

## The Sociopragmatics Analysis of Verbal Abuse of Viral Video on YouTube Channel

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**Abstract:** Since the outbreak of covid 19, social media has become a platform that is widely used and favored by the world community. On social media, many videos are shared by ordinary people. The videos uploaded are usually events that occur around their neighborhood. Millions of videos are uploaded on social media, and the focus of attention is the phenomenon of videos with the theme "Labrak Pelakor". Like a snowball, videos with the hashtag "Labrak Pelakor" have become viral and trending topics. For female social media users, the viral "Labrak Pelakor" video is sensitive content because it shows a fight between a legal wife and a mistress. The results of preliminary observations indicate that these videos contain verbal violence. The focus of this research is to reveal the meaning of speech and the social scale surrounding this phenomenon. The research method used is descriptive qualitative with data collection techniques of observation and document recording. Data analysis using content analysis. The data sources are 3 viral "Labrak Pelakor" videos on YouTube Indonesia. Data are lingual units spoken by participants in the three videos. The findings show that the viral videos of "Labrak Pelakor" are proven to contain verbal abuse.

**Keywords:** Sosiopragmatics, Social Scale, Speech Act, Verbal Abuse, Viral Video.

### 1. INTRODUCTION

An affair is a violation of trust. This happens when a married person no longer respects the faithful agreement. Affair is a common problem that occurs in married couples. An affair is a painful betrayal that threatens a relationship and destroys the bond of affection and love of a married couple (Atkins, et al, 2005).

Verbal abuse consists of insults, and allegations of defamation colored the viral videos. okezone.com compiles the five most brutal types of assaults on videos "Labrak Pelakor" found on social media from being grabbed in public places, live streaming on Facebook, sending bouquets with insulting words, being directly raided and angered by residents, assaulting the mistress with money happened in Tulungagung and the Manado incident where the wife of a legislative member climbed the hood of her husband's car when she caught her husband cheating.

The phenomenon "Labrak Pelakor" has been studied from various points of view. Ningrum & Mardiana (2020) researched the phenomenon using Fairclough's theory of critical discourse analysis which discusses the labeling of "pelakor" or mistress towards artist Jenifer Dunn by Kompas.com. The study examined the lexical choices used in its reporting. The phenomenon also has been researched and published in the field of communication science. They discuss the concept of the "pelakor"/ mistress from the women's perceptions (Janitra & Dewi, 2018). Furthermore, Mustakim (2019) focuses on the acronyms PELAKOR „female mistress" and PEBINOR „male mistress" on social media and how the sexist meaning of the acronyms PELAKOR and PEBINOR are positioned from a language perspective, as a development of social reality.

Those articles relate to this research, so it can be concluded that the research gap which is expected to be a novelty. The articles have not analyzed the utterances used in the video "Labrak Pelakor" and classified the speech categories. This fact makes this study more significant and interesting. Analyzing utterances that allegedly contain verbal abuse and uncovering the linguistic fact can reveal the reality of the phenomenon. The sociolinguistic theory is the appropriate linguistic theory to investigate verbal abuse in this phenomenon. Sociopragmatic theory, whose analytical focus is closely

related to speakers, interlocutors, all aspects of language, and social aspects. The study not only prioritizes language but also the social environment that influences language. It is considered appropriate to understand existing linguistic phenomena that occur based on social situations in society.

### 2. THEORETICAL FRAMEWORK

The term sociopragmatics was first proposed by Leech in 1993. According to Leech, sociopragmatics is the study of pragmatics in certain social and cultural contexts. According to Yule (1996; 81-82), an utterance not only contains grammatical structures but also shows various actions. So, when a person speaking, consciously or not, expresses their thoughts and expresses themselves. The actions that accompany a speech are called speech acts. Therefore, the sociopragmatic theory that is used in this study is limited only to the speech acts theory and the social scale surrounding the “*Labrak Pelakor*” incident. The whole data was analyzed completely and thoroughly to prove the alleged existence of verbal abuse in the videos.

Speech acts always contain three elements, which are called locutionary, illocutionary, and perlocutionary acts (Austin in Huang 2017). The verbal abuse in the viral video “*Labrak Pelakor*” was identified by analyzing illocutionary acts. Illocutionary acts are speech acts that are intended to convey a particular goal or intention of the speaker to the interlocutor. The form of the speech is a statement, an offer, an explanation, or other communicative forms. Based on that, Searle (1976; 1-2) classifies the illocutionary acts into five types, namely; assertive, directive, expressive, commissive, and declarative.

Assertive is a speech act that involves the speaker's statement that ensures the truth, such as: stating, reporting, showing, and mentioning. A directive is a speech act to order, request, suggest, encourage, urge, patronize, and advise. Expressive, is a speech act carried out to evaluate things that have been mentioned, the forms of speech such as: praising, criticizing, thankful, complaining, congratulating, expressing condolences, etc. Commissive is a speech act that aims to bind the speaker to carry out what the speaker says. Declarative, is a speech act that aims to change an old situation or status into a new situation/status.

The social aspect of communication consists of four dimensions that can be used as a basis for analysis. These aspects are the social distance scale, status scale, formality scale, and functional scale (Holmes, 2013). The social distance scale shows the speaker's solidarity relationship based on their language use. The intimate language shows high solidarity and vice versa. The social scale can be determined by the participants' language and who they are talking to. Meanwhile, the status scale is the language usage that focuses on the relationship between participants and who is discussed in a communication to see who is superior and who is inferior in the interaction.

The formality scale measures the level of formality of the language in communication. The formality scale is seen from the setting or social context of the interaction that occurs. The more formal the language means the higher of formality level built by the participants and vice versa. Whereas, the functional scale relates to the purpose of the interaction that occurs. This scale is measured by looking at the function of the language used to find out why the interaction occurred. In this case, the function of language is limited to the realm of language as a referential function and language as an affective function. Referential function is the function of language as a means of requesting or conveying information. Meanwhile, the affective function is a language function that is related to feeling.

### 3. METHODOLOGY

The research design is descriptive qualitative research. The data sources are events and documents. The event is the “*Labrak Pelakor*” videos which were recorded and uploaded to social media and went viral. The document is the text of the utterances contained in the viral video “*Labrak Pelakor*”

which was transcribed from a video shared on YouTube until October 14th, 2022 with more than 500 thousand viewers. The data collection techniques are non-participatory observation and documentation. The data are lingual units containing verbal abuse in the video “*Labrak Pelakor*”. The data analysis technique is content analysis, which is divided into four stages: domain analysis, taxonomic analysis, componential analysis, and analysis of finding cultural themes.

4. FINDINGS AND DISCUSSION

Verbal abuse is a form of action that uses words or language to demean, belittle slander, and hurt others (King via Paramita in Wibowo & Parancika, 2018). Speech act analysis is used to reveal the utterances that contain verbal abuse in the viral video “*Labrak Pelakor*”. It is limited to the analysis of illocutionary elements only. Illocution is a speech act that is used to describe the meaning, intent, and purpose of the speaker. In connection with this, the analysis of illocution in the three “*Labrak Pelakor*” videos will be classified based on Searle’s classification (1976). The complete data of each video is described in Table 1 below.

Table1. The Analysis Result of “*Labrak Pelakor*” Viral Video

DATA	VIDEO 1	VIDEO 2	VIDEO 3	TOTAL
<b>VIDEO TITLE</b>	<i>Viral, istri sah labrak pelakor di Blora Jawa Tengah</i> ‘Viral, A wife hits her husband’s affair in Blora, Central Java’	<i>Mama &amp; anak gadisnya tangkap istri muda bapaknya depan Mall Ramayana Koja T.J. Priok</i> ‘A mother & her daughter caught the second wife of their father in front of Mall Ramayana Koja Tj..Priok’	<i>Video Bu Dendi Hujani Pelakor Tulungagung Dengan Uang Ratusan Ribu Viral</i> ‘The Video of Mrs. Dendi Showering Tulungagung’s Mistress with Hundreds of Thousands of Money Goes Viral’	
<b>SOURCE</b>	Tribun Timur	La'huin Anainfar Office	Hageui Video	
<b>DURATION</b>	10:02	04:38	04:55	19:35
<b>VIEWERS</b>	1.013.398	1.337.852	692.000	3.043.250
<b>TOPIC</b>	The wife goes to the residence of the woman accused of adultery with her husband	The wife and her daughters went to the woman who was allegedly their husband/father's mistress	The wife confronts her own best friend who was accused of flirting with her husband for money.	
<b>SETTING</b>	At the residence of the woman accused of mistress in Blora,	In front of Ramayana Mall Tanjung Priok Jakarta	At the wife's residence in Tulung Agung, Central Java	

		Central Java								
<b>NUMBER OF UTTERANCE</b>		170	100%	76	100%	74	100%	320	100%	
<b>NUMBER OF PARTISIPAN</b>		10	100%	8	100,0%	3	100%	21	100%	
<b>SOCIOPRAGMATIC</b>	<b>Illocutionary Act</b>	<b>Assertive</b>	76	35,5%	37	48,7%	26	35,1%	139	43,4%
		<b>Directive</b>	52	24,3%	20	26,3%	4	5,4%	76	23,8%
		<b>Exspresive</b>	24	11,2%	16	21,1%	44	59,5%	84	26,3%
		<b>Commissive</b>	16	7,5%	3	3,9%	-	0,0%	19	5,9%
		<b>Deklarative</b>	0	0%	0	0,0%	-	0,0%	-	0,0%
		<b>Total</b>	168	98,8%	76	100,0%	74	100%	318	99,4%
	<b>Social Scale</b>	<b>The Mistress Status</b>	Subordinate		Subordinate		Subordinate		Subordinate	
		<b>The Wife Status</b>	Superordinate		Superordinate		Superordinate		Superordinate	
		<b>Formality</b>	Informal		Informal		Informal		Informal	
		<b>Fungsional Scale</b>	Referential & Affective		Referential & Affective		Affective		Referential & Affective	
<b>THE VERBAL ABUSE</b>		34	20,0%	17	22,4%	30	40,5%	81	25,3%	

Based on Table 1, there are 320 utterances spoken by 21 participants in videos but only 318 utterances whose meaning can be classified as illocutionary speech acts. The illocutionary speech acts of the utterances are classified as follows;

**4.1. Speech Act**

The assertive act is 42.5% of the utterances in the three viral videos “*Labrak Pelakor*”. It contains 10 meanings, namely Claim 11.6%, Inform 12.26%, Assert 8.18%, Insist 1.89%, Admit 1.57%, Blame 2.83%, Affirm 3.14%, Report 0.31%, Predict 0.31%, Hypothesize 0.63%. Here are some examples of the intended speech acts.

**V228** *Sudah tau masih beristri masih mau.*

‘You already know he's married but you are still in a relationship with him’

76 utterances or 24% constitute directive illocution used in the three videos. The directive illocutions are divided into Ask 5.97%, Beg 4.40%, Command 3.46%, Urge 4.4%, Suggest 2.83%, Forbid 2.20%. The following are examples of directive illocutionary speech acts in “*Labrak Pelakor*” videos.

**V261** *Kenapa mau dinikahin?*

‘Why did you marry him?’

The expressive illocutionary utterances in the three videos are 84 utterances or 26% consisting of 7.55% Insult, 13.52% Insinuate, 3.14% Criticize, 0.31% Complain, 0.21% Apologize, 0.63% Curse, 0.31% Praise, 0.63% Thankful. Below are examples of expressive illocutionary speech in the viral video “*Labrak Pelakor*”.

**V1016** *Iki loh Lonte ne*

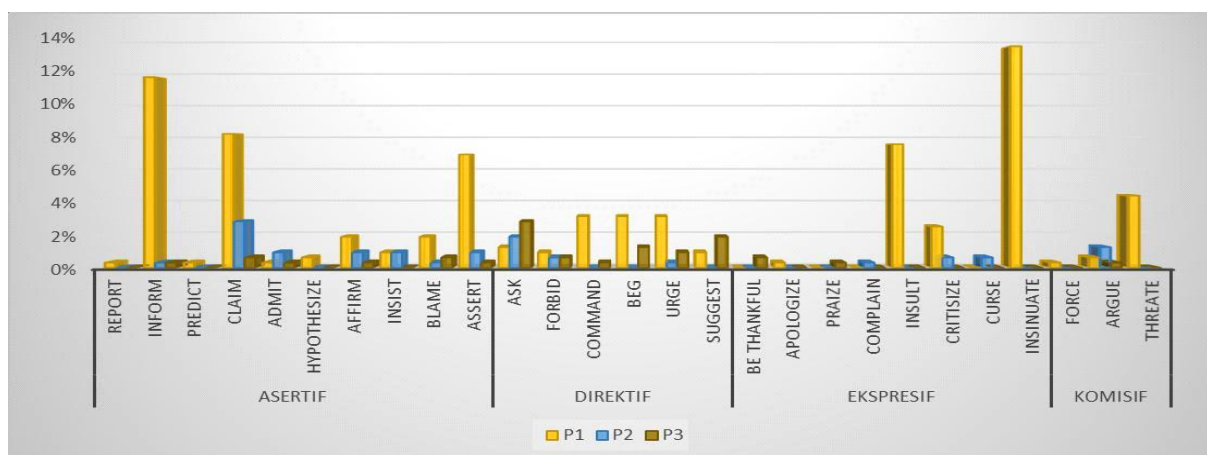
‘She is the whore’

There are 22 utterances or 7% of commissive illocutionary acts in the “*Labrak Pelakor*” videos. The meaning of the utterances consisted of 4.40% Threat, 0.31% Force, and 2.20% Argue. The following are examples of commissive acts.

**V1074** *Sopo sing nawani bojo ne Mbak,*

‘I didn't seduce your husband Ma'am’

The graph in Figure 1 is the usage of the illocutionary act based on the group of participants involved in the viral video “*Labrak Pelakor*”.



**Figure1.** The Illocutionary Meaning in Viral Videos “*Labrak Pelakor*”

75% of the 318 utterances in the “*Labrak Pelakor*” videos were spoken by Party 1 (P1), 13% by Party 2 (P2), and 12% by Party 3 (P3). Party 1 is the wife and participants who favor her. Party 2 is the mistress and the participant who defends her. Party 3 is the mediator who tries to mediate the conflict. The graph shows that the percentage of speech act meanings that are mostly spoken by Party 1 are Insinuating, Inform, Claim, Insulting, Assert, and Threatening. The results illustrate that the speech acts performed by Party 1 are expressing their thoughts to their interlocutor (Party 2) by insulting and insinuating, providing information, and asserting their stance. Party 1 intimidates Party 2 with

threatening utterances to bind Party 2 to follow their will. The speech strategy of Party 1 is without further ado and straightforward. It can be seen in how Party 1 attacks Party 2 very impolite, shouting and provoking a commotion.

The utterances use harsh/vulgar lexicon such as *Anak njenengan prawan yo ora karo bojoku tok jarene* 'My husband said, your daughter who is said a virgin is not only fucked by him' and *Lonte* 'the whore'. Those utterances are spoken repeatedly to Party 2. Based on this analysis, it can be concluded that Party 1 indirectly wants the surrounding community or people who watch the video to know the incident. The aim is to humiliate Party 2. This fact shows that the illocutionary act used by Party 1 is conflictive. According to Leech (1993), the function of conflictive illocutionary acts is to demean, insult, and arouse.

The highest percentage of illocutionary meanings used by Party 2 is asking and asserting. This fact shows that Party 2 does not understand the problem. In expressing opinions, Party 2 speaks firmly on their stance, admits, and expresses their opinions on the issues presented. Meanwhile, to express feelings over the mistreatment of their interlocutors, Party 2 uses criticism, swearing, and complaining utterances. The Party 1 accusations statements are responded refused by Party 2.

The finding explains that the speech strategy of Party 2 is straightforward with pleasantries. Party 2 shows their discomfort and objection towards the behavior of Party 1 using good utterances and good lexicons. Even when they swear at Party 1 because of their mistreatment, they use reasonable utterance meaning and not vulgar, such as *lambemu* 'your mouth'; *lambemu edan to Mbak* 'your mouth is crazy Mbak'. Even they criticize Party 1 such as *Mbak iki gambaran tanganmu yo...Gak kasar yo* 'Mbak this is the mark of your hand, don't be rude'. In addition, Party 2 uses polite interpersonal forms; **Mbak** and **Ibu**, 'Ma'am'. These facts show the speech act function of Party 2 is to reduce the disharmony that implied in the speech event. Meanwhile, Party 3 as the mediator dominantly uses speech acts that mean asking and suggesting whose functions are to seek information, defuse Party 1's anger, and find solutions to the problems that occur between Party 1 and Party 2.

### 4.2. Social Scale

The social scale analysis explains the differences in language use in various social contexts which are influenced by participant factors, social settings, and the purpose of the interaction of a linguistic event. Certain social factors and the conditions of a person can be identified from the use of lexicon, grammar, accent, and dialect used in communication. The usage of the special forms of linguistics will provide social information in solving linguistic cases (Holmes, 2013).

The social scale used to measure the social aspects of a linguistic event is divided into 4 aspects, there are social distance scale, status scale, formality scale, and functional scale (Holmes, 2013). The social distance scale will show the proximity distance between the participants. The status scale will show the status of the participants whether superior or inferior person who is directly proportional to their social status. The formality scale will show the atmosphere that surrounds the communication process that occurs and is measured by the participants' language use, whether official or colloquial. The language function scale is divided into referential and affective. Referential is the function of language to convey important or informative matters while affective concerns the value of the taste of the language used. The aim of the analysis of those four scales in the viral video "*Labrak Pelakor*" is to see the level of solidarity, status, formality, and language functions used by the participants.

The social distance scale will show the distance of closeness between the participants involved. The scale shown in the three videos is distant. It is seen from the lack of solidarity shown by Party 1 towards the woman accused of being a mistress. This fact is concluded from three ways of conveying information. First, the speech is done directly and without a preamble, such as; *Ki lo lonte ne iki* 'She is the Harlot', *Lonte apa wong perawan ya* 'Who is the harlot, I am a virgin'. Those are the opening utterances of video 1. Those utterances are an accusation utterance, Party 1 accuses the girl of Party 2, known as a virgin, as a harlot cause of liking her husband.

Second, using speech acts of urging and commanding to get information by using threatening utterances to bind the interlocutor to follow their will, such as; *Sesok enteni* 'just wait' and *Yen gak kowe sing digeret uwong* 'someone will drag you away'. The utterances show Party 1



urging and commanding Party 2 to follow their will. They want Party 2 to come to their house to apologize. In addition, the lack of solidarity is shown by the threat. Party 2 will be dragged by hired thugs if they do not follow the order.

Third, in expressing feelings Party 1 dominant uses insulting and insinuating utterances which are identified from the rude lexicons such as, *Kegatelan kamu emang ya* ‘you are bitch’ and *Minta macam-macam sama Pak Juwito, emang perempuan murah kalo begitu mah* ‘you ask a treat to my husband, you are slut’. The utterance clearly shows the low solidarity between Party 1 to Party 2 and it proves the social distance between the two parties is far.

The results of the status analysis show that party 1 is superior. They have a higher social status than Party 2 or the woman accused of being a mistress. Examples of speech that prove this fact are;

a) *Wong e kerjo neng omahku Pak*

‘She is my housekeeping assistant, Sir’

b) *Saya kan punya rumah di Purwakarta, eh bilangny mau ngontrak*

‘I have a house in Purwakarta, she said she wanted to rent it’

c) *Kok penak e men kowe njaluk duwek sing limangyuto, sepuluhyuto, limalasyuto...nah duwek... ikiloh*

‘You ask my husband to give you some money, five million, ten million, fifteen million. Shameless. Now take this money, take it!!!’ (She threw dozens of 100,000 bills to the mistress“ face”).

The utterances reveal that the woman suspected of being a mistress is someone who works for the wife's house as her housekeeper (a). This fact shows the social status of Party 1 is superior. The utterance of b shows that the wife has more than one house and one of the houses is rented by the mistress. This shows the economy of Party 1 is better than the mistress. This condition depicts that Party 1 is superior. The c utterance shows the distance in social status where the wife claims that the mistress asked her husband for some money to buy a house. It made the wife throw some money and mock the mistress for taking that money to buy her dream house and to feed her family.

The scale of formality of the speech event of all videos is informal. Two criteria determine it. There are the locations where the speech event occurs and the language variety used by the participants. The location in Video 1 is the residence of the wife. Video 2 was located in a public area, on the side of the road, in front of the Ramayana Mall. Video 3 is located at the residence of the wife. The language variety used in video 1 and video 3 uses the daily speech of the Javanese language. Meanwhile, video 2 does not use the local language, but the language variety is an informal language that is used in Indonesian daily communication. The interaction function of the “*Labrak Pelakor*” in video 1 and video 2 is a mixture of referential and affective functions.

The referential function showed by the inform as the highest percentage of the illocutionary meaning which is used above 15% of the total utterances. All videos viral “*Labrak Pelakor*” used affective function in interaction. The evidence is proved by expressive illocutionary acts that are used to express the anger, hatred, and sadness of the participants. It is described by the highest percentage of expressive illocution acts which the meanings are criticism, insinuation, and insults.

### 4.3. The Verbal Abuse

The sociopragmatic analysis describes the meaning of 318 utterances used by participants in the “*Labrak Pelakor*” videos. The most dominant illocutionary acts used are assertive, expressive, and directive. Assertive acts are illocutionary acts that function to inform the speaker's knowledge or stance to their interlocutors. The objective is to inform the facts known by the speaker although sometimes the truth of the information still has to be proven. Expressive illocutionary acts are retrospective utterances in which the speaker is involved. It arises because of an event that triggers, or a reaction to the interlocutor's previous action. Meanwhile, directive illocutionary acts are speech acts used to bind the interlocutor to follow the speaker's will (Searle, 1976).

The definition can be interpreted that the purpose of the utterances in the “*Labrak Pelakor*” is to inform the facts believed by Party 1 to Party 2. The meaning of assertive acts used to inform is identified as meaning to denigrate. The utterances that functioned to express feelings were dominated by insinuating, criticizing, and insulting utterances. The directive act that is widely used by Party 1 is ordering and the purpose is forcing Party 2 to follow their will. There are 34 meanings of illocutionary acts used in the “*Labrak Pelakor*” and the meanings most widely used are claim, inform, insinuate, insult, and assert. Moreover, the findings of the social scale analysis reveal that the social distance between the two conflicting parties is far. The social status of the wife is superordinate and the mistress is a subordinate. This fact explains that a quarter of the utterances were identified as verbal abuse.

The sociopragmatic analysis succeeded in deciphering the meaning and revealing the social dimension of the 318 utterances of the “*Labrak Pelakor*” videos. 81 utterances were identified as verbal abuse. The 81 utterances were categorized as verbal abuse based on 5 criteria. The explanations are as follows.

### 4.3.1. Utterances That Damage the Good Reputation of Someone; Slander or Libel

The utterances are categorized as these criteria if they contain obscene words and utterances that undermine the self-esteem of their interlocutor. 5 utterances in the video “*Labrak Pelakor*” are categorized as these criteria. The example is *Anak jenengan prawan yo ora karo bojoku tok jarene*. ‘Your daughter, who is said a virgin, was fucked not only by my husband’. This utterance accuses their interlocutor of doing undignified, immoral actions that cause the interlocutor to lose her dignity and self-esteem

### 4.3.2. Disrespectful or Scornfully Abusive Meaning

The utterances are categorized as these criteria if they contain disrespectful or scornfully abusive meanings. 60 utterances in the “*Labrak Pelakor*” video were spoken by 7 people, and they are classified based on 3 criteria. Firstly, slurs/ mockery/ harsh reproaches equate the interlocutor with despicable and the worst figures such as; *Mbak Nila teman baik saya ini, Sebutan apa? Lonte? Cukup ndak?* ‘Mbak Nila is my best friend, what do I call her? A harlot? Is that enough?’.

Secondly, the utterances are vile words (dirty and rude) as an expression of anger that equates her interlocutor with a creature that has an evil character with sarcastic intent likewise; *Setan Kowe* ‘You are the Satan!’. Satan is a vile word that equates to her interlocutor Satan, who is publicly known as a creature with a bad physique and evil character. Speakers use the words to express anger at their interlocutor, clearly intended to insult because they equate their partners with figures with bad characters.

Thirdly, it is an utterance that places the socio-economic status of the interlocutors lower than the speakers, *Kenek kowe ngge gawe omah, omah type kaya wek mu isa* ‘You can buy a house with this money, so buy your dream house’. The utterances show that the speaker places the social status of her interlocutor lower than herself. In addition, this demeaning attitude is also identified from the movement that accompanies the speech (throwing sheets of money at the interlocutor’s face). This fact clearly illustrates that utterances are verbal abuse.

### 4.3.3. Serious utterances of action that express an intention or plan to do something harmful to the interlocutor and create fear and insecurity

In the three videos, there were 16 utterances categorized as these criteria that speak of 5 speakers. Here is an example, *Yen dekne ra ndue itikad baik, Yen kowe ra gelem mara...sesok enteni, yen gak kowe sing digeret uwong* ‘If you do not have good intentions, if you do not come, just wait, you will be dragged away tomorrow’. The clause proves that the speaker has a plan to take physical action against her interlocutor if she does not follow her wishes.

## 5. CONCLUSION

Sociopragmatic analysis succeeds in revealing the meaning of speech by using the illocutionary aspect in the viral video “*Labrak Pelakor*”. The analysis results show that the dominant types of illocutionary acts used in this study are assertive, expressive, and directive. The function is to convey information, express feelings (anger, hatred, disappointment), and express desires. The illocutionary analysis used by the speakers found that there were 81 utterances identified as verbal violence.

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