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## Antonomasia In Hate Speech

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### Abstract

This study deals with the usage, kinds and meaning of antonomasia in hate speech of netizen to political figures in social media. And the purpose of the study is to describe the using, kinds and meaning of antonomasia in the hate speech. The data is taken from written comments of netizen in some social media such as *instagram, twitter, facebook, line, whatsapp and youtube* in period of time year 2018 to 2019. This study uses descriptive design. The method of collecting data is documentation then analyzed by using descriptive qualitative design. The types of antonomasia found in the study are metonymic and metaphoric antonomasia. The usage of antonomasia comes from things, historical, animals and another literature. The forms of antonomasia are adjectival, substantial, and relative antonomasia. The netizen uses antonomasia to give a concrete opinion towards abstract things to emphasize someone's signature in a negative meaning.

Keywords: hate speech, antonomasia, form and meaning

### 1. Introduction

The development of communication technology today has an impact on changes in the way of communication. Long distance communication, without borders, regions and countries replaces the old communication model that still uses the concept of face to face communication. Various social media appear to answer the needs of the community. It cannot be denied, the emergence of various social media is in line with the emergence of various expressions of hatred in the community.

Brison (2013) defines hate speech as slandering, harassing, intimidating or inciting and creating hatred towards other groups or individuals. In more detail the expression of hatred is defined as the actions carried out by an individual or group in the form of provocation, incitement to other individuals or groups in terms of various aspects such as race, color, gender, disability, sexual orientation, citizenship, religion and others. Acts of hate speech can be in the form of criminal acts that are regulated in the Criminal Code or outside the Criminal Code in the form of insults, defamation, unpleasant acts, provoking, inciting, and spreading false news<sup>1</sup>

This research is focused on the analysis of hate speech in the form of insults. The humiliation in question is an act that underestimates the status of a person in society. The types that can be categorized as insults are contempt of ethnicity, religion, religious sects, beliefs, race, groups, skin color, ethnicity, gender, people with disabilities and sexual orientation. In the ITE Law Article 45 paragraph 1 and Article 27 paragraph 3 it is stated that the actions of someone who transmits narration in the form of insults, ridicule of the form, face, skin color, posture of a person using social media with the threat of a criminal sentence of six years.<sup>2</sup>

Clarke Kiselica (1997) in Xin (2001) gives an explanation of the hate speech of body shaming. Body shaming is verbal bullying behavior. Verbal intimidation in this case includes words of threatening, embarrassing, demeaning, teasing, calling names, dropping, sarcasm, mocking, staring, sticking out the tongue, and isolating one's body image.

There are lots of hate speech form especially on online social media. The objects of hate speech are usually from public figures such as artists, public figures, political figures and even the heads of state. This study analyzes the forms of hate speech by netizen to political figures conducted on social media. Hate speech does not only harm people who get insults but also for their speakers. For this reason, the study of hate speech needs to be analyzed to add information and improve people's linguistic intelligence.

### 2. Data and Methodology

The hate speech of body shaming is identical to the attempt to change the name according to the negative characteristics possessed by the person for the purpose of insulting or bullying. In language studies, this can be related to antonomasia. Kagramanov (2003) states antonomasia as an effort to replace the proper nouns with the right common noun (*appellative*). For example: *kota abadi (eternal city)* was used to replace the names of Rome and *the Emerald Islands* to replace the country of Ireland, and so on.

Busman (1996: 1227) explains that antonomasia can be identified from two points of view, namely as a figure of speech which is usually used in literature and is metaphoric, and as a substitute for denotative meaning in rhetoric for expression with transferred meaning.

Keraf (2004) states antonomasia is a special form that manifests the use of epithets to replace names, official titles or positions to replace names of person (Compare with Tarigan, 2013: 129). Antonomasia is part of a comparison that is usually used to replace names with non-real names, which are adjusted to their characteristics. For example *si keriting* (the curly), *si gendut* (the fat), and so on are used to replace the original name. The naming meant here must be based on the compatibility between the meaning of objects and logic.

Skebnev (1994) classifies antonomasia into four types, namely (1) the use of truly historic place names and people, for example: He will be a peace *Napoleon* (2) the use of biblical names such as *Judas* the traitor, (3) the use of mythological names for example He is the new *Apollo* for her; and (4) the use of proper names taken from the literature, for example: the *Einstein*.

In contrast to Skebnev, Bukhardit and Nerlich (2010) divide antonomasia into two categories, namely *metonymic and metaphoric antonomasia*. Metonymic Antonomasia refers to naming with the mechanism of using regular nouns, for example: *The thunder 'to stand for' Zeus*'. While metaphoric antonomasia refers to the mention of a person's name that resembles its original characteristics. This metaphorical Antonomasia is often treated as a figure of speech (indirect references to words or phrases related to history, literature, mythology or the biblical.(compare with Skebnev, 1994: 57). The example of metaphoric antonomasia is *Napoleon* today.

In speech, the use of antonomasia can be used in various parts of the conversation. According to Kagramanov (2003: 17) *antonomasia* functions to show the "leading" figure and most distinctive features of a person or event. In general this form is used by humorists and satirists, for example *Mr. Snake*, *Mr. Credulous*, *Mr. Backbite*, *Mr. Carefree*, and so on. *Mr. Snake* is mentioned for someone who has a cunning nature, *Mr. Backbite* for someone who likes to slander, *Mr. Credulous* for someone who likes to act rude, and *Mr. Carefree* for a jolly. In addition, antonomasia is also used as an effort to replace long speeches to be short so as to create language variations.

According to Sort (1989) in Kudhayir (2013) antonomasia functions to help providing concrete expressions for abstract ideas. In line with the above opinion, Popescu's research results (2019) show that Antonomasia is most often used in contexts that associate something that is cliché, and has a fixed pattern. Antonomasia is used for names of people or places either as a comparison, suggestion, or association, description, behavior, roles, and so forth.

Kudhayir (2013) in his writing comparing antonomasia in English and Arabic, explained that three forms of antonomasia include adjectival antonomasia, namely antonomasia which refers to the similarity of characteristics, properties of actual words with their metonymic meanings. This type of Antonomasia is grouped into two categories, namely near antonomasia which does not require mental strength to explain the relationship between lexical meanings and inner meanings. Furthermore remote antonomasia is a form that requires mental strength in its meaning.

Furthermore, the second form of antonomasia is substantive antonomasia, which is antonomasia which utilizes the attributive and subordinate use of the intended meaning. The last is relative antonomasia is a type of antonomasia which shows an indirect relationship between the lexical meaning and the characteristics of the words described.

The method used in this research is descriptive method. Data collection techniques is documentation techniques. The documented data are further classified and analyzed through descriptive qualitative. The data used are sourced from various netizen comments on social media aimed at political figures on *Instagram*, *Twitter*, *Facebook*, *Line*, *Whatsapp* and *Youtube* from year 2018 to 2019.

### 3. Finding and Discussion

Based on the analysis of research data, it is found that the form of antonomasia used in hate speech towards political figures in the country is generally in the form of body shaming. These forms of antonomasia include:

#### 3.1 Metonymic Antonomasia.

This type of antonomasia refers to naming using regular or commonly used nouns without figurative use. For example: *si tubuh bengkak* (the body swollen), *si buncit* (the bloated) (hate speech for FZ) *si dower* (the big lips), *si mulut miring* (the oblique mouth) (hate speech for FH) *si botak* (the bald), *si jenggot kambing* (the goats' beard) (hate speech for ADP), *si cina kafir* (the infidel Chinese) (hate speech for BTP), *si kurus* (the thin), *si cungkring* (the thin), *si muka ndeso* (the rustic face) (hate speech for JKW), *si muka oplas* (the plastic operation face), *si nenek peyot* (the old face grandmother) (hate speech for RS)

The insult in the example above uses words that refer directly to the character's intended condition without using figurative meaning. The words *body swollen*, *bloated*, *bald*, *beard*, *Chinese*, *thin*, *cungkring*, *rustic face* directly describe the body shape / physical state of the person who is the victim of insults. The netizens make the physical state / body shape of the character as their nickname.

#### 3.2 Metaphoric Antonomasia

This type of antonomasia is used to refer to calls to someone who has the same characteristics and characteristics by using the shape of a class.

For example: *si mulut jamban* (the pit latrine) hate speech for BTP, *si muka bakpao* (the face of the bun) *si ikan buntal* (the puffer fish), *si gentong* (the bloated) hate speech for FZ.

The insult in the example above uses a metaphoric form. Latrine refers to BTP's communication characteristics in speaking (there is a similarity in the characteristics of latrines as a place to defecate or excrement with the words BTP who often use abusive words). *Bakpao* (a kind of big bread, puffer fish, refers to the characteristic equation of *bakpao* = white round food, *puffer fish* = round, solid fish, and big belly (referring to the physical characteristics equation to FZ).

This type of antonomasia is found in two forms, namely *near antonomasia* and *remote antonomasia*. Examples of near antonomasia can be seen in the speech of *si botak biadab* (the savage bald) (hate speech for ADP), *cungkring* (the thin) (insult to JKW), *gentong* (the bloated) (insult to FZ). Understanding the meaning of the utterances bald, thin and bloated does not require mental strength to explain the relationship between lexical meanings with intention, because of the close relationship (near). The word bald, which means hairless or hairy, refers to the actual intention and condition of the ADP. Likewise, the words *cungkring* (thin) and *gentong* (bloated) refer directly to the conditions of JKW and FZ.

Remote antonomasia can be seen in speeches such as: *presiden boneka* (puppet presidents) (hate speech for JKW), *kacung PDIP* (PDIP peers) (insults to AN). The word "doll" and "pea" cannot be interpreted directly according to its lexical meaning. In this case, it takes a long thought or series to find a match between the relation of lexical meaning to the intended intention and meaning. The word puppet is a sign of an inability to lead independently. This conclusion can be reached through a series of meanings with the stages of meaning dolls which means only being a toy for others. Toys mean that someone plays or moves. Something that moves means not being able to be independent.

The hate speech of *kacung* (the servant) means low status of a person. This conclusion can be reached through a series of interpretations as a servant. A servant means someone is served and there is a master. The master is in the high position and the servant is in the low one.

### 3.3 Relative Antonomasia

Another type of antonomasia found in expressions of contempt for political figures is *relative antonomasia*. This type of antonomasia shows an indirect relationship between lexical meanings and the characteristics of the words they describe. In fact, in some instances there is no relevant relationship between the lexical meanings with the intended characteristics. For example in the utterances: *presiden kampret* (the owl president) (hate speech for the member of house representatives), *kacung cebong* (the servant tadpole) (hate speech for AN). The lexical meaning of the word *kampret* (owl) and *cebong* (tadpole) does not indicate a direct relationship with the characteristics intended for the insulted figure. The word "owl" means little bats that eat insects while tadpole means little frog cubs that are fish and live in water. These two words do not indicate the relationship between the lexical meaning and the meaning of the intended speech. The word of "owl" and "tadpoles" was raised by netizens supporting two camps of presidential candidates namely PRB and JKW as participants in the 2019 presidential election.

Based on the form, it is found that the antonomasia comes from

1. Use of place names, such as:
  - a. *Presiden Karta negara* (the president of Karta negara). This statement expressed contempt for the PRB who lost in the 2019 presidential election. This sentence emerged against the background of a press conference held on *Jalan Kartanegara* (Kertanegara Street) (residence of the PRB) by the winning team who declared his victory as president. Finally, netizens gave the nickname *Presiden Kartanegara* (Kertanegara President).
  - b. *Gubernur JKT 58* (Bad Governor of JKT 58). This statement stated an insult to AB. JKT 58 is an abbreviation for the city of Jakarta and the number 58 refers to the number of AB voters in the 2017 Governor election
2. The use of names that refer to events, actions, news and literature, for example:
  - a. *Presiden infrastruktur* (The president of infrastructure), *presiden jalan tol* (the president of the toll road), *raja ngutang* (the king owes), *si petugas partai* (the party servant) (hate speech for JKW). This hate speech appears to refer to the reporting and events of JKW which are considered by netizens to only focus on infrastructure development. Furthermore, *raja ngutang* (the king owes) referring to the actions of JKW which are assumed to always add to the state debt whereas *petugas partai* (party servant) refers to JKW as PDIP cadres.
  - b. *Ratu oplas* (the queen of plastic surgery), *ratu hoax* (queen of hoaxes) (hate speech for RS). This hate speech came out as a result of the *deception* carried out by RS about the persecution of her and became a big news in Indonesia, so that netizens gave the nickname the queen hoax.
3. The use of an animal's name, for example *presiden kampret* (the owl president) (hate speech for to PRB), *kacung cebong* (the tadpole servant) (hate speech for AN), *si jenggot kambing* (the goat beard) (insult to ADP), *si ikan buntal* (the pufferfish), *kodok buntal* (the puffer frog) (hate speech for FZ)
4. The use of human body parts includes the face, mouth, head, stomach and body posture. For example: *si mulut dower* (the big

mouth) (hate speech for FH), *si perut buncit* (the protruding belly), *si muka bakpao* (the bun face) (insult to FZ), *si botak* (the bald) (hate speech for ADP), *si cungring* (the thin) (hate speech for JKW), *si muka oplas* (the face of plastic surgery) (hate speech for RS)

5. Changing the original name for insult purposes, for example *Prabocor* (hate speech for PRB), *Jokocor*, *Jokodok* (hate speech for JKW)

The analysis shows that the use of antonomasia is used by netizens to show the most characteristic negative traits of a character both in physical characteristics and traits. For example: *sivratu hoax* (the queen of hoax) (hate speech for RS) that shows the characteristics of RS that likes to spread lies, *sivcungring* (the thin), *si muka ndeso* (the rustic face) (hate speech for JKW) that shows the characteristics of a physically thin JKW.

Antonomasia is also used by netizens as an association. In this case antonomasia is used as forming relationships between ideas, memories or activities of the five senses. For example: *Gaberner JKT 58* (the bad governor of JKT 58) (hate speech for AB) is used as an association for memory of the 2017 governor election.

In the utterance of *presiden jalan tol* (the president of the toll road), *presiden infrastruktur* (the president of infrastructure) (hate speech for JKW) is used as an effort to direct the public to know about the behavior or actions of JKW who build toll roads and other infrastructure which some people judge are not an urgent need.

#### 4. Conclusion

Antonomasia is an effort to replace the proper nouns with the right common noun (appellative). In the utterance of hatred, antonomasia is more aimed at substituting negative meaningful words used by netizens in utterances of contempt to refer to the most characteristic negative character possessed by a character, both physical and trait. It is also used for associations and efforts to direct netizens to find out the behavior or actions of these figures.

The types of antonomasia found include metonymic antonomasia, metaphoric antonomasia, adjectival antonomasia, which are categorized in two forms, namely near antonomasia and remote antonomasia, and relative types of antonomasia. The antonomasia used by netizens is sourced from place names, names that refer to events, actions and literature, names of animals and parts of the human body.

Note:

FZ = Fali Zon, FH = Fahri Hamzah, ADP = Ahmad Dhani Prasetyo, BTP = Basuki Tjahaja Purnama, JKW = Joko Widodo, RS = Ratna Sarumpaet, AN = Adian Napitupulu, PRB = Prabowo, AB = Anies Baswedan

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