



## Expressive Speech Act in Comments on Instagram BBC Arabic

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**Abstract:** A language reflects the culture of the speakers. The use of language on social media platforms without an editor creates several issues, one of which is that it can spiral out of control. The goal of this research is to categorize and analyze expressive speech acts of praise and criticism in BBC Arabic Instagram comments. This is a descriptive-qualitative study with data sources in the form of netizen comments on BBC Arabic between January and February. There are two hundred data in total and they were obtained using a purposive sample technique. According to the findings of this research, many users of social media express criticism more often than they express praise or appreciation, with a ratio of 87:13. Being outspoken in their criticism will become the character and culture of social media users over time. This is clearly not in line with Arab culture, where Islam is the dominant religion. As a result, that was expected that research based on this model will be able to influence how language is used on social media.

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## Introduction

The written language used for social networking platforms (including Arabic) is quite distinct from other types of writing. Among others are the choice of casual vocabularies, non-linguistic sounds such as laughter, creative use of punctuation marks, and other signs that are not verbal in nature such as emoticons. The way language is used in social media reflects the user's thoughts, seemingly more open compared to when it is directly spoken.<sup>1</sup> As a medium that lacks editorial process, social media made it possible for the public to lose control over their own opinions, leading to abuse that can

<sup>1</sup> Ramy Eskander et al., "Foreign Words and the Automatic Processing of Arabic Social Media Text Written in Roman Script," *Proceedings of The First Workshop on Computational Approaches to Code Switching* (2014): 1–12. <https://doi.org/10.3115/v1/W14-3901>.

eventually become commonplace.<sup>2</sup>

Boudreau and Newman introduced the concept of the cyber-social reality triangle, which was further refined by Gotved. Based on this concept, when seen from the standpoint of social construction, social contact serves as the primary foundation for culture as well as social organization. In addition, this theory asserts that social interaction, culture, and social structure will contribute to the creation of cyber-social reality. Social media is a digital platform through which social reality can be experienced.<sup>3</sup> The ideas that society uphold are reflected in both social media and traditional media channels.<sup>4</sup>

A lot of research has been done in this regard. Among them is a study written by Jihan Karoui et al. The purpose of this research was to recognize irony in political tweets posted on the social media platform, Twitter. The total of 5,479 tweets were generated for this research, which were separated into 1,733 sarcastic tweets and 3,746 non-sarcastic tweets.<sup>5</sup> Second is the research written by Marhan Pebrianto et al. The purpose of this study was to characterize the different forms of speech actions that were used in the comments concerning Ellen DeGeneres on October 11-13 2018, as well as the reasons for employing these distinct types of speech acts in their comments. Based on the findings of this research, the most prevalent netizen comments are representative and expressive speech acts.<sup>6</sup>

Therefore, it can be concluded that the first study investigated speech acts in social media focused on the aspect of irony. While the second study investigated speech acts in general, then focused on expressive and representative speech acts as a speech acts variety that were often used. These two studies did not expose the variety of expressive speech acts, especially the aspects of praise and reproach as well as their design. Thus, this research occupied the blank space, to offer novelty in research.

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<sup>2</sup> Thoriq Tri Prabowo, *Memperebutkan Ruang Publik Virtual: Literasi, Hoax, dan Perdamaian*. Yogyakarta: Zahir Publishing, 2020.

<sup>3</sup> Azkia Muharom Albantani, "Social Media as Alternative Media for Arabic Teaching in Digital Era," *Alsinatuna: Journal of Arabic Linguistics and Education* 4, no. 2 (2019): 148–161. <https://doi.org/10.28918/alsinatuna.v4i2.2043>.

<sup>4</sup> Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, dan Sisioteknologi*. Bandung: Simbiosis Rekatama Media, 2017.

<sup>5</sup> Jihen Karoui, Farah Zitoune, and Véronique Moriceau, "SOUKHRIA: Towards an Irony Detection System for Arabic in Social Media," *Procedia Computer Science* 117 (2017): 161–168. <https://doi.org/10.1016/j.procs.2017.10.105>.

<sup>6</sup> Marhan Pebrianto, Hanna Daniarsa, and Diyanisa Awaliyah, "Types of Speech Acts Used on Instagram Comments of EllenDeGeneres' Account." *Seminar Nasional Struktural* (2018): 208–215. <https://doi.org/10.33810/274175>.

In addition to the aforementioned research, there were multiple studies related to the use of language in social media. This showed that linguistic phenomena continuously experienced changes, so it provided the new spaces for research. This study was a follow-up to a study entitled *Al-Af'al al-Kalamiyyah al-Ta'biriyyah 'an al-Madh wa adz-Dzamm fi Instagram Al-Jazeera*. The results of this study described that there were several types of praise, namely praise using religious terms, praise by interjection or directly (this type of praise was dominant than others) and praise by comparison. Meanwhile, there were also four types of reproaches namely reproaches with religious expressions (this reproach dominates), reproaches with sarcasm, reproaches with irony, and reproaches with questions.

This research, had several similarities aspects in terms of approaches and variables, the difference lied on the data source. In research, novelty can be achieved because of several differences, such as theory or approach, research methods, research variables, and the location or source of research data. In this case, selected different media aimed to review the various types of expressive speech acts which were definitely different from previous research because the speech community tended to adapt to the media in which it pronounced. This hypothesis was proven in the sub-chapter discussion.

## **Methods**

This research examines the comments on BBC Arabic's Instagram posts from January to February 2022, with a total of two hundred entries. Citizen comments were used as the data in this study because many people are currently accessing the comment column, as shown by the considerable number of comments, either by commenting, liking, or commenting on each other's comments, as well as the substantial number of studies on social media comments. However, the study's formal objective is pragmatics, more precisely in relation to expressive speech acts.

Purposive sampling was used in this research as the method of gathering data. Thus, various aspects are considered when developing the sample procedure.<sup>7</sup> Consequently, only comments that incorporate components of praise and criticism will be chosen for this research. The research sample was made up of expressive speech

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<sup>7</sup> Sugiyono, Sugiono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta, 2008.

actions because people who commented on BBC Arabic predominantly used those types of speech acts. The researcher used a qualitative approach in this research. While the study conducted is descriptive in nature. A descriptive research approach is one that is used to generate descriptive data in the form of written or spoken words from observed facts. The listening approach with the basic tapping technique and the advanced note taking technique were used to collect data in this study. The researcher listened to the use of language using this set of procedures, tapping, and collecting all information received.<sup>8</sup>

This study investigated more deeply about expressive phrasing in a social media which specifically focused on the comment column in the BBC Arabic Instagram upload. BBC was selected as the main data source because it is one of the oldest broadcasting media in the world, which consistently broadcasts incident that happened around the world in several international languages, including Arabic. BBC not only broadcasting news through television, but also broadcasts news via Facebook, Twitter, YouTube, and Instagram. This adaptive action causes BBC became a reference for foreign people. Comments from netizen was collected as data in this study because currently there are many people access the comment column, which proved by a lot of comments in comment column, either by commenting, liking, or commenting on each other's comments, and there are many studies related to comments on social media.

This study used a descriptive qualitative method to generate descriptive data in words that were written or spoken from the observed data. The primary data that became the material object in this study were 200 data taken by purposive sampling technique, which is, the sampling technique was based on certain considerations.<sup>9</sup> This sampling technique was used because this research focused on comments which revealed praise and reproach on BBC Arabic Instagram from January to February 2022. Expressive phrasing was taken as the research sample because it was dominant in netizen comments on BBC Arabic social media.

In order to achieve the objectives of this research that had been planned, the researcher used the observing or in-depth observation method with basic tapping

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<sup>8</sup> Mahsun, Mahsun, *Metode Penelitian Bahasa: Tahapan, Strategi, Metode, dan Tekniknya*. Depok: Raja Grafindo Persada, 2017.

<sup>9</sup> Sugiyono, Sugiono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta, 2008.

techniques and advanced note-taking techniques in collecting data.<sup>10</sup> Through these methods, the researcher observed the language which was used by netizens by tapping and recording all the information. After the data was collected, the researcher classified data to obtain certain data in accordance with the requirements of this research. The classified data was entered into a table which had been divided into two themes, namely praise and reproach, in order to facilitate the data analysis process.

At the data analysis stage, the researcher used a pragmatic approach as a formal object in this study. This approach was intended to find out the intentions implied in a spoken utterance.<sup>11</sup> Therefore, descriptive data in sentence structure in this study were analysed interlingually and extra lingually. Intralingual analysis is used to find out the structure and meaning of a context-free text, while extra lingual analysis is used to find out the relationship between the text and its context or something outside the text.<sup>12</sup>

## Results and Discussion

In general, Arabic has two variants. First, the *fusha* language or what is commonly called Modern Standard Arabic (MSA). It is the official language in many Arab countries. The *fusha* language was regarded as an official language,<sup>13</sup> and it was used in official activities such as education, speeches, and other forms of formal communication.<sup>14</sup> Second, *amiyyah* or Arabic Dialect (AD) is the everyday language that Arabs use to communicate with one another in everyday situations.<sup>15</sup> It was said that this language variety has the most speakers in a certain area when compared to Arabic *fusha*.<sup>16</sup> There are several Arab dialects spoken in countries and regions, and each one has its own unique vocabulary. Diglossia is a linguistic phenomenon that refers to the

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<sup>10</sup>Yoyo Yoyo, "Ujaran Kebencian (Khitāb al-Karāhiyah) dalam Ruang Kontestasi Sosial Politik Arab Kontemporer," *Adabiyāt: Jurnal Bahasa dan Sastra* 3, no. 1 (2019): 120–139.

<sup>11</sup>Nur Aini Syah, "Kesantunan Tindak Tutur Direktif dalam Talk Show Satu Jam Lebih Dekat di Tv One (Tinjauan Pragmatik)," *Adabiyāt: Jurnal Bahasa dan Sastra* 1, No. 1 (2017): 94-111, <https://doi.org/10.14421/Ajbs.2017.01105>.

<sup>12</sup>Mahsun, Mahsun. *Metode Penelitian Bahasa: Tahapan, Strategi, Metode, dan Tekniknya*. Depok: Raja Grafindo Persada, 2017.

<sup>13</sup>Morad Alsaifi, "Diglossia: An Overview of the Arabic Situation," *International Journal of English Language and Linguistics Research* 4, no. 4 (2016): 1–11.

<sup>14</sup>Fatiha Sadat, Farnazeh Kazemi, and Atefeh Farzindar, "Automatic Identification of Arabic Dialects in Social Media," In *Proceedings of the First International Workshop on Social Media Retrieval and Analysis* (2014): 35–40, <https://doi.org/10.1145/2632188.2632207>.

<sup>15</sup>Achmad Tohe, "Bahasa Arab Fusha dan Amiyah Serta Problematikanya," *Jurnal Bahasa dan Seni* 33, no. 2 (2005): 200-214.

<sup>16</sup>Ali Abd Wahid Wafi, *Fiqh al-Lughah*. Mesir: Nahdhah Mesir, 2004.

simultaneous use of two languages or dialects by a society in response to changing speech circumstances.<sup>17</sup>

The use of Arabic on social media is equally strongly intertwined with the two types of languages. According to a study undertaken by Fatiha Sadat et al., Arabic on social media is dominated by dialects, with a rate of 98%. There are eighteen distinct dialects, with the Egyptian dialect ranking first.<sup>18</sup> In contrast to previous research, this research found that MSA is also prevalent in the BBC Arabic commentary column (although the use of the language cannot be separated from grammatical and typographical errors). This could be because BBC Arabic social media users include both native Arabic speakers and non-native Arabic speakers who speak Arabic as a second or third language. Because the Arabic language studied outside of Arab countries is modeled after the *Fusha* language.

### **Expressive Speech Acts in Pragmatic Study**

Praise and criticism were included in the categories of speech acts covered by the concept of politeness or the principle of politeness in language. There are many different types of utterances that are used to express the maxims of politeness, including the commissive utterance which serves to state a promise, the directive utterance which serves to express orders, and the expressive utterance which serves to express a person's psychological attitude in each situation.<sup>19</sup> Utterances of praise and criticism are at the expressive level because they are expressions that describe a person's psychology in viewing a phenomenon that occurs.

As a result, pragmatics is the most proper theory for understanding and solving this issue. As a recent science, pragmatics analyzes the meaning of speech in the context of other people's speech. Pragmatics is sometimes referred to as the science that investigates how people communicate with one another via the use of language.<sup>20</sup> On a similar note, pragmatics is the study of the relationship between language and context which is the basis for understanding language. Context in pragmatics is fundamental, so

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<sup>17</sup> Afif Kholisun Nashoih and Tika Fitriyah, "Zhawahir Al-Azdawajiyah al-Lughawiyah Fi Ittishalat Jama'ah al-Árb Fi Indunisiyya (Dirasah al-Halah Bi Malang Jawa al-Syarqiyyah) | Nashoih | Arabiyatuna: Jurnal Bahasa Arab," *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 2 (2021): 333-358, <https://doi.org/10.29240/jba.v5i2.2585>.

<sup>18</sup> Sadat, Kazemi, and Farzindar, "Automatic Identification of Arabic Dialects in Social Media," In *Proceedings of the First International Workshop on Social Media Retrieval and Analysis* (2014): 35-40, <https://doi.org/10.1145/2632188.2632207>.

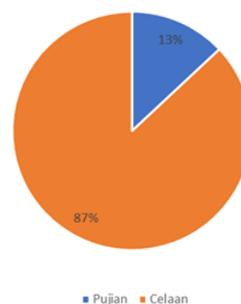
<sup>19</sup> Dewa Putu Wijana, *Dasar-Dasar Pragmatik*. Yogyakarta: Andi, 1996.

<sup>20</sup> Geoffrey N. Leech, *Principles of Pragmatics*. New York: Longman Group Limited, 1983.

the researchers can interpret an utterance correctly.<sup>21</sup> In pragmatics, speech is not entirely related to textual aspects. More than that, it is also related to things that are interpersonal. As pragmatic textual rhetoric requires the principle of Cooperation. As interpersonal rhetoric, pragmatics requires the principle of politeness which consists of the maxim of wisdom, the maxim of generosity, the maxim of acceptance, the maxim of humility, also the maxim of compatibility and sympathy.<sup>22</sup>

Praise and criticism as previously mentioned are an utterance related to the principle of politeness. This research focused on the style of praise and criticism spoken by netizens on Instagram account of BBC Arabic. Praise and criticism are part of the expressive speech acts,<sup>23</sup> namely speech acts that describe the feelings felt by the speaker. Both in the form of joy with all its variants, sadness with all its variants as well as hatred with all its variations.<sup>24</sup> The emergence of these expressions is of course influenced by the information contained in the BBC Arabic Instagram, which as one of the largest mass media, it is able to change a person's mindset, either in a negative or positive direction.<sup>25</sup>

After reviewing the two hundred data obtained, it was discovered that speech acts of criticism were used more often than acts of praise. This is clearly represented in the diagram below:



**Figure 1.** Percentage Praise and Criticism in BBC Arabic

<sup>21</sup> Henry Guntur Tarigan, *Pengajaran Pragmatik*. Bandung: Percetakan Angkasa, 2009.

<sup>22</sup> Dewa Putu Wijana, *Dasar-Dasar Pragmatik*. Yogyakarta: Andi, 1996.

<sup>23</sup> Zakie Asidiky and R Vindy Melliany Puspa, "The Commenters' Reading Positions in an Online News Article's Comment Column: A Speech Act Analysis on Media Discourse," *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni dan Pengajarannya* 48, no. 1 (2020): 31-43, <https://doi.org/10.17977/um015v48i12020p031>.

<sup>24</sup> George Yule, *Pragmatik*. Yogyakarta: Pustaka Pelajar, 2006.

<sup>25</sup> Muhammad Lukman Arifianto et al., "Representative Speech Act in Arabic News Discourse: Study on Aljazeera and Al-Ahram," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 5, no. 1 (2022): 17-34, <https://doi.org/10.22219/jiz.v5i1.18161>.

Based on figure 1, the diagram showed a significant difference between praise and criticism. People in the virtual world are more likely to criticize than to complement one another. This is also a representation of what occurs in the real world. Blasphemy, disapproval, and criticism are all simpler to say than expressions of gratitude and admiration for a particular achievement. As said in a proverb that to behold the mote in the eye of one's neighbors, but not the beam in one's own. If there is no punishment that has the potential to have a deterrent impact, criticism will become a habit, and later entrenched in society. In Indonesia, hate speech is regulated in Law no. 19 of 2016 concerning ITE which states that hate speech refers to acts and dissemination of information that triggers the emergence of hatred or hostility.<sup>26</sup> Criticizing (especially badmouthing) is a negative trait that is incompatible with the precepts of any religion. It is also incompatible with the dignity of Arab countries, which are countries with a Muslim majority.

### Praise on Instagram BBC Arabic

Out of the two hundred data obtained, the researcher discovered twenty-six remarks that were complimentary, while the other data comprised words of criticism. Because there was a scarcity of positive feedback data, the types were not diverse. There are two types of compliments that may arise from these statements. The first of which is Praise with the Use of Religious Language. Praise with this model is usually expressed in the form of prayer or praise to God. Based on the findings, some data were found about this type of praise, as described in the following table 1.

**Table 1.** Praise in Religious Language

No.	Comment	Meaning
Data 1	لا إله إلا الله محمد رسول الله ﷺ ماشاءالله ربي يبارك ويحفظ	There is no god but Allah, and Muhammad is the Messenger of Allah, mashaallah, may Allah bless you and keep you
Data 2	بارك الله فيك وجزاك الله خيرا يا دكتورة عائشة ☐ ومبروك	May God bless you and reward you, Dr. Aisha. Congrats!
Data 3	الله يعطي الصحة والعافية للطيبه والمولدة الجديدة	May God give health and wellness to the doctor and the new born

<sup>26</sup> Muhammad Yunus Anis, "Bentuk dan Latar Belakang Munculnya Hate Speech dalam Bahasa Arab: Analisis Morfologi dan Pragmatik," *Aksara* 32, no. 1 (2020): 119–134, <https://doi.org/10.29255/aksara.v32i1.447.119-134>.

Based on data 1, it is known that the above comments were motivated by a doctor and professor at the Canadian University of Toronto, named Aisha Al-Khatib, who aided in the delivery of a Uganda woman during a flight from Doha to Entebbe in Uganda. Netizens have expressed their admiration for Doctor Aisha's dedication as a doctor who helps patients in need during an emergency, which occurs while on a plane. Several *tahleel* words, as well as prayers for blessings and safeguards, are included in the praise, which is addressed specifically to the doctor.

It is also possible to find compliments in that style and in the same context in the data 2. The sentence in data 2 is a prayer and an expression of gratitude, said in the hope that God will reward and repay Doctor Aisha for her kindness. Most Arabs, especially in public areas, choose to offer long and loud *shalawat* and prayers as part of their daily routine. This was then developed into the original hypothesis for this research. The *uslub* of prayer on BBC Arabic's Instagram is not comparable to the *uslub* of criticism on the same social media platform. Nonetheless, it must be acknowledged that not all the commentators on BBC Arabic are Arabs. But there is concern that the use of language on social media will have an impact on the way people communicate in real life and on the evolution of language itself.

The second of these types of compliments is praise with the use of interjection. Praise with interjection is a compliment that is directly expressed to someone without using other forms. Among the comments in BBC Arabic that include compliments with interjections are the following on table 2.

**Table 2.** Praise with the Use of Interjection

No.	Comment	Meaning
Data 4	إنجاز عظيم جدا! وأمل أن يكون هذا أملا للآلاف ممن يعانون من الأمراض القلبية الوعائية	Very great achievement! Hope this becomes hope for thousands of people suffering from heart and blood vessel disease
Data 5	صحرائنا الكبرى الجميلة	Our big and beautiful desert
Data 6	محترف جداً	very professional

The contextual meaning in data 4 talked about the praises were given to the surgeons from the University of Maryland in the United States, who have successfully completed the world's first human heart transplant from a pig in history. According to the *Al-Ma'any* dictionary, the term *injaz* in data 4 is the *masdar* of the word *injaza*, which

has a similar meaning to that of the words *ikmal* and *itmam*. The term was used to express direct admiration for the accomplishments of surgeons who have done heart transplants, as well as the hope that it will one day provide a solution for heart patients. In data 5 there is a statement contains types of praise which has interjection style. The context of this story relates to the news about snowfall that happened in the Sahara Desert in Algeria.

The comment in the data 5 is clearly referring to the admiration of the beauty of the snow falling in Algeria, as shown by the quotation. When praising, the speaker employs the phrase *al-jamilah*, which is a word that characterizes the earlier word, namely *sahra*. The praise was expressed in a straightforward manner, without the use of figurative language. Similar case also occurs in data 6 which expressed praise with a short sentence "جدا محترف". The context of this story was motivated by the incident of a pilot who was forced to take off at the last minute after the plane was about to land at Heathrow Airport in London, to avoid hitting the runway. The plane nearly lost balance due to strong winds caused by Hurricane "Corey" which hit several parts of England. Because of the pilot's bravery, the news garnered a great deal of attention. The comment above is one of the many compliments that have been left on the news by internet users. The word *muhtarif* is derived from the word *ihtarafa*, which signifies professional, through the *isim fa'il*. The compliments were delivered directly to the pilot, without the use of any *uslub*. This type of praise is often expressed by Arabic users on BBC Arabic social media platforms.

The Arabs, on the other hand, are known to be people who enjoy tinkering with the meaning of words. This is related with the Quraysh's custom of showing their poetry through the Ukaz Festival during the pre-Islamic period, which is why the festival is named after them. Prior to Islam, the poetry of *Sya'ir* or poet played a vital role since it represented specific tribes and was the pride of Arab tribes, because the greatest poetry from a festival would be hung in the Kaaba and became *mu'allaqat*, which means "the best poetry in the festival."<sup>27</sup> It is not possible to find compliments using words that have a high aesthetic value in the BBC Arabic comments section. This is due to the fact that most comments are made spontaneously and without thought. Poetry writing, on the

other hand, takes a long time because specific criteria must be completed before it can be published. According to Ripperger, as cited by Elimam et al., the Arabs placed an uncommon amount of value on poetry and its aesthetic beauty. Taste, public opinion, and political knowledge are all expressed in poetry, and it is a beautiful thing. Poetry was the most important form of literary expression during the pre-Islamic period, and it was also the most popular.<sup>28</sup>

### Criticism on Instagram BBC Arabic

As explained at the outset, reproach in the comments on BBC Arabic's Instagram column is used more than praise or appreciation. Criticism through social media in a general context can be categorized as cyber bullying, namely cybercrimes that are intimidating or harassment using electronic means. Cyber bullying is often conducted by teenagers who have unstable emotions, but it is also possible that this action undertaken by adults.<sup>29</sup> The use of reproach in the BBC Arabic media has many variations. The first is criticism with the use of religious language (prayer). Here are a variety of reproaches that are often found in the comment's column.

**Table 3.** Criticism with the use of religious language

No.	Comment	Meaning
Data 7	الله يلعن أبوكم	may Allah curse your father
Data 8	كلهم مجرمين حسي الله ونعم الوكيل فيهم كلهم	They are all criminals, Allah suffices me, for He is the best disposer of affairs
Data 9	الله يخرب بيوتكم زي ما خربتوها	May Allah destroy your house as you destroy it

The contextual meaning in data 7 implies a criticism using religious language. The criticism was directed by netizens against Ronaldo who gave a surprise to his girlfriend on his birthday in Dubai. He celebrated his girlfriend Georgina's birthday in front of the Burj Khalifa. The news reaped a lot of criticism from many people because the celebration was conducted for someone who was still in the status of a lover, not a married couple. The criticism in the sentence used religious language with *uslub* prayer,

<sup>27</sup> Belal Abuata and Asma Al-Omari, "A Rule-Based Algorithm for the Detection of Arud Meter in Classical Arabic Poetry," *The International Arab Journal of Information Technology* 15, no. 4 (2018): 661-667.

<sup>28</sup> Ahmed Saleh Elimam and Mohammad Khalid Husain, "A Literary Critical Discourse on Quranic History in Seventh-Century Arabia," *Journal of Al-Tamaddun* 13, no. 2 (2018): 15-25, <https://doi.org/10.22452/JAT.vol13no2.2>.

praying that Allah will curse their father. In that sentence, there is a grammatical error in the aspect of *nahwu* which should be أباكم, because the *i'rab nashb* sign of *al-asma' al-khamsah* is *alif*. However, it should be noted that this paper only focuses on the type of criticism given, therefore grammatical errors can be ignored. However, this paper focused on the type of reproach that is given.

This research had implications for several things, including the importance of serious learning and guidance on the title carried out by the thesis supervisor. Second, to the theoretical treasures of the Arabic language that the Arabic language structure had several challenges in understanding grammatical rules. It must be taught as well as possible with training on these grammatical rules so that they do not make a mistake. If it was left unchecked, it would have an impact on errors like those described above. In the previous research, especially if the Arabic department taught something incorrect, it would continue to happen. The third implication was for the alumni of the Arabic Language Education Study Program who have to learn a lot to improve their knowledge in Arabic.

**Table 4.** Criticism with the use of interjection

No.	Comment	Meaning
Data 10	المنتخبات العربية دائما فاشلة لما تلعب مع منتخبات الأجنبيات	Arab teams always fail when playing with foreign teams
Data 11	وهل الشقة اما توصل ١٠٠٠٠٠٠٠ جنية في عهد معليك كدة بقي انت واعي للمشكلة ويتحاول تحلها.؟؟؟ علل !! كلامه مقرف و مقزز....	And did the apartment hit £100,000 during your reign, this keeps you aware of the problem and trying to solve it???? Rubbish!! His words are disgusting and disgusting...

In addition to praise, interjection is also one of the language styles used for reproach. This kind of reproach was found in the comments from netizens on Instagram BBC Arabic, as mentioned in data 10. The contextual meaning in data 10 talked about the Algerian team who failed to get past the group stage of the Africa Cup of Nations after beating the Republic of Côte d'Ivoire by three goals to one. The comments were a rebuke to the Algerian football team. The use of the word "*da>iman*" which means "always". The use of the word juxtaposed with the failure of the Algerians in playing

<sup>29</sup> Bayu Permana Sukma et al., "Pola Tutaran Perundungan Siber (*Cyberbullying*) di Kalangan Pelajar Indonesia," *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya* 49, no. 2 (2021): 205–223.

football certainly undermines the optimism of the Arabs in playing football. Criticism with that style is also present in the sentences in data 11. The news behind the comments was the BBC reporter's interview with the Prime Minister of Egypt, Mostafa Madbouly. When asked about the issue of freedom of speech in Egypt, which is far different from developed countries, he replied that every country has its own rules, and it is impossible for the rules from developed countries to apply to all developing countries.

The netizen comments above showed their dislike of Mostafa Madbouly's words. The words *muqarrif* and *muqaziz* are words with negative nuances which are used by speakers as *khobar*/predicate of the word *kalam*. The utterance began with a premise that questions the problem of expensive apartments during his reign, then the speaker continued his speech and tried to bully Mostafa about the solution he has prepared. It was only at the end of his speech that he expressed his reproach. The word *muqarrif* in *Al-Ma'any* is synonymous with the word *qabih* which means ugly, and the word *muqaziz* is interpreted as having failed completely. The word *muqarrif* in *Mu'jam al-Lughah al-Arabiyyah al-Mu'ashirah* is defined as "kariihun yutsiru li al-isymi'zaz" or hatred that breeds disgust.<sup>30</sup> Meanwhile, the word *muqazziz* has a synonymous meaning with *muqarrif*, namely something that is shunned and hated because it is disgusting.<sup>31</sup> Therefore, the expression clearly showed a direct rebuke aimed at the Prime Minister.

The third type is criticism with the use of irony. Irony is a *majaz* or style of language that expresses a meaning that is contrary to the intention of mocking. In interpersonal rhetoric, the principle of irony lies between the principles of cooperation and courtesy. But the principle of irony is parasitic of both. By using irony, the speaker looks as if he looks polite, even though he is not polite at all by violating the principles of cooperation and courtesy.<sup>32</sup> The following comments are the ones that use irony contained in table 5.

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<sup>30</sup> Ahmad Mukhtar Umar, *Mu'jam al-Lughah al-'Arabiyyah al-Mu'ashirah*. Banten: Alam al-Kutub, 2008.

<sup>31</sup> Ahmad Mukhtar Umar, *Mu'jam al-Lughah al-'Arabiyyah al-Mu'ashirah*. Banten: Alam al-Kutub, 2008.

<sup>32</sup> Henry Guntur Tarigan, *Pengajaran Pragmatik*. Bandung: Percetakan Angkasa, 2009.

**Table 5.** Criticism with the use of irony

No.	Comment	Meaning
Data 12	أعراض إنفلونزا عادية.. سبحان اللي صار للإنفلونزا أسماء وألقاب عديدة	Normal flu symptoms. Glorified be Allah. the flu has many names and nicknames
Data 13	جميل جدا هذا النوع من الانتقاد هو اعلان للي ما عنده يخبر لبحث والمتابعة	Very beautiful. This type of criticism is information for someone who does not have information to research and follow up on

The comment in the data 12 was intended for a BBC Arabic post related to the symptoms of someone identified by Omicron. The word of سبحان is usually used for praise. However, in this context of the sentence, the use of سبحان is intended to ridicule people who give various names to influenza, this is also made clear from the earlier statement that influenza is a common disease. The next comment, data 13 also contains reproach and irony sentences. This is indicated through the story context that motivated from the news about the remark from literary critic towards a scene in the series of *Alahd* by Syrian actress who named Salafa Mimar with Lebanese actor who named Rodrigue Sleiman, that was considered too bold. The sentence begins with a compliment, namely *jamil jiddan*. In Arabic the word is usually used to praise or give appreciation. But in that context, the word *jamil jiddan* was used not to praise, because the sentence that followed explains that the praise given by the critic shows that his words are not based on in-depth observation and research. Such style in the concept of *balaghah* is called *ta'kid adz-dzam bi mayusbihu al-madh*.

The fourth type is criticism with the use of sarcasm. Sarcasm is a style of language that aimed to hurt the feelings of the interlocutor. The use of this language style is done by replacing some ordinary words with harsh language to show the speaker's feelings in the form of dislike, anger, disgust, annoyance, and so on. Sarcasm is one of the styles that most netizens use to express their thought. The details are as follows on table 6.

**Table 6.** Criticism with the use of sarcasm

No	Comment	Meaning
Data 14	الاديان كلها خرافات	All religions are myths
Data 15	هذه إنسانة نادرة دائما تفعل الصواب	This is a rare person who always does the right thing
Data 16	باللطيف النساء يريدون الدخول في كل شيء، المرأة وظيفتها في الحياة تربية الاولاد فقط	Oh my God, all women want to get into everything, a woman's job in life is to raise children only

The comments in data 14 were sarcastic. Commenters on the comments insult religion without excluding any religion. The sarcastic element is marked by the presence of the word *khurafat* which is considered negative in meaning. The word of *khuraafat* in the phrase above is the plural form of the word *khurafatun* which is interpreted as a story in the past,<sup>33</sup> and is also interpreted as *al-hadith al-mustamlah al-makdzub* which is a conversation that may contain lies. In the *Al-Ma'any* dictionary, superstition is also juxtaposed with myths or beliefs whose truth cannot be ascertained. These comments certainly drew the anger of all adherents of revealed religions, who believed that religion was the truth that came from revelation.<sup>34</sup>

A sarcastic criticism was also shown by comments in data 15. These comments were motivated by the Prime Minister of New Zealand, Jacinda Ardern who canceled her wedding after imposing new restrictions to curb the spread of the Corona virus in her country. She also asked the entire community to follow her orders to suppress Omicron, which spread more than the pandemic. That netizen commented are considered to be blatant insults. Jacinda Ardern as Prime Minister of New Iceland does many things for the benefit of her citizens and her decision to impose restrictions on her territory is to suppress the spread of the corona virus. Its success in dealing with the pandemic was recognized by many. He is working hard and as early as possible to slow down the spread of the coronavirus, keep New Zealanders safe and minimize the economic impact.

Another comment that contained an element of sarcasm is also indicated by the statement in data 16. In context, the comments were directed at Lea Campos, a 77-year-old Brazilian who is now a soccer referee. The word “فقط” in this sentence showed the meaning that women are not allowed to do any work other than taking care of children.

<sup>33</sup> Ahmad Mukhtar Umar, *Mu'jam al-Lughah al-'Arabiyah al-Mu'ashirah*. Banten: Alam al-Kutub, 2008.

<sup>34</sup> Amri Marzali, “Agama dan Kebudayaan,” *Umbara: Indonesian Journal of Anthropology* 1, no. 1 (2016): 57-75, <https://doi.org/10.24198/umbara.v1i1.9604>.

This understanding of patriarchy is certainly a reproach to women, because after all people have the same rights in the field of work. The patriarchal culture in Arab culture is something that has happened for a long time and is passed down from generation to generation. The dominance of patriarchal culture is due to several factors, including the interpretation of gender-biased verses in the scriptures which then erode the noble side of humanity inherent in women.<sup>35</sup>

The fifth type is criticism with the use of jokes. The term "joke" refers to any amusing or humorous dialogue.<sup>36</sup> Based on the findings, some data were found about this type of criticism with the use of jokes, as the following table 7.

**Table 7.** Criticism with the Use of Jokes

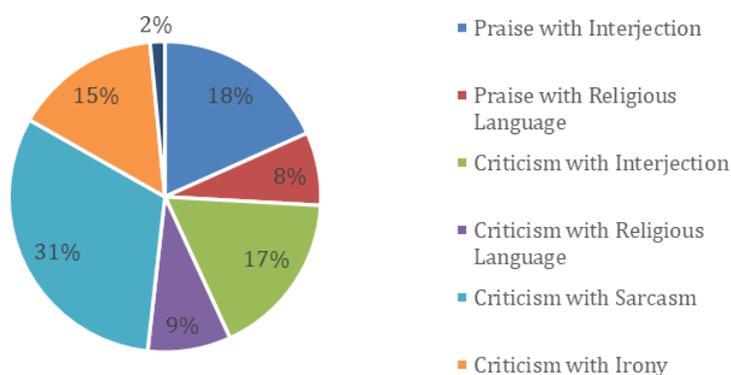
No.	Comment	Meaning
Data 17	وش هذا الدين؟	What is this religion?
Data 18	يكفي ضحكك على الاذقان	just laugh on the chin

The comment in data 17 contained a question that can be physically identified that the question word of the sentence was included in the Amiyah Arabic vocabulary. This utterance was aimed at celebrating the 2972nd new year by the Amazigh or Berbers. The question addressed is clearly not one that requires an answer. Instead, it is meant to ridicule that there is no such religion. There is no civilization that is old. Data 18 above contains reproaches using jokes. The comments in the data appeared due to news related to omicron, how many days usually a person was exposed to this virus, what causes it and what the rate of transmission is. The netizen's comments that seemed to laugh at the news about Omicron were reproaches in the form of jokes. In this case, the speaker did not confirm the news or because the speaker does not believe in the disease that is endemic, so it is enough for him to laugh at it.

The following is a graph that portrays the percentage application of several types of praise and criticism:

<sup>35</sup> Yulia Nasrul Latifi and Wening Udasmoro, "The Big Other Gender, Patriarki, dan Wacana Agama dalam Karya Sastra Nawāl Al-Sa'dāwī," *Musawa Jurnal Studi Gender dan Islam* 19, no. 1 (2020): 1–20, <https://doi.org/10.14421/musawa.2020.191.1-20>.

<sup>36</sup> Henry Guntur Tarigan, *Pengajaran Pragmatik*. Bandung: Percetakan Angkasa, 2009.



**Figure 2.** Praise and Criticism in BBCA

Based on 200 data that had been collected, it can be concluded that the number of praises was expressed by 26% or 52 comments, with 18% interjection and 8% praise with religious language. While the percentage of criticism was 74% with the majority being sarcasm of 31%, interjection of 17%, irony of 15% and the least was criticism with jokes of 2%. The results of this study were different from previous studies. Other research which used data from Al-Jazeera, mentioned that praise and criticism were expressed in various variations and the majority of compliments were expressed in direct/interjection ways.<sup>37</sup>

Meanwhile, in this study, based on data from the BBCA, the majority of compliments used interjections, while criticism used sarcasm. The difference in this research shows that each media had its own ideology and characteristics and many social media users understood and tried to adapt their language to the mass media. It was expected that this research could be a model for researchers and Arabic language learners in Indonesia in conducting social media-based research using a language approach. Future study should include the application of Arabic from a variety of media, not just from books. It would be better if research related to language could also be carried out directly in Arabic-speaking countries. So that, the Indonesian people understand the differences in Arabic language that studied in Indonesia with the language used in society both in the formal and non-formal fields.

## Conclusion

Social media is inextricably intertwined with human beings in this digital age.

<sup>37</sup> Tika Fitriyah and Qoyyumul Fajar, "Al-Af'al al-Kalamiyyah al-Ta'biriyyah 'an al-Madh Wa Adz-Dzamm Fi Instagram Al-Jazeera," In *Redefining Islamic Civilization: Perspective Across Disciplines and Societies*. Yogyakarta: Faculty of Adab and Cultural Sciences, 2021.

Uncontrolled freedom emerges because most social media users are seemingly those with lower levels of educations. When it comes to the study of pragmatics, the use of language that deviates from the principle of politeness is considered a violation. As a result, there is a pressing need for close monitoring of language usage on social networking websites. Through expressive speech acts which are a small part of pragmatics, researchers see the language phenomenon on social media, especially from the aspect of praising and criticizing styles. From the research that has been done, it can be concluded that the speech that is most often expressed by netizens in commenting on posts on BBC Arabic is criticism, with a percentage of 74%. This reflects the reproachful behavior that has been entrenched among the social media user community. Netizens reproach with various variations. Among them are religious language, irony, sarcasm, jokes and so on. In contrast to the wide range of criticism, netizens expressed their gratitude in small numbers and in only two forms. Specifically, praise expressed in religious terms and direct praise. Arabs, on the other hand, are accustomed to receiving praise. It is well known that Arabs are people who enjoy exaggerating their feelings when they express themselves with compliments and congratulations. In connection to this, the researcher has made two assumptions. Primarily, not all BBC Arabic users are Arabs. Second, authentic human expressions can be found on social media platforms like Facebook and Twitter. Because there were so many people who reacted adversely that they froze their own accounts, as if they were afraid of what they were saying. On the other hand, they want to be able to express their emotions through social media as well as other means. This study focused on the expressions of praise and criticism in BBC Media using a pragmatic approach. It is recommended that further research could use various linguistic approaches to study the language that applied in the mass media. For example, by using discourse analysis to dismantle the ideology in the mass media. Thus, it can be revealed that the choice of language used by BBC Arabic as well as its users were related to the identity of the media, so that it was possible to make adjustments from the language and other aspects.

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### Author Contributions Statement

The researcher with the initials QF carried out the task of collecting data in the field, while SM verified the data and provided input regarding the theory, TF contributed in data processing, data presentation, and data analysis, AK verified research methods, added references, edited, and revised the manuscript in accordance with feedback from editors and reviewers. All authors contributed to developed the manuscript until final step.

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