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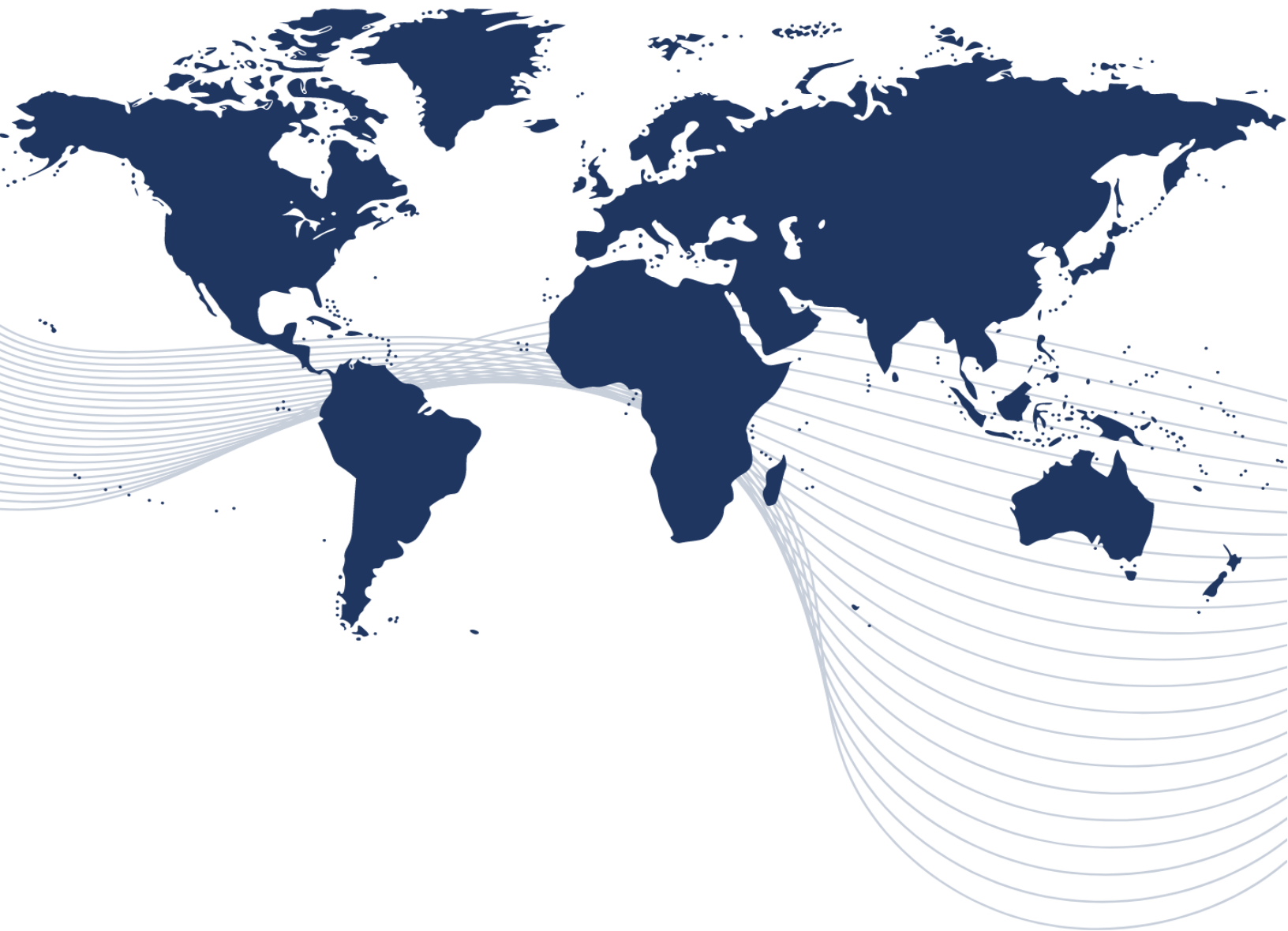
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Types of Implicatures Hate Speech TikTok Social Media

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Abstract

Background of the problem: Communication in social networks and everyday life, we use language as a means of communication. Language is a tool of interaction or communication, which is a tool to convey thoughts, ideas, concepts, and emotions. Language is also considered a system of symbols in the form of sounds that are arbitrary, agile, dynamic, diverse, and humanized. Language is a communication tool to convey messages to others, and through language, humans can interact with others. Purpose: The objectives of this research are to identify the types of implicature's contained in hate speech in the TikTok social media comment section. **Method:** The research method used by researchers in this study is a qualitative approach using a descriptive type. Documentation technique is a technique where data obtained for research needs comes from existing documents on written objects, books, pictures, which are related to the object of research. In this study, the documentation used is by taking documentation in the form of screenshots or screenshots of uploads or comments found on social media TikTok. **Result:** As a result of this research, the author concludes that there are two types of implicature, including 1) conversational implicature and 2) conventional implicature. **Implication:** This study provides insight into how implicatures, both conversational and conventional, are used in hate speech on social media. This study contributes to the broader field of pragmatics by illustrating how language functions in digital communication.

Keyword: Hate Speech; Implicature; TikTok; Social Media; Communication

INTRODUCTION

Language, as a communication tool to convey messages, can be in the form of spoken or written language (Taylor & Workman, 2021). One form of spoken language that is poured into writing can be found in the comment's column on social media. In essence, the utterances expressed in the comments contain spoken language, which is then transferred into written language, so that the comments column on social media can be said to be included in the written language category (Fedorenko, Piantadosi, & Gibson, 2024).

As a means of communication in social networks and everyday life, we use language as a means of communication (Yang, 2023). Language is a tool of interaction or communication, which is a tool to convey thoughts, ideas, concepts, and emotions (Scott-Phillips, 2025). Language is also considered a system of symbols in the form of sounds that are arbitrary, agile, dynamic, diverse, and humanized (Mitra, Ahmed, Pramanik, & Nandi, 2020). Language is a communication tool to convey messages to others, and through language, humans can interact with others (Global & Salim, 2023).

Pragmatics is a term in philosophy that refers to the belief that something is true only if it is useful or beneficial to others, regardless of whether it is illegal or legal (Nomaan, 2022). According to Nadar (2009), pragmatics is a field of linguistics that studies how language is used to communicate in certain situations. The digital era is an era or age that has experienced conditions of progress in the field of digital life (Taguchi, 2023). We currently live in the digital era, an era that is experiencing rapid advances in technology (Taavitsainen & Jucker, 2020).

The digital era is developing very rapidly according to human needs (Matamoros-Fernández & Farkas, 2021). With the rapid development of the digital era, it is easier for humans to carry out activities that are more efficient and practical. Hate speech is a form of speech that abuses or degrades the function of language (Algül & Akpınar, 2022). There is no limit to the use of hate speech in society, both in daily life and on social networks. Many utterances on social media sometimes contain certain intentions that fellow social media users want to convey (Maarouf, Pröllochs, & Feuerriegel, 2022). Utterances on social media that contain implied meanings in linguistics are referred to as implicatures.

In relation to pragmatics, implicature is something that cannot be separated from science. According to Djjasudarma (2012), implicature is a hidden additional meaning that must be maintained so that the principle of cooperation can be realized. So, implicature is a concept that explains that what is said is different from what is implied (Zubaedah, 2021). Implicature can be divided into two types, namely conventional implicature and conversational implicature. Conversational implicature is an implicature found in a conversation, while conventional implicature does not always appear in a conversation and does not depend on a particular context for its meaning. Conventional implicature has different characteristics from conversational implicature because conventional implicature is widely recognized.

The problems raised in this research are the types of implicature's found in TikTok® social media hate speech and the implicature's meanings found in TikTok® social media hate speech. Based on those two problems, this research aims to describe and explain the types and implicature's meanings found in TikTok® social media hate speech.

Based on the explanation above, this research will discuss the implicature contained in the TikTok® comment section. The researcher, as a social media user as well as an observer of various comments submitted on social media, observes a lot of hate speech conveyed that

hurts the hearts of social media users with different intentions and goals. Many studies have discussed the implicature found on social media, but no one has discussed the implicature found in the TikTok® comment section. We know that TikTok® is currently one of the trending social media sites in various circles, regardless of age or time limits. Therefore, the author is interested in analyzing the implicature contained in the TikTok® comment section.

METHOD
Research Design
The research method used by researchers in this study is a qualitative approach using a descriptive type. Qualitative approach is an approach based on phenomenological and humanistic philosophy. Qualitative research refers to non-mathematical data analysis that produces findings from data collected in several ways such as interviews, observing subjects or objects, available documents or archives, and written exams. Researchers use qualitative research methods that aim to describe social media users' attitudes and responses to bad comments on social media regardless of age, personality, character, race, skin color.

Data Source, Data Collection, and Procedure
In this study, data collection is related to images or visuals obtained directly from comment columns or posts that lead to hate speech in TikTok social media. In this study, the documentation used is by taking documentation in the form of screenshots or screenshots of uploads or comments found on social media TikTok.

Data Analysis
There are some steps in doing data analysis as follows: 1. Reviewing all data that has been collected 2. Reading carefully, studying, and reducing the data 3. Analyzing the data based on the problem statement 4. Interpreting to obtain provisional findings 5. Drawing conclusions and suggestions after the data has been analyzed

FINDING AND DISCUSSION
Implicature is divided into two parts, according to Grice (in Cummings, 2007), there are two types of implicatures: the first is conversational implicatures, also known as conversation implicatures; and the second is conventional implicatures.

Conversational Implicatures
Data 1
VyyAjaaa: karena Jokowi tau Prabowo nga akan jadi <u>petugas partai</u> makanya pilih Prabowo
Bee Xaver: Karena Pak Prabowo udah satu jalur dgn Pak Jokowi. Dulu masih <u>disetir Amin Rais dll</u>

In a speech that occurs indirectly in data 1, there are utterances that contain implicature, namely the data "*<u>petugas partai</u>". "<u>Petugas partai</u>*" are defined as people responsible for implementing the party's vision and mission at all levels of government, whether executive, legislative or judicial. And in Data 1, there are also the words "*<u>disetir Amin Rais dll</u>*". Where the word "*<u>disetir</u>*" means that our lives are regulated or controlled by other people. Or there is someone who manages our lives. Which, if interpreted from the fragment of the conversation, means "*<u>Karena Pak Prabowo udah satu jalur dgn Pak Jokowi. Dulu masih disetir Amin Rais dll</u>*".

Means that Pak Jokowi used to be controlled by *Amin Rais* before *Pak Jokowi* and *Pak Prabowo* one way.

Data 2
Albhadud Supriyadi: Laki laki yang dihadapan Megawati adalah laki" yang tak punya   hargadiri,,kok laki" mau diatur wanita,,malah tepuk tangan,,parah
Dadlongleg: <u>Macam harimau di cengkram burung</u>

        Based on the analysis of data 2, it appears that data 2 uses the type of conversational implicature's because the implicature's are found through indirect conversation between speakers. In line 2, there is the word "<u>*Macam harimau di cengkram burung*</u>", which, if it is meant as "<u>*Macam harimau*</u>" is a parable of a mighty and brave man, then the word "<u>*cengkram*</u>" means holding something with what is in hand, or in a sense, in control, and the term "*burung*" is compared to a small and weak animal when compared with "<u>*Macam harimau*</u>". It can be concluded from data 1 that it means to be like a tiger in the wing of a strong, strong, and brave boy controlled by a weak woman.

Data 3
Maryam dalimunte: Bu megawati sudah tua masih aja <u>mikirin duniawi</u>...
Warga_konoha: betullah udah bau bangkai ttp aja

        In data 3, there is an indication that it contains implicature's, "<u>*udah bau bangkai ttp aja*</u> ", which if interpreted the word <u>*bau bangkai is a rotten smell that is released from the*</u> body of living things that have been dead and decaying for a long time.

Data 4
Debora13: Dan ternyata dia <u>babu nya orang cina Kristen</u> (emotikon tertawa)
>looviekellyie: Lah mreka mulai dluan
YEEON: Lucu aja sih menurut gue (emotikon tertawa)
Erika: Kan biasanya begitu, <u>budak korporat</u> tpi yang punya keriten

        In data 4 above, there is an implicature meaning in conversational implicature's, which is the word "<u>*babu*</u>" expressed by the speaker, Debora13, which means A babu is a worker who serves as a laborer in the home. However, the term babu is now often used as a term with a negative connotation for this job. And the word expressed by Erika's speaker is "<u>*budak korporat*</u>" which is the term used to describe someone trapped in a continuous cycle of work, sacrificing their time and personal privacy to meet the needs of the company where they work.

Data 5
Jelly ubur ubur: Susah emg ngomong sm org yg otak ny bokep doang. Ibarat maling, pemilik rumah nya yg suruh <u>intropeksi</u>
Sarcked: "Salah sendiri keamanan rumahnya kurang "gitu kali ya
Jelly ubur ubur: Engga juga ka, kalo udh otak maling mah mau keamanan nya ketat ga ttp aja maling

In the indirect pattern of data 5, there is the word " *Ibarat maling, pemilik rumah nya yg suruh intropeksi* " which means when someone is faced with a disaster or misfortune, but instead the person who is misfortunate is told to reflect on the emotions, feelings, thoughts, and experiences he has. And introspect himself, which is where the meaning of the word introspection is: self-observation and disclosure of conscious inner thoughts, desires, and sensations.

Data 6
Mariposa: Padahal yang bercadar aja masih banyak beritanya dilecehkan, lantas kenapa pakaian nya disalahkan? Perasaan jaman dulu pakaian lebih vulgar deh
Hahahiiiii: Iya nadin jg menurut gw bukan artis yang seksi seksi amat kalo berpakaian

Data 6 featured the word "*vulgar*" In the modern context, the word "*vulgar*" is used to describe something that is considered inappropriate or not in accordance with the ethical or moral standards prevailing in society. Words that are considered vulgar are also seen in the way people dress and speak. However, the meaning of vulgarity varies depending on culture and context. What is considered vulgar in one culture may not necessarily be considered vulgar in another. Using rude or disrespectful words in everyday conversation is also considered an example of vulgarity. This can affect the way individuals communicate and interact in social settings.

Conventional Implicatures
Data 7
Bakaca sadiki; Nenek jahat, aku kutuk kamu menjadi kodok

In data 7, the speaker intends to say the word "*kutuk*" which means prayers or words that can cause distress or disaster to someone. In his speech, this curse word is addressed to the "*nenek jahat*", namely Megawati. Indirectly, the speaker said the word that prayed for Megawati's mother to become a frog

Data 8
Risty: Sampe kapan si umurnya tamat ?

Data 8 is a speech that has a word meaning that is quite painful for the intended reader. In his speech, Risty said, " *Sampe kapan si umurnya tamat?* " Which, with the speech conveyed by Risty, he indirectly awaits the death of someone in the video that he Risty commented on.

Data 9
Jo: Biasa mahluk primitiv baru keluar goa

From data 9, there is the word '*primitiv*", which means in a very simple state; not advanced (about civilization; backward); or still in a very ancient state. The meaning of " *biasa mahluk primitiv baru keluar goa* " is a very ancient person who does not know the civilization that " *baru keluar goa* " means just seeing technological advances.

Data 10

Arzt KARIN: kl ad yg gt y ciri ciri <u>islam KTP</u> krn kan sholat tiang agama, sholat MH ketergantungan
KESADARAN dan kewarasan masing masing individu bawa sans aja gw mah

In data 10, there are the words "*Islam KTP*" If defined literally, Islam KTP means Islamic status that is only written on the KTP sheet. His religious status is used to show his identity only. They do not do the practices commanded by Allah SWT.

Data 11

Oh_gitu45: <u>Innalilahiwainnailahi rojiun</u>

The word "*innalilahiwainnailahi rojiun*" or innalillahi wa inna ilaihi rojiun in the Muslim religion means the Arabic phrase "Verily we belong to Allah, and verily only to Him will we return". In fact, the word "*innalilahiwainnailahi rojiun*" is used as an expression of surprise or sadness when someone hears sad news or a shocking event, especially the death of someone.

CONCLUSION

This study highlights the important role of language in communication, especially on social media such as TikTok. By examining hate speech in TikTok comment sections, this study identified two types of implicatures: conversational implicatures and conventional implicatures. These implicatures reveal how language is used to convey underlying meanings and emotions in digital interactions. These findings contribute to the field of pragmatics by demonstrating the dynamic and diverse nature of language in online communication, providing valuable insights into the mechanisms of hate speech and its implications for social media discourse.

For future research, some recommendations that can be considered include comparative analysis between the use of implicatures in hate speech across different social media platforms, longitudinal studies to investigate changes in implicature use over time, development and testing of intervention or educational programs to reduce hate speech, research on the use of implicatures across languages, psychological studies on the impact of hate speech on users' mental health, and development of technologies to automatically detect and analyze implicatures in hate speech. Hopefully, these recommendations can provide useful directions for further research in this area.

DECLARATION OF CONFLICTING INTEREST

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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