Vol. 7, No. 3, September 2019

p-ISSN: 2338-8617
e-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN

JIP
The International Journal of Social Sciences
www.journal.scadindependent.org
DOI Prefix Number: 10.26811

ACCREDITED "B" by the Ministry of Ristekdikti
from October 30, 2017 until October 30, 2022

sinta
Science and Technology Index

Copernicus Publications
The Innovative Open Access Publisher

SCAD Independent
Accreditation by IAO since 2014

Jurnal Ilmiah Peuradeun
The International Journal of Social Sciences
P-ISSN: 2338-8617
E-ISSN: 2443-2067
International Journal
Open Access
Peer-Reviewed

EDITORIAL TEAM

EDITOR IN CHIEF:

Ramzi Murziqin; *Ar-Raniry State Islamic University, Indonesia*

ASSOCIATE EDITOR:

Tabrani. ZA, (Scopus ID: 57193112725); *Islamic University of Indonesia, Indonesia*

Syahril el-Vanthuny, (Scopus ID: 41862411700); *Serambi Mekkah University, Indonesia*

Hijjatul Qamariah, (Wos ID: O-4441-2019); *Deakin University, Melbourne, Australia*

Wang Yean Sung, (Wos ID: M-5101-2019); *National University of Singapore, Singapore*

REGIONAL EDITOR FOR ASIA-PACIFIC:

Miftachul Huda, (Scopus ID: 56712456800; *Universiti Pendidikan Sultan Idris, Malaysia*

Peter Jon Loyola Mendoza; *The University of Science and Technology of Southern Philippines, Philippines*

EDITORIAL BOARD:

Ismail Suardi Wekke, (Scopus ID: 35076859100); *Sekolah Tinggi Agama Islam Negeri Sorong, Indonesia*

Saifullah Idris, (Scopus ID: 57209245422); *Ar-Raniry State Islamic University, Indonesia*

Hafas Furqani, (Scopus ID: 35558433300); *Ar-Raniry State Islamic University, Indonesia*

Eka Srimulyani, (Scopus ID: 55659548600); *Ar-Raniry State Islamic University, Indonesia*

Siti Patimah, (Scopus ID: 57210400640); *Raden Intan State Islamic University, Indonesia*

Saifuddin Chalim, (Scopus ID: 57208552735); *Sunan Ampel State Islamic University, Indonesia*

Mujiburrahman, (Scopus ID: 57203542843); *Ar-Raniry State Islamic University, Indonesia*

Asna Husin, (Scopus ID: 56451725100); *Ar-Raniry State Islamic University, Indonesia*

Abdul Manan; *Ar-Raniry State Islamic University, Indonesia*

M. Ikhsan; *Syiah Kuala University, Indonesia*

Kamrani Buseri; *Antasari State Islamic University South Kalimantan, Indonesia*

Sri Winarni; *Yogyakarta State University, Indonesia*

Faisal A. Rani; *Syiah Kuala University, Indonesia*

Romi Siswanto; *The Ministry of Education and Culture of the Republic of Indonesia, Indonesia*

INTERNATIONAL EDITORIAL BOARD:

David E. Card, (Scopus ID: 7006709011); *University of California Berkeley, United States*

Sergei Kulik, (Scopus ID: 7005727307); *Lomonosov Moscow State University, Russian Federation*

Anthony J. Gill, (Scopus ID: 7102592837); *University of Washington, United States*

John Chi Kin LEE, (Scopus ID: 36063275600); *The Education University of Hong Kong, Hongkong*

Mimin Nurjhani, (Scopus ID: 57193794852); *Universitas Pendidikan Indonesia, Indonesia*

Kamaruzzaman Bustamam-Ahmad, (Scopus ID: 57200293027); *Ar-Raniry State Islamic University, Indonesia*

Habiburrahim, (Scopus ID: 57205559106); *Ar-Raniry State Islamic University, Indonesia*

Mohd. Zailani Mohd. Yusoff, (Scopus ID: 55604384200); *Universiti Utara Malaysia, Malaysia*

Maya Khemlani David, (Scopus ID: 26038032000); *University of Malaya, Malaysia*

Harrison I. Atagana, (Scopus ID: 6604047735); *University of South Africa, South Africa*

Spence M. Taylor, (Scopus ID: 56718930000); *the University of South Carolina, Columbia, United States*

Maria N Gravani, (Scopus ID: 9433851100); *Open University of Cyprus, Cyprus*

Timothy C. Graham, (Scopus ID: 56161986500); *University of New Mexico, United States*

Zsuzsa Millei, (Scopus ID: 6507928804); *University of Newcastle, Australia*

Roland Triay, (Scopus ID: 6602903246); *Centre de Physique Theorique, CNRS, France*

Nosisi Nellie Feza, (Scopus ID: 55968751100); *University of South Africa, South Africa*

Roslee Ahmad, (Scopus ID: 56020914100); *Islamic Science University of Malaysia, Malaysia*

John Borneman, (Scopus ID: 7003638168); *Princeton University, United States*

Carole Hillenbrand, (Scopus ID: 56567805600); *University of Edinburgh, United Kingdom*

Esra Ceyhan, (Scopus ID: 8434647100); *Anadolu University, Turkey*

Lada Badurina, (Scopus ID: 36023434900); *University of Rijeka, Croatia*

Maria Luisa Pedditzi, (Scopus ID: 55758405500); *Universita Degli Studi di Cagliari, Italy*

David J. Paul, (Scopus ID: 18038439800); *University of Notre Dame Australia, Australia*

Michelle Kawamura, (Scopus ID: 56533089900); *Ritsumeikan University, Japan*

Chuyao Quan, (Scopus ID: 56537899100); *National University of Singapore, Singapore*

TABLE OF CONTENTS

Editorial
Table of Contents xxi

1. **Living in Harmony: Acculturation of Balinese and Dayak Ngaju Cultures in Basarang Jaya Village, Central Kalimantan**
   Herwin Sutrisno; Gagoek Hardiman; E.E. Pandelaki; Theresia Susi 401
2. **Discursive Strategies of Verbal Violence in The Users Comments on Facebook News Updates**
   Ahmad Zulfahmi Muwafiq; Sumarlam; Diah Kristina 413
3. **The Menace of Moral Degenerations in Nigeria's Tertiary Institutions: Islamic Universities to the Rescue**
   Saheed Badmus Suraju 433
4. **The Profile of Student Analytical Skills Through Hypothetical Learning Trajectory on Colligative Properties Lesson**
   Said Ali Akbar and Hasby 455
5. **An Analysis of Teachers' Perceptions Toward the Role of ICT based Media in Teaching and Learning Process Among Primary Schools' Teachers**
   Regina Rahmi; Fitriati Fitriati; Siti Fachraini 469
6. **Students' Thinking Style in Analizing Physics Concept Through the Kinematic Graphics at SMA Negeri 2 Darul Makmur, Nagan Raya**
   Saminan; Endah Muliana; Agus Wahyuni 483
7. **The Development of a School-Based Conflict Management Model in Aceh Besar Junior High School**
   Muchsin and Hambali 495
8. **The Chinese Migrant Workers in Indonesia: The Local and Migrant Workers Context**
   Ali Maksum and Ahmad Sahide 511

9. **Capitalization of Tourism Development Policy in Lombok, West Nusa Tenggara Indonesia**
Winengan 533

10. **Science and Technology for the Export Product of Small and Medium Sized Enterprise (UKM) Kotaraja Rattan**
Ully Muzakir 551

11. **Community Empowerment Through Mentari Baitul Mal Wat Tamwil (BMT) to Boost Muslim Family Economy in Kotagajah Central Lampung**
M. Nasor; Ngisomuddin; Yosep Aspat 569

12. **A Qualitative Approach towards the Understanding of Managerial Employees in Islamic Organizations**
Azwan Abdullah et.al 589

JURNAL ILMIAH PEURADEUN
The International Journal of Social Sciences
p-ISSN: 2338-8617/ e-ISSN: 2443-2067

www.journal.scadindependent.org

Vol. 7, No. 3, September 2019

Page: 413-432

Discursive Strategies of Verbal Violence in the Users Comments on Facebook News Updates

Ahmad Zulfahmi Muwafiq[1]; Sumarlam[2]; Diah Kristina[3]
[1,2,3]*Sebelas Maret University, Indonesia*

Article *in* Jurnal Ilmiah Peuradeun
Available at : https://journal.scadindependent.org/index.php/jipeuradeun/article/view/297
DOI : http://dx.doi.org/10.26811/peuradeun.v7i3.297

Jurnal Ilmiah Peuradeun, the International Journal of Social Sciences, is a leading peer-reviewed and open-access journal, which publishes scholarly work, and specializes in the Social Sciences, consolidates fundamental and applied research activities with a very wide ranging coverage. This can include studies and reviews conducted by multidisciplinary teams, as well as research that evaluates or reports on the results of scientific teams. JIP published 3 times per year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have unique DOI number, and JIP also has been accredited by the Ministry of Research Technology and Higher Education Republic of Indonesia (SK Dirjen PRP RistekDikti No. 48a/KPT/2017). This accreditation is effective from October 30, 2017 until October 30, 2022.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of Editorial Board Jurnal Ilmiah Peuradeun (JIP) or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/ included in MAS, Index Copernicus International, Google Scholar, OAJI, Crossref, BASE, ROAD, DRJI, CiteFactor, DAIJ, ISJD, IPI, Sinta, Garuda, INFOBASE INDEX, GIF, Advanced Science Index, IISS, ISI, SIS, ESJI, ASI, SSRN, Academia.Edu, ResearchGate, Mendeley, Academic Key, PSI and others. JIP Impact Factor ICR by ISI: 0.879, Impact Factor ICV by Copernicus: 100:00, and Global Imfact Factor 0.543.

Jurnal Ilmiah Peuradeun | Copyright © 2019 SCAD Independent, *All Rights Reserved*

Jurnal Ilmiah Peuradeun
The International Journal of Social Sciences
doi: 10.26811/peuradeun.v7i3.297

Copyright © 2019 SCAD Independent
All Rights Reserved
Printed in Indonesia

Jurnal Ilmiah Peuradeun
Vol. 7, No. 3, September 2019
Page: 413-432

DISCURSIVE STRATEGIES OF VERBAL VIOLENCE IN THE USERS COMMENTS ON FACEBOOK NEWS UPDATES

Ahmad Zulfahmi Muwafiq[1]; Sumarlam[2]; Diah Kristina[3]
[1,2,3]*Sebelas Maret University, Indonesia*
Contributor Email: elmi182@gmail.com

Received: May 09, 2018 **Accepted:** Apr 02, 2019 **Published:** Sep 30, 2019
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/297

Abstract

This article explores how verbal violence on Facebook was performed by the users. It investigates the discursive strategy exploited by them. The data of verbal violence were taken from user comments to news update posted on Indonesian news portal fans pages under the topic of Paris tragedy. The comments were taken from four different Indonesian news fans pages, namely Detik.com, Kompas.com, Liputan6.com and Tribunnews.com. The collected data were analyzed qualitatively. Applying Discourse Historical Approach (DHA) proposed by Wodak, the result shows that the users exploits three strategies to perform verbal violence namely referential strategy, predicative strategy and argumentation strategy. Employing referential strategy, verbal violence is realized in the form of noun and noun phrase, which functions as subject, object and modifier of noun phrase. Employing predicative strategy, verbal violence is realized in the form of word, phrase and clause, which function as attribute or predicate. Employing argumentation strategy, verbal violence is realized in the form of sentence and discourse.

Keywords: *Verbal Violence, Discursive Strategy, Facebook Comments, News Fans Pages, DHA*

A. Introduction

As social media become predominant in the modern age, it is visible that verbal violence also emerges in the context of social media interactions. On Facebook, verbal violence spreads over the interaction among the users whenever an update has been posted, commented, or replied. In Indonesia, the sociopolitical context in which people are still trying to control to the euphoric use of language, as Santosa, Priyanto and Nuraeni (2014) states, fuels the spreading of debate on Facebook about almost any issue. This sociopolitical inclination apparently leads the phenomenon of verbal violence last longer.

The reason for conducting this research is that nowadays, social media (especially Facebook) become the arena of destructive interaction rather than constructive one. As Zappavigna (2012) suggest, social media affords people to build a social bond and to construe interpersonal relationship. Yet, as captured by several researches on this area, this social function of social media fades away (see Simangungsong, 2016; Toni, 2017; Nasrullah, 2015).

In linguistic field, the phenomenon of verbal violence is studied under the umbrella of various theories, such as insult, dysphemism, and rhetoric. Viewing this phenomenon from sociolinguistic lens, Triadi (2018) makes use of insult theory proposed by Wijana and Rohmadi (2006). He found that social parameters influence the characteristic of insult on Facebook. Likewise, employing euphemism and dysphemism theory, Kurnia (2011) pictures the form of grammatical unit of euphemism and dysphemism and their communicative purpose. Applying rhetoric theory, Octaviani et al. (2014) who investigate verbal violence performed by the hosts of Pesbuker, an Indonesian television variety show, shows that the hosts use sarcasm, irony, hyperbole and rhetoric to perform verbal violence.

Another reason for conducting this research would be the absence of a sort of verbal violence studies in linguistics field, which incorporates the theory of violence. Those studies above which are actually interested in the phenomenon of violence in social media consider the phenomenon of violence as taken for granted that they do not incorporate violence

theory to the analysis. Therefore, the analysis of violence lacks of theoretical foundation and is incapable of validating its own problem.

Bearing in mind the previous background, this research aims to explore the phenomenon verbal violence on Facebook viewed from the discursive strategies exploited and the linguistic realization of them.

Two key concepts are used as the frameworks in the research. The first one is the theory of verbal violence derived from the theory of violence proposed by Galtung (1996) to give theoretical foundation. The second one is Discourse Historical Approach (DHA) framework proposed by Wodak (2001) to investigate the linguistic manifestation of verbal violence on Facebook.

Violence is defined by Galtung (2006: 197) as avoidable insult to human basic needs, and more generally to life. It works by lowering real level of need satisfaction bellow what is potentially possible. There are four classes of basic needs: (1) survival need (negation: death), (2) well-being need (negation: misery), (3) identity need (negation: alienation) and (4) freedom need (negation: repression). Structurally there are three forms of violence, direct violence, structural violence and cultural violence. Galtung (1996: 199) illustrates the relation among the forms as somewhat like earthquake. Direct violence is as an earthquake event for it is visible for the unguided eye. Meanwhile, structural violence serves as the movement of the tectonic plates as process. At the bottom, cultural violence is as the fault, more permanent condition of culture that legitimizes both direct and structural violence.

In relation to verbal violence, Galtung (1996: 31) argues that direct violence can be divided into verbal violence and physical violence. While physical violence harms the body, verbal violence harms the mind and spirit. As direct violence, verbal violence is visible to the unguided eye and to barefoot empiricism. Verbal violence performs direct cruelty perpetrated by human being against each other and against other form of life in general.

The Discourse Historical Approach (DHA) falls under the field of Critical Discourse Analysis. The DHA takes into account four levels of context, text-internal, the inter-textual and inter-discursive relationship

between discourses, the extra-linguistic social level and the broader and sociopolitical and historical context (see Wodak and Meyer, 2001; Reisigl and Wodak, 2001).

In the text analysis, DHA takes account of five selected questions from which the discursive strategies are derived. Wodak (in Reisigl and Wodak, 2001: 46) states that strategies here means more or less accurate or more or less intentional plan of practice (including discursive practice) adopted to achieve particular social, psychological, political, or linguistic goal. The five selected questions comprise (1) how people are named and referred to linguistically; (2) What traits, characteristics, qualities and features are attributed to them; (3) By means of what arguments and argumentation schemes specific people or social groups try to justify and legitimize the exclusion, discrimination, suppression and exploitation of others; (4) From what perspective or point of view these labels, attributions and arguments are expressed; (5) whether the respective utterances are articulated overtly or covertly; and whether they are intensified or mitigated. Derived from these five selected questions, DHA operationalizes five types of discursive strategies, namely referential strategy, predicative strategy, argumentation strategy, perspective strategy and intensification/mitigation strategy. This study limits the discussion to three strategies, referential strategy, predicative strategy, and argumentation strategy due to the page constraint.

B. Method

The sources of the data are posts of news update brought by four different Indonesian news portals, namely Detik.com, Kompas.com, Liputan6.com and Tribunnews.com on the Facebook fans pages under the topic of Paris tragedy. The posts were collected in a time that ranges from November 2015 until January 2016, during and after the incident occurred. The data are the users' comments responding to news updates. They were selected by employing criterion-based sampling (Lincoln and Guba, 1985 as cited in Santosa, 2014: 54). The criteria are as follows. Firstly, the comments display verbal violence (Galtung, 1996). Secondly, the

comments are in the comment or reply section of the posts published on the fans pages by the four selected news portals. Thirdly, the comments are responding to the news which is topically about the event, the actor and the people responses on the tragedy. This result 151 data of verbal violence from 86 users. The collected data were analyzed qualitatively by the merging of violence framework developed by Galtung (1996) and discourse theory setup by Wodak (Reisigl and Wodak, 2001).

C. Research Finding

The following finding and discussion are organized to answer the research question about the discursive strategies exploited by the users and their linguistic manifestation.

1. Referential strategy

Referential strategy by which users construct and represent social actor rest on the first question, how people are named and referred linguistically. In the context of verbal violence, this includes naming other users derogatively. This is manifest as a word or phrase in the structure of nominal subject, object of verb, and modifier of a noun phrase.

Figure1. Verbal Violence Using Referential Strategy

To give an example, Figure 1 is an excerpt taken from the user's reply initialed HMN. It reveals how a user employs referential strategy in order to insult other users. This excerpt can be translated into English as follows. "Arabian camel is so hypocrite and pretending as if they are innocent. They always blame other religions but get angry whenever they are criticized". The explanation is given as follows.

Four level of context will be provided bellow so as to give an overview about the excerpt. It is perhaps important at the outset to delineate very brief sociopolitical and historical context of Paris tragedy

into which the comment fall, followed by situational and intersexual as well as inter-discursive context respectively.

Paris tragedy or known as Paris attacks was a series of coordinated terrorist attack that occurred on Friday, 13 November 2015 in Paris. The attack was coordinated and perpetrated by ISIS/ISIL (Islamic State in Iraq and Syria/ Islamic State in Iraq and Leviathan), an Islamist paramilitary group occupying some part of Syria and Iraq land and seeking to restore the caliphate. ISIS is best known for the use of violence. This attack prompted a massive response from the world. In social media including Facebook, Paris attack happened to be a trending topic. Most of the response were condemning the attack and showing support to Parisians. One of the popular yet cliché debate in the post 9/11 era related to the attack was the relationship between terrorism and Islam. Within that sociopolitical and historical context, Facebook users posted the comment.

Figure2. News Update from Liputan6.com

As shown in Figure 2, the news update about Paris attack into which the excerpt took place was brought into Facebook by the administrator of Liputan6.com fan page. Liputan6 is originally a news program broadcasted by an Indonesian commercial television channel SCTV. A website was established for the news program. The news into which the comments fall report about The Pope condemning Paris attack.

It begins with a user initialed HMN whose comment raised negative reactions from other users responded to the news (see also

appendix 1). HMN provocatively asked what a sort of aid has been provided for Palestinian by those who jealously felt that the news broadcasted Palestinians suffer for annexation was less sensational than that of Paris attack. It should be understood that comparing the discourse of Paris attack with the discourse of Palestinian-Israeli conflict was popular among Islamists group. HMN was an anonymous account yet it was evident that ideologically he was trying to attack Islamists view that Palestinian-Israeli conflict is more serious crimes against humanity than that of Paris attack. This attack ignited negative reactions from other users. Within this context of situation, the excerpt of which HMN replied to those users was posted.

At the first sentence, HMN attack to Islamists group involves verbal violence. Employing referential strategy, this is linguistically realized as a noun phrase "Arabian camel" and functions as a subject of verb. The phrase "Arabian camel" is, as Wodak (in Reisigl and Wodak, 2001: 87) suggest, a depersonalizing metaphor derogatively comparing an individual or a group of people with an animal. Above all, this phrase was initially referred to Islamists, those who dimmed the meaning of Paris attack. Later in the in the excerpt this "Arabian camel" is coined to refer to the whole Muslim. This implies that HMN forcibly labels a social identity to those who do not belong to it.

Following Galtung (1996: 198), this labeling insults Muslim identity need, a need to be meaningful and to avoid alienation. HMN included an identity of Islamist minority which is implied in the phrase "Arabian camel group" into whole Muslim majority. This category of alienation can be viewed as socialization, as Galtung (1996) suggests, the imposition of a group social identity into another group.

Table1. Examples of Verbal Violence Using Referential Strategy and Its Linguistic Realizations

Linguistic realization	**Grammatical function**	**Example**	**Reference**
Noun or noun phrase	Subject of verb	*Jokowi ini plin-plan. Sekarang sudah mengutuk. Kemarin* ***terorisdari***	GIDI community

		Tolikara *diundang ke Istana* Jokowi is so inconsistent. Today he condemns (terrorist). Yesterday, **terrorists from Tolikara** are invited to Istana Negara (presidential palace).	
Noun or noun phrase	Object of verb	*Makanya jangan pelihara* ***ular****dalam rumah* So, do not keep a **snake** in the house.	Arab Immigrant
Noun	Modifier of noun phrase	*Ini perbuatan kaum* ***Yahudi****Laknatullah.* This is the **Jew** action	The Paris attack attackers

2. Predicative strategy

Predicative strategy by which users construct and represent social actors rests on the question what trait, characteristic, qualities or features is attributed to them. In the context of verbal violence, this is characterized by derogatory or negative attribute and linguistically realized as word, phrase and clause which functions as modifier of noun phrase, predicate or rhetorical figures.

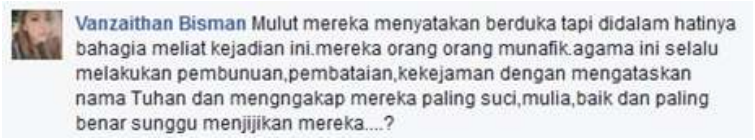


Figure3. Verbal violence Employing Predicative Strategy

Figure 3 presents a user initialed VB whose comment involves verbal attack to Muslims. This comment was posted so as to respond the news published by Detik.com reporting on Muslims condemning Paris attack as shown in Figure 4. The excerpt above can be translated as follows. "Their mouth saying condolence but inside they are happy to see this suffering. They are hypocritical. This religion conducts killing,

slaughtering and violence in the name of God. They also think themselves as the holiest, noblest, kindest and the most righteous people. Indeed, they are so disgusting."

At the second sentence, VB's attack to Muslim involves verbal violence employing predicative strategy. This is linguistically realized as the word "hypocritical" at second sentence, meaning a character of which someone says that they have particular moral believe but behave in way which show that this is not sincere. The word "hypocritical" functions as predicate. Generally it shows meaning of bad or negatively sanctioned habit since being hypocritical is socially negative moral conduct. In connection with the news (Figure 4), the word "hypocritical" predicated to "They" (refers to Muslims) suggest that Muslims are not sincere of being sad and to condemn the attacker.

Figure4. The News Update Posted by Detik.com

VB's statement that Muslims are hypocritical insults Muslims identity need, the need to be meaningful and to avoid alienation. Identifying Muslims as hypocritical suggests that not only is Muslims morally negative but also religiously deviant. Thus, the attribute of Muslims being hypocritical alienates Muslims from their own religious value. As Galtung (1996: 198) suggest, this alienation can be viewed as de-socialization, in which Muslims by the means of language are excluded from their religious value.

Table2. Examples of Verbal Violence Using Predicative Strategy and Its Linguistic Realizations

Linguistic realization	Grammatical function	Example	Reference
Word or phrase	Attribute	*Mulut mereka menyatakan berduka, tapi di dalam hatinya bahagia melihat kejadian ini. Mereka orang-orang* ***munafik.*** Their mouth said condolence but inside they were happy to watch this suffering. They are **hypocritical** people.	Muslims
Relative clause	Modifier of noun phrase	*Penjarakan mereka, Pak Polisi,* ***yang telah sengaja menebarkan kebencian*** Policeman, put those **who intentionally promoted hatred** to jail.	Another user
Verb or verb phrase	Verbal Predicate	*Kedekatan dengan orang Kristen sebatas hubungan manusia dengan manusia, masalahnya ajarannya Kristen* ***sudah berkhianat*** *denganajaran Yesus* Closeness to Christians is just interpersonal relationship. The problem is that Christian teaching **betrayed** Jesus	Christian teaching
Noun, adjective,	Object or complement	*Agama ini* ***melakukankekejaman, pembunuhan*** *mengatasnamakan Tuhan* This religion did **violence**, **killing** in the name of God.	Islam
Noun or noun phrase	Nominal predicate	*ISIS* ***pengecut*** ISIS is a **coward**	ISIS
Adjective or adjective	Adjectival predicate	*Mau nyalahinhijabea,* ***picik sekali*** *hatimu*	A user

phrase		Are you trying to blame *hijab*? Your heart is **soshallow**.	
Rhetorical figure		Muslim itu **pandai bermuka dua** Muslims are so good of being **two-faced.**	Muslims

3. Argumentation strategy

Argumentation strategy by which users construct and represent social actors rests on the question by means of what argument and argumentation scheme specific person or social group try to justify and legitimize the exclusion, discrimination, suppression and exploitation of others. This is linguistically realized as sentence or discourse.

Figure5. Verbal violence employing argumentation strategy

Figure 5 presents a user initialed GM whose reply involves verbal attack to Muslims realized as an excerpt taken from the Quran. This excerpt can be translated into English as "Kill unbelievers around you (QS 9: 123, QS 9:5)".

It begins with GM commenting news posted by Kompas.com reporting Indonesian Muslims group *Pemuda Muhammadiyah* response to Paris attack. It is stated that Islam was the 'victim of terrorists hijack'. Responding to this, GM at his comment provocatively posted that Islam is actually mean and the teaching is confusing. This comment raised negative responses from other users. Within this context, GM reply as shown by Figure 5 was posted (see also appendix 2).

The excerpt brought by GM into his reply is originated from Quran Surah At-Taubah (9) verse 123, "O ye who believe! Fight those of believers who are near to you and let them find harshness in you. And know that Allah is with those who kept their duty (unto Him)". In addition, GM mentioned "QS 9: 5" which refers the same surah verse 9 as presented below.

> "And when the sacred moth has passed, then kills the polytheists wherever you find them and capture them and besiege them and sit in wait for them at ever place of ambush. But if they should repent, establish prayer and give *zakah*, let them (go) in their way. Indeed, Allah is forgiving and merciful".

In this post, the inter-textual relationship is signified by the presence of the excerpt and more clearly by the reference to At-Taubah verse 123 and 9. In connection with the earlier comment and reply, these inter-textual resources were presented to legitimize the notion of which Islam is mean and has confusing teaching. In the previous reply, the excerpt was also aimed to proof that Islam teaches killing. Inter-discursively the excerpt signifies intertwine between social media and religious discourse. In sum, the inter-textual resource constructs a validity claim upon the notion.

Figure6. The News Update Posted by Kompas.com

The excerpt as the part of an argumentation scheme comprises topoi and even fallacies. Topoi (topos in singular), as defined by Wodak (in Meyer and Wodak, 2001: 74), can be described as part of argumentation which belong to obligatory, either explicit or inferable premises. The excerpt implicitly involves topos of danger which, as suggested by Wodak (in Reisigl and Wodak, 2001: 77), follows conditionals: if a political action or decision bears specific dangerous, threatening consequences, one should not perform or do it. In connection with this, the excerpt implicitly suggests that Islam is a

threat since the teaching prompts Muslims to kill unbelievers. Therefore, one should act against Islam by uncovering its 'true' face. This presents Islam and Muslims negatively despite the fact that, as stated by Ridha (as cited in Taufiq: 202), it teaches peace as the tenet of interpersonal relationship.

The argument also falls into the fallacy of ambiguity, fallacy in dictione. This fallacy, as stated by Wodak (in Meyer and Wodak, 2001: 74), works as a fragmented piece of discourse is moved out from its original context and, in doing so, falsely interpreted. The sentence "kill unbelievers around you" was moved out from its original context in the Quran which, as Shihab (2007: 610) suggests, historically tells about warfare situation. Thus, "kill unbelievers around you" suggests as if this rule is unconditionally applicable. The fallacy also means, as Wodak (in Reisigl and Wodak, 2001: 72) suggests, 'twisting somebody words'. This is shown in the excerpt by the word "bunuh" ("kill") which connotatively bears more negative sense than the phrase "fight against" as alternatively suggested. This construct a stigma of which Islam is closely associated with violence.

This negatively constructed image of Islam through falsely interpreting Quran insults Muslims identity need. This construction alienates Muslims form their own Islamic trait. This stigma obliterates Muslim and Islam positive meaning. This, as suggested by Galtung (1996:197), corresponds with de-socialization, the type of alienation by which the culture of person or a group of person is de-socialized away from them.

Tabel3. Examples of Verbal Violence Using Argumentation Strategy and Its Linguistic Realizations

Linguistic realization	**Example**	**Reference**
Sentence	SM jujur anda Muslim ?????????? SM, please be honest. **Are you Muslim?**	A user
Discourse	*Saya takut dengan ajaran kristen.* *Matius 10:34 "Jangan kamu menyangka, bahwa aku datang membawa damai diatas bumi, aku datang bukan membawa damai di atas bumi, melainkan pedang"*	Christian faith

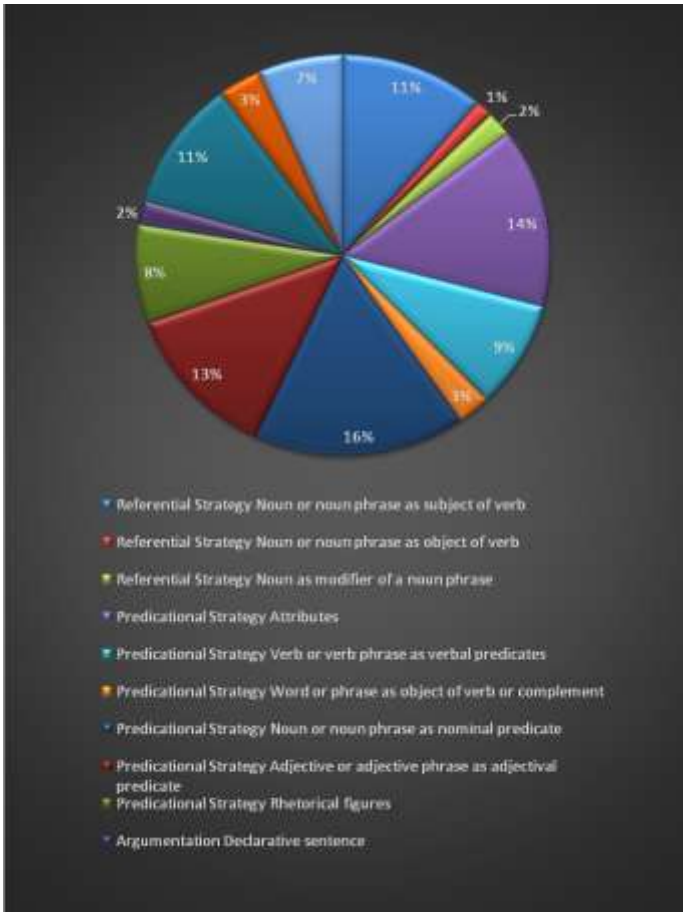
	I am scared of Christian teaching. Matthew 10:34, "Do not suppose that I have come to bring peace, but a sword'"	

Given 151 data to be analyzed, the data tabulation of discursive strategies performed by Facebook users will be presented in Table 4. The inclination shown in the tabulation will help to understand the implicit cultural theme.

Table4. Data Tabulation of Discursive Strategies Exploited by Users in Performing Verbal Violence

Discursive Strategies	Linguistic Realization	Total Data	Data Percentage
Referential	Noun or noun phrase as subject of verb	17	11.25%
	Noun or noun phrase as object of verb	2	1.33%
	Noun as modifier of a noun phrase	3	1.99%
	Total	**22**	**14.57%**
Predicative	Attributes	22	14.57%
	Verb or verb phrase as verbal predicates	13	8.61%
	Word or phrase as object of verb or complement	4	2.65%
	Noun or noun phrase as nominal predicate	25	16.55%
	Adjective or adjective phrase as adjectival predicate	19	12.58%
	Rhetorical figures	12	7.95%
	Total	**95**	**62.91%**
Argumentation	Declarative sentence	3	1.99%
	Interrogative sentence	16	10.60%
	Imperative sentence	5	3.31%
	Discourse	10	6.62%
	Total	34	22.52%
Sum total		**151**	**100.00%**

Diagram 1.Discursive Strategies and Linguistic Realization of Verbal Violence



D. Discussion

In this final part of the article, the findings are discussed in relation with other studies around this area and their context of culture in Indonesia.

The Facebook users employ three discursive strategies to perform verbal violence. That strategic move comprises referential, predicative and argumentation strategy. Employing referential strategy which rests on the question how people are named and referred linguistically, verbal violence is realized as noun or noun phrase. They grammatically functions as subject of verb and object of verb. As noun, it functions as modifier of noun phrase. Exploiting this strategy, users made a direct reference to

other users and in doing so derogatorily named them. Users mainly exploit noun or noun phrase which grammatically functions as subject of verb (11.25%). Totally referential strategy covers 14.57% data.

As well as referential strategy, users exploit predicative strategy to perform verbal violence. This is realized as word, phrase or clause. Word or phrase grammatically functions as verbal predicate, adjectival predicate, nominal predicate and objective complement. Also, this is realized as clause which grammatically functions as modifier of noun phrase (or attribute). The finding shows that the users mainly exploit noun or noun phrases which function as nominal predicate (16.55%). This is in line with Triadi (2018) which shows that linguistically Indonesian expression of insult in social media comprises word, phrase and clause. Respectively, the finding shows that users exploit adjective or adjective phrase which functions as adjectival predicate (12.58%) and verb or verb phrase verbal predicate (8.61%). This is supported by Kurniawan et al., (2018) whose research explores verbal violence performed by Koto Laweh ethnic community. They show that the community performs verbal violence in the form of word and phrase which belong to the category of noun, adjective and verb. Totally predicative strategy covers 62.91% of data.

Performing argumentation strategy, verbal violence is manifested as sentence or discourse. As sentence, it could be found as declarative, interrogative and imperative sentence. Argumentation strategy covers 22.52%of data. Mainly users exploits interrogative sentence to perform verbal violence which covers 10.60% of data. This suggests that by producing question rather than statement, as stated by Wodak (in Reisigl and Wodak, 2001: 83), users are trying to mitigate their illocutionary act. Respectively users also exploit discourse which covers 6.62% of data. This suggests that users are trying to build arguments to legitimize discrimination rather than to merely display blatant insult.

Users mainly perform verbal violence using predicative strategy which covers 62.91% of data. Allegedly this is related with the fact that verbal violence is often a spontaneous reaction rather than planned action.

This happens by minute the users become angrier and irrational. Predicative strategy (as well as referential strategy) which are realized as word, phrase and clause and function as subject, predicate or modifier of a noun phrase facilitates users to refer, to name, to attribute or to label other users more instantly than argumentation strategy.

To seek the connection of the finding with the context of culture in Indonesia, Santosa, Priyanto and Nuraeni (2014) study on genre and register of antagonist is worth to take to account. Verbal violence as well as antagonist language is as the excess of the 'freedom of speech' euphoria in Indonesia. Yet, verbal violence reflects nothing other than irrationality since it falls into logical fallacies and displays shallow thought. This is realized by their choice of discursive strategy.

Exploiting referential and predicative strategy, the users attack is pointed to others personality rather than their argument. This corresponds with a logical fallacy namely argumentum ad hominem, as stated by Wodak (2001: 72), verbal attack to the antagonist personality and character instead of argumentatively trying to refute the antagonist statements. An attack to personality in fact has nothing to do with the problem discussed. Additionally, by exploiting argumentation strategy the users sometimes involves a threat to other users. This corresponds with the fallacy of argumentum ad baculum by which participants verbally try to intimidate the antagonist (Reisigl and Wodak, 2001: 71).

Verbal violence is mainly performed by the means of predicative strategy which realization comprises word, phrase and clause. This reflects shallow thought since the linguistic realization of predicative strategy, as well as referential strategy, can be rather effortlessly produced by the users comparing with that of argumentation strategy. In other word, to perform predicative strategy, as well as referential strategy, needs less mental effort. In the other side, exploiting argumentation strategy requires considerable mental effort since the strategy is realized as sentence and discourse which imposes the users to construct more intricate thought.

E. Conclusion

To sum, as it is shown in this study, verbal violence is a sort of direct violence. In line with this, Galtung (1996: 31) argues that direct violence can be divided into verbal violence and physical violence. While physical violence harms the body, verbal violence harms the mind and spirit. As direct violence, verbal violence is visible to the unguided eye. Verbal violence performs direct cruelty perpetrated by human being against each other and against other form of life in general. Verbal violence can be seen as an avoidable insult to human basic needs directly harming mind and spirit by means of language. Additionally, this finding revises the previous notion which sees verbal violence as similar to symbolic violence (see Baryadi, 2012; Hendrati and Purwoko, 1996).

There are mainly three strategies exploited by the users to perform verbal violence. First, users exploit referential strategy, which is manifested as noun and noun phrase and grammatically function in the sentence as subject of verb, object of verb and modifier of noun phrase. Secondly, users exploit predicative strategy. This strategy is linguistically manifested as word, phrase and clause and grammatically functions as attributes and predicates. Thirdly, users exploit argumentation strategy which is realized as sentence and discourse.

Verbal violence in Facebook produced by Indonesian users reflects the euphoric use of language as the excess of major political shift in Indonesia from authoritarian to democracy. Verbal violence, however, also reflects irrationality since it falls into logical fallacies and displays shallow thought. It can be assumed that popularly quoted "freedom of speech" in Indonesia happens to be a reality but is not yet supported by a good quality of reasoning.

In considering how verbal violence reflects none but irrationality and how harmful it is to democracy, perhaps it is fruitful to employ Habermas' idea about necessary preconditions of ethical communication (as cited in Hardiman, 2009: 48). There are three necessary preconditions (for further discussion, see Hardiman, 2009). The first precondition requires all participants to use the same language and consistently follow

the rules of logic and semantic of the language. Since verbal violence embodies violations of the rules by displaying logical fallacies, consistently following the rules of logic and semantic in Facebook discussions may prevent the users from falling into it. Moreover, further researches, for example, on the linguistic realizations and the meaning of verbal violence are suggested to understand the nature of verbal violence so that more ethical and democratic communication is achieved.

Bibliography

Abbasi, V., & Marzieh, K. (2017). Law Part of the Framework for Accountability in Policy Interpretation and Practice. *Jurnal Ilmiah Peuradeun, 5*(1), 91-100. doi:10.26811/peuradeun.v5i1.122

Achinike, H., & Ogbonna, S. (2016). Federalism Critical Arguments as the Transfigurations of Nigerian Federalism. *Jurnal Ilmiah Peuradeun, 4*(3), 369-382. doi:10.26811/peuradeun.v4i3.110

Baryadi, I.P. (2012). Bahasa, Kekuasaan, dan Kekerasan. Yogyakarta: Universitas Sanata Dharma

Galtung, J. (1996). Peace by Peaceful Means: Peace and Conflict, Development and Civilization. London: Sage Publication Inc.

Hardiman, F. B. (2009). Demokrasi Deliberatif Menimbang 'Negara Hukum' dan 'Ruang Publik' dalam Teori Diskursus JurgenHabermas. Yogyakarta: Kanisius

Hendrati, I. M. & Purwoko, H. (1998). Aneka Sifat Kekerasan Fisik, Simbolik, Birokratik & Struktural. Yogyakarta: Penerbit Indeks

Hughes, K., & Batten, L. (2016). The Development of Social and Moral Responsibility in Terms of Respect for the Rights of Others. *Jurnal Ilmiah Peuradeun, 4*(2), 147-160. doi:10.26811/peuradeun.v4i2.93

Kurniawan, R., Agustina, A., &Ngusman, N. (2018). Kekerasan Verbal Dalam Ungkapan Makian oleh Masyarakat di Desa Koto Laweh Kecamatan Tanjuang Baru Kabupaten Tanah Datar. Bahasa dan Sastra, 5(2), 110-123.https://doi.org./10.24036/895940

Kurniawati, H. (2011). Eufemisme dan Disfemisme dalam Spiegel Online. *LITERA*, 10(1).http://dx.doi.org/10.21831/ltr.v10i1.1172.

Murziqin, R. (2015). Government Authority in the Application of Islamic Sharia. *Journal of Islamic Law and Culture*, 13 (2), 321-332

Nasrullah, R. (2015). Perundungan Siber (Cyber-Bullying) Di Status Facebook Divisi Humas Mabes Polri. Jurnal Sosioteknologi, 14(1), 1-11.Oktaviani.http://dx.doi.org/10.5614%2Fsostek.itbj.2015.14.1.1

Reisigl, M. & Wodak, R. (2001). Discourse and Discrimination Rhetoric of Racism and Antisemitism. London: Routledge

Santosa, R. (2014). Metode Penelitian Kualitatif. Surakarta: UNS Press

Santosa, R., Priyanto, A. D. & Nuraeni, A. (2014). Genre and Register of Antagonist's Language in Media: An Appraisal Study of Indonesian Newspaper. *Kata: The Study of Language and Literature*, 16, 23-36

Shihab, M. Q. (2007). "Membumikan"Al-Quran: fungsi dan peran wahyu dalam kehidupan masyarakat. Bandung: Mizan Pustaka.

Simangunsong, B. A. (2016). Interaksi Antarmanusia Melalui Media Sosial Facebook Mengenai Topik Keagamaan. Jurnal ASPIKOM-Jurnal Ilmu Komunikasi, 3(1), 65-76. http://dx.doi.org/10.24329/aspikom.v3i1.99

Taufiq, I. (2015). Al-Quran Bukan Kitab Teror: Membangun Perdamaian Berbasis Al-Quran. Yogyakarta: Bentang Pustaka

Toni, A. (2017). Studi Netnografi "Komunitas Anti Islam'di Media Online Facebook. ProsidingSNaPP: Sosial, Ekonomi dan Humaniora, 7(1), 127-138.

Triadi, R. B. T. B. (2018). Penggunaan Makian Bahasa Indonesia pada Media Sosisal (Kajian Sosiolinguistik).

Wijana, I. P. & Rohmadi, M. (2006). Sosiolinguistik Kajian Teori dan Analisis. Yogyakarta: Pustaka Pelajar

Wodak, R. (2001). The discourse-historical Approach. In M. Meyer & R. Wodak (Eds.), Method of Critical Discourse Analysis (pp. 63-94). London: Sage Publication Inc.

Zappavigna, M. (2012). Discourse of Twitter and Social Media. London: Bloomsbury.