermines credibility and conveys a message of hatred publicly.

### b. Positive impoliteness

Positive impoliteness is an impoliteness strategy that is deliberately carried out to threaten the listener's positive face. Actions in threatening positive faces include disapproval, criticism, acts of insult or shame, complaints, anger, accusations, insults, conflicts, challenges, and so on. (Asri et al., 2021). In this strategy, researchers found 13 data:

## Data 1

@irmarch\_: "*love Palestine*"

Although this comment does not explicitly insult or accuse the IDF, in a sensitive social and political context such as the Israeli–Palestinian conflict, the statement (love Palestine) in the comments section of the Israeli account is a form of ideological expression that clearly sides with the opposing party (Palestine). Open support for the enemy directly on the forum of

the party being criticized can be understood as a form of rejection of the positive image, existence, and legitimacy of the IDF. This falls under positive impoliteness, because it attacks or ignores the IDF's need for social respect and recognition.

## **Data 2**

@seraphiczas: "*I stand with Palestine*"

Similar to the previous comment, (I stand with Palestine) is a statement of solidarity and support for the Palestinian side in conflict with Israel. In the context of political and military conflict, such comments indicate a position that is ideologically opposed to the IDF. Although there is no explicit insult or sarcasm, this comment reflects a disregard for the positive image and moral legitimacy of the IDF. By openly declaring a side in the opposing party's digital space, the commenter indirectly refuses to provide support, respect, or moral validation for Israel. Therefore, this comment falls under the category of implicit positive impoliteness, because it attacks the social need to be accepted and respected.

## **Data 3**

@saputrazhar: "*nobody trust you*"

This comment is a direct attack on the IDF's social image. By stating that no one trusts Israel in the comments section, the commenter is damaging the credibility and reputation of the IDF as an institution. Public trust is an important part of a positive image, especially for a military or government institution. This sentence insults the IDF's social identity and embarrasses them in front of the public (digital audience). This falls under positive impoliteness, as it attacks the IDF's need to be seen as an honest, trustworthy, and socially respected institution.

## **Data 4**

@\_kas4102:” *You can't think because you don't have a brain lol*”

This comment falls into the category of positive impoliteness because the commentator uses derogatory insults, which aim to exclude or dominate the Israeli army in a disrespectful way. This comment also mocks the cognitive abilities of the interlocutor and relates it to the sentence (brainless) and ends with laughter which aims to belittle the intelligence of the Israeli army, thus damaging the opponent's positive face by making him look stupid.

#### **Data 5**

@nitra\_purnama: “everything that comes of your mouth is rubbish”

This statement directly belittles all the words of the interlocutor by calling them (rubbish). This is a form of insult that shows a direct attitude of condescension and exclusion towards what they say. This is a characteristic of positive impoliteness according to Jonathan Culpeper because it humiliates and damages the positive image of the Israeli army.

#### **Data 6**

@sarifah\_in: “*Hello, international immigrant, homeless*”

The commenter uses a derogatory term to refer to the Israeli army which can be considered an attack on their identity. using derogatory terms (international immigrant, homeless) to attack Israel's identity and social status. The use of the greeting (hello) at the beginning seems ironic and reinforces the intention to belittle and damage their positive image with the term.

#### **Data 7**

@nhurukislamiah.s: “*Don't forget wearing diapers, Israel is a terrorist.*”

This comment combines a derogatory command (don't forget wearing diapers) with a very negative label. Associating soldiers with diapers is an attempt to infantilize and belittle them. It is very disrespectful because the figure of the soldier must be brave but this netizen told the Israeli soldier to wear diapers. It is very clear that his goal in making such a comment was to undermine the positive desire of the soldier to be respected and honored.

#### **Data 8**

@tikajInti07: *"hamas is the best."*

In the context of the conflict and potential hostility between supporters of Israel and Hamas, this statement can be interpreted as a form of positive impoliteness. By stating explicit support for the party considered the enemy, this comment can be considered to belittle and challenge their views directly. This is more of a statement of support that does not directly belittle the interlocutor. However, the context can be considered provocative in the situation.

#### **Data 9**

@garinrin\_: *"your eyes don't lie, you are killers"*

This comment directly accuses the interlocutor of being (a killer). This is a very serious attack on the identity and morality of the interlocutor, which can be considered a violation of conversational norms. By stating that (the eyes don't lie) the commenter confirms their belief that Israel's actions are evil, because this is said in the comments of the Israeli account, it is clear that this damages their reputation and social image.

#### **Data 10**

@Fazassegaf: *"you should prepare diapers before looking for Hamas"*

This comment is a direct insult by saying that soldiers need to wear diapers before fighting. This clearly damages the image of masculinity and courage of a soldier. The

commenter shows open impoliteness by belittling Israeli soldiers and implying that they are cowardly and unfit to fight. From this comment, netizens have succeeded in destroying the positive desire of a soldier to be considered brave and firm, it is very embarrassing for a soldier to be mocked like that in Instagram comments because it can be seen by the public.

#### **Data 11**

@Malaikatallah\_: *"A face like that doesn't make you a soldier"*

This comment attacks the appearance directly, implying that the Israeli soldier's face is not fit to be a soldier. This is an insult to identity and physique, used to humiliate and weaken Israel's sense of self-esteem. Sentences like this make Israeli soldiers feel like they have lost their positive face to be seen as soldiers, not only that, it also damages their positive image.

#### **Data 12**

@Ranveig\_0055: *"you want so show us how you wearing dipares?"*

This comment uses a positive impoliteness strategy by mocking and humiliating Israeli soldiers through associations with weakness or physical disabilities, namely by asking them to show how to wear (diapers). This comment implies that soldiers are considered nothing more than babies or individuals who are unable to control themselves, which of course contradicts the positive image of soldiers as strong, firm, and competent figures. This insult is not only a refusal to give respect, but also deliberately exposes the target to public humiliation, a serious violation of the desire for positive face.

#### **Data 13**

@Gowesarcher\_bogorian: *"this guy is homo army"*

This comment is a very direct form of positive impoliteness and attacks personal identity with derogatory connotations. The term “homo army” is used not in a neutral or affirmative context, but as an insult intended to humiliate and degrade the individual being targeted. The commentator refuses to acknowledge the identity or social existence of the target, and instead seeks to create stigma and social exclusion. a derogatory or unwanted nickname for the target. This falls under the positive impoliteness strategy because the goal is to damage the positive social image of the soldier in question, in this case by derogatorily associating him with a particular sexual orientation that is still often the target of discrimination.

### **c. Negative impoliteness**

This type of impoliteness strategies is a way of speaking that is intentionally used to attack or interfere with someone’s right to feel free, comfortable, and not coerced. This strategy can appear in the form of threats, insults, coercing others, making them feel afraid, or embarrassing them directly. The goal is to make the target person feel pressured, unsafe, or disrespected as an individual with freedom and privacy.

#### **Data 1**

*@zani.1986: “hell is waiting for you guys.”*

This comment is a form of negative impoliteness because it contains a direct threat that not only ignores politeness, but also explicitly damages the target’s psychological comfort. The statement that “hell is waiting” is a curse that contains elements of verbal aggression, attacking the target’s right to live without threat or intimidation. The commenter does not provide space for dialogue or objection; instead, they intentionally put the person in a position of spiritual and emotional threat. This violates the target’s negative face desire—not to be forced to face pressure or fear.

## Data 2

@florahumaitasolihaha: *"I hope you nightmares for the rest of your short almost over life"*

This comment is a very rude form of negative impoliteness and contains an intention to hurt emotionally. The commenter hopes that bad things will happen continuously (nightmares) for the rest of the life of the interlocutor which is described as short and almost over, indicating a very personal hurtful intention. This statement attacks the dignity and psychological well-being of the interlocutor, and violates social norms that usually protect a person's privacy and emotional comfort. This strategy includes a form of psychological threat and existential insult.

## Data 3

@huehuhahud: *"insyaallah, everything you did to Palestine will happen to you ten times fold"*

This comment is a form of negative impoliteness because it conveys the hope for retaliation or revenge that is much greater than what was done. The commenter not only refuses to show empathy or forgiveness, but also actively hopes that the target will suffer on a greater scale. This is an intimidation strategy that violates a person's moral and psychological right to feel safe from threats. The use of religious elements (insyaallah) also strengthens the legitimacy of the curse, making it more emotionally and spiritually oppressive.

## Data 4

@widia\_nkf: *"israel is criminal virus. Beware world, he will come to you soon"*

This comment displays a strategy of negative impoliteness through dehumanization and collective threat. By calling Israel a "criminal virus," the commenter attacks the existence of a social entity in a very derogatory and disgusting term. This is a form of face-denying act. The next sentence, "he will come to you soon," contains elements of intimidation and fear directed at the public, creating widespread discomfort. This statement attacks the right of the targeted

entity to be respected and free from threats, and violates the principles of peaceful communication.

#### **Data 5**

*@standwatermelol: "Think about? Think about your future in hell."*

This comment also falls into the category of negative impoliteness because it contains a direct existential threat. By saying that the interlocutor should think about "the future in hell," the commenter shows an intention to hurt emotionally and spiritually. This sentence is not only verbally aggressive, but also full of insults and denial of the target's life values. The commenter narrows the space for freedom of thought and life, which is the essence of negative face, and imposes an absolute threat narrative.

#### **Data 6**

*@Eppiselfi: "No need to go out, just stay there forever, the whole world has accepted it"*

This comment uses a subtle yet hurtful strategy of negative impoliteness, suggesting that the target no longer needs to appear in public because the whole world has "accepted" their absence. This is a form of existential denial that indirectly devalues the existence of an individual or group. The commenter does not make an overt threat, but conveys the message that the world is better off without the target. This strategy interferes with the target's social and existential freedom, by verbally humiliating and isolating them.

#### **d. sarcasm or mock impoliteness**

sarcasm or mock impoliteness is a comment that intentionally violates the norms of politeness, appears offensive on the surface, but is not intended to actually hurt. Usually used in the context of humor, irony, or light mockery, and often appears in close social relationships



or as a form of indirect criticism. In other words, sarcasm is impoliteness that is not entirely serious (mock), but still has the potential to attack or embarrass.

However, in this type the researcher does not provide examples and analysis because sarcasm according to Jonathan Culpeper (1996) is very general. The researcher will analyze sarcasm using Camp's theory (2011) because it is more detailed and specific. The researcher will provide various examples of sarcasm then define and analyze each type of sarcasm specifically.

In this study, the researcher deliberately did not classify sarcasm from impoliteness strategies because the researcher wanted to break down the types of sarcasm in more detail using Camp's 2011 theory. According to Camp's sarcasm theory (2011), sarcasm is divided into 4, namely propositional sarcasm, lexical sarcasm, illocutionary sarcasm and like prefix sarcasm. From the existing data, the researcher only found 15 comments that were sarcasm.

#### **a. Propositional sarcasm**

The most common type of sarcasm is propositional. Sarcasm takes the shape of a proposition in this instance. This kind of sarcasm makes direct reference to the speaker's intended satirical aim or objective. The speaker's goal and the propositional statement, however, are diametrically opposed. Four comments that best fit the definition of propositional sarcasm were examined by the researcher.

#### **Data 1**

*@arraysadi\_k: "don't you guys bored playing victim?"*

This comment is sarcasm that propositionally conveys a statement that seems to ask a normal question, but in fact this statement is directly mocking. The real intention is to criticize that they always act as victims, so netizens ask are you not bored? The meaning is because they

have been playing the victim for too long so they use sarcasm in the form of questions like that. This highlights the difference between the literal meaning and the real meaning.

#### **Data 2**

*@Kii\_lite: "awokawokawok I'm sure they are comedians"*

This sentence literally praises them, calling them comedians. However, the real intention is to mock them because everything they do and say in the Israeli soldier's video posted on his account is considered ridiculous or not serious. The proposition is a compliment, but the intention is a reproach of the opposite meaning, this makes it propositional sarcasm.

#### **Data 3**

*@Yurighassani\_: "It's better to just dance on TikTok, rather than pretending to be a soldier hahaha"*

This sentence is a comparison that seems serious, but with the intention of insinuating that the person concerned does not deserve to be considered a soldier. This phrase implies mockery of credibility, and its meaning is the opposite of the literal proposition. In a soldier is a brave figure and acts as a shield for the country, this comment reveals that the man in the video is better off just dancing on TikTok because he is considered unworthy of being a soldier.

#### **Data 4**

*@Kii\_lite: "awokawokawok I'm sure they are comedian"*

This comment conveys a proposition that is literally a positive statement, namely calling someone a (comedian) which usually means someone who is funny and entertaining. However, in the actual context, the user does not mean to praise, but rather to mock the behavior of the soldiers because it is considered not serious or silly in a context that is inappropriate for soldiers.

## **b. Lexical sarcasm**

Lexical sarcasm is a type of sarcasm that is used pragmatically. This is different from propositional sarcasm which is based on direct speech that is sarcastic. The type of lexical sarcasm is a statement that is friendlier and more transparent and has a special characteristic, namely using positive words but the meaning is the opposite of the positive thing. In this type, the researcher found 5 comments that were analyzed.

### **Data 1**

*@Susantoku\_id: "Oscar nominee for best drama category"*

This comment insinuates that the video is more deserving of acting drama than real documentation. The reference to Oscar reinforces the impression that everything is made up. With praise for deserving a nomination for best drama, it means that their acting is so good that they deserve it. Clearly this is sarcasm because what is in the video is documentation of Israeli soldiers on the battlefield with Israel, but because the commentator does not believe what is said in the video, the commentator makes the insinuation that this is all just a drama.

### **Data 2**

*@Suciitamallaf: "where did you learn acting?? Wowww it's cool"*

This comment seems to be giving praise, with excessive praise using the word wooww it's cool it can be seen that this is just a sarcastic sentence, where all of this is considered just acting even though the video shows the conditions of their activities on the battlefield and they talk in front of the camera telling stories and being sad, that's what makes netizens furious and think what he said is just acting.

### **Data 3**

*@Angel\_of\_love: "You are so beautiful as god, Daniel"*

This comment gives praise using the word "beautiful". This is of course sarcastic because the content of the statement is contrary to its true meaning. She is a woman praising Daniel as beautiful, which means that Daniel is considered not macho as a man and as a soldier. Indirectly the commentator equates Daniel with a woman which is very damaging to the image of a soldier who should be brave and firm, not beautiful.

#### **Data 4**

*@Geminism\_petite: "your post makes me laugh"*

This comment is very short but contains an implied meaning, the sentence (makes me laugh) looks like a positive thing that the man has done so that it can make you laugh. In fact, the original meaning of the sentence is used to mock the contents of the post which is considered stupid or ironic, not really funny. The use of positive words but with negative meaning marks this as lexical sarcasm.

#### **Data 5**

*@Nomiwitch: "you guys are so silly, I'm getting the best laugh right now"*

This sentence uses positive or neutral words such as (silly) and (best laugh) but this compliment is included in the context of mocking. He does not express funny admiration, but satirizes behavior that is considered stupid. The actual meaning is the opposite of the words used using positive words is a characteristic of lexical sarcasm.

#### **c. Illocutionary sarcasm**

The concealed meaning of a word or remark is known as illocution. Even in some contexts, such as words that convey sarcasm by expressing sympathy or admiration,

illocutionary sarcasm encompasses broad implicatures. In this instance, four comments were discovered and examined by the researcher.

### **Data 1**

*@Andynoorisnaini: "look so real. How long do you prepare for this content?"*

The commentator seems to be praising, but in fact he means to mock by saying (look so real) which means he is a man praising that it seems real and asking how long it took to prepare the content. The original intention was to mock that all the statements of the Israeli soldiers in the video were all just acting and just content. The commentator pretends to praise when in fact he is subtly insulting and indirectly he means he does not believe the words of the Israeli soldiers in the video.

### **Data 2**

*@peyra\_01: "think about humanity?"*

This comment seems like an empathetic exclamation, but in the context of mockery. It seems like he is asking as a moral expression, but in fact he is mocking the party that is considered inhumane. This is suitable as illocutionary sarcasm, because the hidden implicature is mocking, it looks like a normal question but this is actually a very cruel satirical question which means that the Israeli soldier is not worthy of speaking humanity because he himself does not behave in a humane manner towards Israel.

### **Data 3**

*@Maria\_qibti: "hahahaha it's so funny you're stuttering even when you talk"*

The excessive laughter at the beginning shows mockery, not entertainment. The commentator mocks the stuttering or inability to speak, not responding neutrally. This is a form of illocutionary sarcasm because the literal expression of laughter is used to insult and

humiliate. It begins with words that seem to praise funny but the implied meaning is that their behavior is funny because they are considered to be acting as victims in the uploaded video.

#### **Data 4**

*@Le.poete.nomade: "pretends to be shocked"*

This sentence literally states that someone is pretending to be surprised, but it is actually a form of satire. This comment is not meant to show surprise, but rather to mock an expression or content that is considered artificial and exaggerated. This is an example of illocutionary sarcasm because the commenter conveys the opposite of the literal meaning, namely that the expression of surprise displayed is not due to genuine surprise, but rather dramatic engineering.

#### **d. Like-prefix sarcasm**

Sarcasm prefix is a sarcastic sentence that uses a prefix in its sentence, it can be like, yes of course, as if, indeed and many other prefixes, Sarcasm prefixed with 'like' is similar to propositional sarcasm, but sarcasm prefixed with 'like' only combines a sarcastic statement with a declarative sentence. This type is the type that appears least often in comments so that researchers only reveal 2 comments to discuss here.

#### **Data 1**

*@Tehfauziaaa: "it was like they were playing war"*

The phrase (like they were playing war) shows the use of the prefix (like), indicating like-prefix sarcasm. This statement mocks the actions of the Israeli army which in the video post of its activities does not show a state like people at war, so this is considered as if it were just a game, showing insincerity in its literal meaning and aiming to be sarcastic by belittling.

#### **Data 2**

*@Ala\_umma: "you like a drunk person"*

This sentence uses the prefix (you like) which is typical of like-prefix sarcasm. In this sentence, it sounds like a normal metaphor, but it is actually a veiled insult. The commenter compares the behavior or appearance of the soldier to a drunk person, which implies that they are chaotic, irrational, and embarrassing. The sarcasm is delivered in a style that seems lighthearted, but full of insults, making this comment a perfect example of like-prefix sarcasm because it uses a comparative format to convey the insult implicitly but clearly.

## **B. Discussion**

From the findings, researchers found 47 comments in the form of hate speech used by netizens to attack Israeli accounts through the comments column in the Israel Defenses Account. From all of them, researchers found the types of impoliteness used were bald on record, positive impoliteness, negative impoliteness, and sarcasm or mock politeness which were further divided using the sarcasm theory by camp 2011 and found the types of sarcasm used by netizens were propositional sarcasm, lexical sarcasm, illocutionary sarcasm, and like prefix sarcasm. This is the same as the research of Bustan Alakharsh (2020), Wibowo Kuntjara (2020), Zulkarnain (2024), and Nazife Aydınoğlu's research (2013) which also did not find comments called without politeness. However, this study is different from Bustan Alakharsh's research because in his research, negative impoliteness users are more dominant. In fact, this study is the same as Sunyamtoro's research (2020) which studied hate speech but used Culpeper's (1996) impoliteness theory.

In the form of sarcasm, researchers found that the most frequently used by netizens is the type of lexical sarcasm where commentators say sarcasm using positive words which actually have the opposite meaning. Of the four types of sarcasm according to Camp (2011), researchers have found all types in this study. This is the same as Fadilah Wijayanto's research

which found the four types of sarcasm and analyzed them. In contrast to Nugraha's research (2024) which only discussed the function of using sarcasm, did not classify the types of sarcasm. This difference is the same as Joshua's research (2020) which actually found that sarcasm was more often used through memes. Not only this research, but Jackson's research (2020) is also the same, discussing the types of sarcasm where out of 4,300 comments only 15% were sarcasm.

Overall, none of the previous studies are exactly the same as this study, because the researcher combines two different contexts, namely impoliteness and sarcasm. If in other studies, these two contexts are differences that are never combined. That is why the researcher combines the two contexts in this study. So that from a total of 47 hate speech comments, impoliteness and sarcasm were found. The researcher combined 2 theories to analyze this study. After the results are known, it underscores the importance of considering context, platform, and subject matter when studying impoliteness and sarcasm strategies, because they can significantly affect the type of comment.

This study makes an important contribution to the study of hate comments, impoliteness, and sarcasm on social media in a way that has never been done before, namely combining the two contexts to analyze hate speech. The researcher not only explores the use of the impoliteness strategy, but also analyzes how sarcasm is used in comments containing hate comments, which provides new insights into the complexity of digital interactions on social media platforms such as Instagram. In this regard, it is important to note that while some types of impoliteness and sarcasm were found to have similarities with previous research, the emphasis on combining these two elements highlights a significant difference in the research approach to hate comments. This research suggests that, while sarcasm can function as a protective mechanism or a form of ironic expression in some contexts, it can also be a tool used to amplify hateful messages. As such, the results of this study enrich our understanding



of how strategies of impoliteness and sarcasm may play a role in facilitating or exacerbating hateful interactions in digital public spaces, as well as how existing theories can be adapted to address broader social phenomena in cyberspace.

## **CHAPTER V**

### **CONCLUSION**

Based on the data, the researcher delivers conclusions in this chapter and makes recommendations for additional research. The study's key findings and insights are covered in the conclusions, and fresh research directions that are still pertinent to the study are suggested.

#### **A. Conclusion**

The study's conclusion summarizes the key conclusions regarding the rudeness and sarcasm tactics employed by internet users in comments on the Israel Defense Forces (IDF) Instagram account. Many unfavorable remarks were discovered by researchers, who subsequently used the theories of rudeness and sarcasm to examine them. Four categories of impoliteness tactics were distinguished by this study: sarcasm or mimic politeness, positive impoliteness, negative impoliteness, and blatant on record. However, in order to clarify the research on sarcasm so that it is not overly general, the researcher employed a distinct theory in the sarcasm section itself rather than describing the type of sarcasm or mock politeness in the impoliteness methods section.

The conclusion of this study shows that netizens use various types of impoliteness and sarcasm strategies in delivering comments on the IDF Instagram account. The most commonly found strategies include bald on record, positive impoliteness, and negative impoliteness, which are used to convey criticism directly or attack psychologically. In terms of sarcasm, the use of propositional sarcasm, lexical sarcasm, illocutionary sarcasm, and like-prefix sarcasm was found. These types indicate that netizens tend to express disagreement in ways that are both explicit and covert through sarcasm.

## **B. Suggestion**

After completing this study, it should be noted that without politeness was not observed in the analysis comments, because without politeness is usually found through expressions or actions such as ignoring people, not answering questions, and not saying thank you when given gifts. Based on these findings, some suggestions from researchers for other researchers in the future. First, consider different objects and subjects to explore impoliteness strategies or sarcasm. In this study, negative comments were analyzed in Israeli public accounts because of global issues where there are more supporters of Palestine than Israel. So if you are going to do research, make sure the objects are different, it can be from speeches, dramas, or comments but on different platforms. Because multiple platforms may have distinct communication norms and expectations, this will assist capture the subtleties and patterns unique to each platform.

Additionally, integrating direct communication or direct interactions in subsequent research can yield distinct perspectives on rudeness and sarcasm. Researchers can utilize this to educate a large number of individuals about the prevalence of rude behavior in both online and offline settings. Last but not least, it is advised to avoid severely restricting the data because a wider data set enables a more thorough study and a better comprehension of sarcasm and rudeness tactics in various circumstances. In order to enhance the diversity and depth of the results, researchers can think about gathering more varied feedback or merging data from other sources. By implementing these suggestions, future research can further contribute to the field of incivility analysis, by providing a more comprehensive understanding of impoliteness and sarcasm strategies in various communication contexts.

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## **CURRICULUM VITAE**



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