

TRIADIC FUNCTIONS OF SITUATIONAL CONTEXT OF HATE SPEECHES: A CYBERPRAGMATIC PERSPECTIVE (FUNGSI-FUNGSI TRIADIS KONTEKS SITUASIONAL TUTURAN KEBENCIAN: PERSPEKTIF PRAGMATIK SIBER)

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Abstrak

Tujuan penelitian ini adalah untuk menggambarkan fungsi triadis konteks situasi dalam perspektif pragmatik siber. Data penelitian ini berupa cuplikan tuturan natural manusia yang mengandung makna triadis di dalamnya dan berbalut konteks situasional di sekelilingnya yang dikumpulkan dari Twitter dan Instragram menggunakan metode simak dan metode cakap. Metode simak yang diterapkan berjenis libat cakap dan non-libat cakap dengan teknik rekam dan teknik catat. Metode cakap yang diterapkan adalah metode cakap semuka dan metode cakap tansemuka yang disertai dengan teknik pancing dan teknik catat serta teknik rekam. Fungsi triadis ujaran dan konteks situasinya diidentifikasi, diseleksi, dan diklasifikasi ke dalam jenis-jenis data yang kemudian dianalisis menggunakan metode identifikasi, terutama metode identitas ekstralingual. Hasilnya menunjukkan lima ketriadisan fungsi konteks situasional dalam pragmatik siber, yakni: (1) sebagai penentu makna pragmatik tuturan; (2) sebagai pelatar belakang makna pragmatik tuturan; (3) sebagai penegas makna pragmatik tuturan; (4) sebagai penjelas makna pragmatik tuturan; (5) sebagai pemerinci makna pragmatik tuturan.

Kata Kunci: *fungsi-fungsi triadis, konteks situasional, perspektif pragmatik siber*

Abstract

The objective of this writing is to describe the triadic functions of the situational context in the perspective of cyber pragmatics. The data consist of excerpts of natural utterances from social media containing triadic meanings and embedded in the situational contexts. Data sources were taken from the utterances in the social media, especially Twitter and Instagram using observation method and interview method. The observation method included involved interview and uninvolved interview techniques. The interview methods were face-to-face and indirect interviews and the techniques were prompting, recording, and note-taking. The triadic utterances and their situational contexts were identified, selected, and classified into types of data. Further, the types of data were analyzed. The data analysis was carried out using the identity method, particularly the extra-lingual identity method. The results of the research show that there are five types of triadicity found in the situational context of the cyber-pragmatics. They are the triadic function of situational context, namely (1) determining the pragmatic meaning of an utterance, (2) as the background of the pragmatic meaning of an utterance, (3) emphasizing the pragmatic meaning of an utterance, (4) explaining the pragmatic meaning of an utterance, (5) explicating the pragmatic meaning of an utterance.

Keywords: triadic functions, situational contexts, cyberpragmatic perspective

1. INTRODUCTION

The triadic meaning of the situational contexts and other types of contexts in pragmatics has not been addressed extensively (Battistella, Mey, & Asher, 2006). In the author's observation, the notion of meaning triadicity is discussed at a glance in Wijana and in Rahardi (Rahardi, 2019) including the rules of Indonesian phatic functions, and the incomplete descriptions of language dignity will result in improper development of the language. The case seemingly happened in the Indonesian language including its dialects and vernaculars. Therefore, the researcher conducted this research to overcome this matter. There were two data collection methods used in this study, namely the observation method and the interview method. Each method was implemented through its basic and advanced techniques. The substantial source of research data was the excerpts of utterances delivered by Javanese speech community members. The process of data collection ended when the researcher finished classifying and typifying data. There were two kinds of data analysis methods used in this study, namely the distributional analysis method and the equivalent analysis method. The research result asserted that there are seven phatic functions found in the Javanese culture-based society in Indonesia, namely: (1. Originally, the idea of meaning triadicity is proposed by Parker when he explained two types of meaning, namely dyadic meaning and triadic meaning (Carbaugh & van Over, 2013).

Rahardi clarified the concept in the discussion of types and functions of contexts, i.e. dyadic context and triadic context. The notion of triadicity in pragmatics is clearly important for language learners and linguists, especially in the field of pragmatics. Therefore, the systemic, culture-specific, general, an even cyber-pragmatics must address the notion of triadicity in a significant proportion (Rahardi, 2016).

Triadicity of meaning, as the name refers, has a triadic dimension, i.e. the speaker and hearer as one entity, the utterance being interpreted as the second entity, and the contexts determining the pragmatic meaning of the utterance as the third entity (Carbaugh & van

Over, 2013). If the interpretation of the utterance meaning overlooks the three main dimensions in the pragmatics above, it is highly likely that the results will not hit the mark.

The speaker-hearer dimension cannot be separated from each other. In a naturally-occurring dialogue, the sender of the message and the receiver of the message must be present. The speaker-hearer aspect has relatively the same complexity.

Thus, the pragmatic framework of each aspect must be clearly identified in terms of age, gender, origin, socio-cultural backgrounds, personal assumptions, mental state, visions, etc (Science et al., 2017), (R. Kunjana Rahardi, 2015). That being said, in order to interpret utterances in a dialogue using the two dimensions, they must be identified clearly.

Further, the dimension that must be heeded is the utterance itself. Utterances in the pragmatic perspective are not only identified as utterances spoken by someone, but they are identified as speech acts *per se*. Utterances contain speech acts produced by the speaker, hearer, or even other speech participants. A speaker can address the speech act to oneself when he/she says: "The room is dark, isn't it?", and no one responds to her/his speech act (Leech, 2014). The absence of response from the hearer and other speech participants forces the speaker to turn on the lights himself/herself so that the room is lighted.

Another alternative is that the hearer responds to the speaker's speech act because he/she understands the intention of the speech act. The hearer rushes to turn on the lights after the speech act is expressed by the speaker. Otherwise, in the case where the hearer fails to understand the speaker's speech act, other speech participants may respond to the speech act (Brandt, 1996).

Complexity in interpreting contexts of an utterance may sometimes determine someone's responsiveness in communicating and interacting (Jefferson, 2002). To interpret the meaning of an utterance, the speaker, hearer, and other speech participants must also interpret the complex contexts surrounding the utterance (Jucker & Taavitsainen, 2010). The latest development from the conventional pragmatics to cyberpragmatics affects the understanding of an utterance.

The shift of modality in interpreting utterances of a speech community in the past to the utterances spoken by a virtual community in the digital era and in the future has forced the speaker, hearer, and the speech participants to be involved in the important sub-dimensional pragmatics (Palacio & Gustilo, 2016).

This article will only address one type of extra linguistic contexts or internal pragmatic contexts which predominantly determines the meaning of an utterance, namely situational context. The triadicty of meaning of an utterance can be seen from the situational contexts surrounding the utterance. In interpreting utterances pragmatically, we must not overlook the important contribution of social, societal, and cultural contexts, in addition to the situational context (Chen, 2017)University of East Anglia

SUMMARY The book under review consists of 20 articles looking at current issues in the realm of intercultural pragmatics. The volume is organized in three sections: the linguistic and cognitive domain, the social and cultural domain, and the discourse and stylistic domain. In their introduction, the editors indicate that the purpose of the book is to look at intercultural interaction from a multilingual rather than a monolingual perspective. The chapters in the book provide insightful analyses of real language situations in different languages. The first section, which looks at linguistic and cognitive aspects of intercultural pragmatics, consists of six articles. In the first article ‘Hate: Saliency features in cross-cultural semantics’, Fabienne Baider attempts to define Cypriot-Greek and Franco-French intra-culturality on the basis of oral and written data in reference to the emotion called “hatred”. The oral data comes from the most conventional conceptual associations related to hate in lexicographic definitions, common sayings, and proverbs. The written data comes from the most frequent conceptual associations in the three most popular daily newspapers in the two countries. The writer observes differences in conceptualizing the words examined and attributes these differences to the different models of social interactions in French and Greek-Cypriot cultures and different cultural attitudes towards emotional expressions. The author also examines saliency in each cultural community with regard to one’s age and sex.

She concludes “in order to understand, teach and learn differences, we need as much to describe the core meaning common to both communities, as well as the socio-cultural differences built into this meaning” (p. 23).

However, this article only focuses on discussing the situational context in depth. Situational contexts are the main and dominant contexts being considered in pragmatic interpretation. Utterances, a verbal act or a product of verbal acts, according to Leech, can be understood well by means of situational contexts (Leech, 2014).

Further, the cyber-pragmatic perspective requires the availability of digital data and the understanding of the digital data must consider the use of digital dimensions. Cyber pragmatic data are different from data found in common and culture-specific pragmatics because the data source is from the social media and the Internet (Yus, 2011).

Miriam Locher refers cyber-pragmatics as internet pragmatics. The complexity involved in understanding internet pragmatics is different from that in understanding common and culture-specific pragmatic, according to Fransisco Yus, in his article introducing cyber-pragmatics (Locher, 2013a).

Limited references and articles related to cyber-pragmatics were very limited despite the meticulous research conducted by the researcher. This research is important to develop the pragmatic theory in the study of linguistics. The development of pragmatics as a branch of linguistics which is oriented to functions, especially common and culture-specific pragmatics, is gaining stronger footing as described by Blum-Kulka (Matsumoto, 2007), (Page, 2014)and considers their distinctive components (the Illocutionary Force Indicating Device, Explanations, Offers of Repair (Blum-Kulka et al., 1989).

In this research, the idea of cyber-pragmatics, proposed by Fransisco Yus and explored further by Miriam A. Locher and Rahardi is being researched extensively (Rahardi, 2018). Practically, this research will also contribute significantly, especially in the socio-cultural and socio political domains whose interpretation is often done without considering the pragmatic dimension.

Digital utterances have their own complex contexts and their interpretation often neglects the complex digital contexts causing them to fall victims to digital trolling (Yus, 2011), (Locher, 2013b). The research results will yield a new perspective, especially that which relates language and its social, political, and cultural realities.

2. METHOD

Linguistic research requires clarity in the implementation of methodology, as required by other types of research (Mahsun, 2005). The typical feature of linguistic research, unlike other types of research, is that the object of the research is the natural human language, produced naturally by human vocal organ. In other words, the object of the research is the natural human language spoken in daily communication in any domains (Schiffrin, 2008).

Specifically, the object of the research is the triadicity of meaning of the utterance embedded in the situational contexts. Thus, the research data are excerpts of natural human language containing the triadicity of meaning embedded in the situational contexts surrounding the utterance (Rahardi, 2016).

The understanding of the research object and research data is important because their identity determines the success of the research. Errors and inaccuracies in the research objects and research data will taint the validity and reliability of the research results to be able to be academically accountable. The research source is the natural human utterances produced digitally in the social media.

Thus, it can be said that the locational data source of the research is the digital media in the internet, particularly social media. The utterances in the social media can take many forms, ranging from hate speech, insinuation, to wise words and inspirational quotes. Basically, a lot of dimensions are at play in the social media (Yus, 2011). The complexity of this type of data requires the researcher to classify and typify the data properly in the data collection and data presentation.

The substantive data source of the research is texts and discourse found in the social media. The data source is the natural utterances in the

social media containing triadicity of meaning and the situational contexts. The data were collected and presented using the observation and interview methods. The observation method includes the involved interview and uninvolved interview using recording and note-taking techniques.

The interview method was face-to-face and indirect interviews using prompting, note-taking, and recording techniques. The two methods were used to guarantee the availability of relevant data collected in this research. The data which could not be collected through one particular method and technique were collected using other method and techniques (Sudaryanto, 2016).

It is expected that the research data can be completed and analyzed properly. After the data were collected, they were classified to identify types of data to be further analyzed. However, the triadicity of pragmatic meaning and its situational contexts cannot automatically yield data classification as planned, due to some data that were overlooked.

Therefore, the data classification was continued with data typification. It means that the classified data were categorized based on their types. These types of data were further analyzed. The data collection stage ended when the types of triadicity of meaning and the situational contexts surrounding them were identified (Schilling, 2006).

The next step is to analyze and interpret data. The data to be analyzed and interpreted were the ready-made data to be analyzed and discussed, instead of raw data. The data analysis was conducted using the identity analysis method, especially the extralingual identity method.

The method was used because the research required the compare-contrast processing of the utterances containing the triadicity of meaning in the social media and the situational contexts embedded in them. In other words, the data analysis in this research was carried out using the extralingual identity method, or commonly referred to as the identity method (Sudaryanto, 2016).

3. FINDINGS AND DISCUSSIONS

When the identity and the research

methodology were clear, the research stages were carried out to find answers to the formulated problems. The research results of the triadic functions of the situational contexts in the perspective of cyber-pragmatics are presented in the following subsections.

3.1 The Triadic Function of Situational Context to Determine the Pragmatic Meaning of an Utterance

In the pragmatic study, both in common and cyber pragmatics, the factor determining the meaning of an utterance is context. Overlooking any types of contexts in interpreting the meaning of an utterance will not yield desirable results. Ignoring social-societal contexts in interpreting utterances may result in the incorrect interpretation of the meaning. The utterance can be incorrectly interpreted, both by the speaker and by the hearer (Beyer, 2007), (Mey, 2012). The ignored cultural context in interpreting an utterance can bring unfavorable effect in a certain society.

The use of incorrect cultural context may result in negative stigmatization that someone does not understand the local culture. He may be labelled as “uncultured”, “uncivilized”, “unrefined”, etc. In the Javanese culture, these people are called *ora ngerti budaya* “ignorant” and even *durung mambu budaya* “has never smelt cultures”, which is considered a very negative stigma (R. Kunjana Rahardi, 2011). Therefore, it can be concluded that contexts play a fundamental role in interpreting an utterance.

In Excerpt of Utterance 1, it is clear that the function and role of the situational context is to determine the pragmatic meaning and intention of an utterance. Whether the utterance is considered rude or not depends largely on what the person who lives in fast-paced development of the cyber world thinks.

Whether the utterance “*Janji 100% PALSU*” or “100% Empty PROMISES” is considered suggestive or annoying is highly determined by how the situational contexts surrounding the utterance are described. In cyber-pragmatics, the writer of the utterance seems to be sarcastic or insinuating in the next sentence: ‘History records Jokowi’s words and promises are 100%

EMPTY.’”

The disappointment towards the Jokowi’s regime was apparent in the first term and is even more apparent in the second term, as clearly seen from the utterance. The statement “@jokowi itu 100% PALSU” or literally “Jokowi’s promises are 100% EMPTY” can be stated freely in the social media. Social media like twitter allows anyone to express their opinions. Other social media platforms also guarantee the same amount of freedom of speech to express themselves.

Sadly, the freedom of speech in the social media often does not heed politeness and ethical norms in the society. Clearly, the situational contexts determine the triadic function in interpreting the meaning of an utterance (Srite & Karahanna, 2006). The following excerpt provides a more complete picture on the triadicity of meaning and function of contexts in the perspective of cyberpragmatics.

Excerpt of Utterance 1:

@DanielSentanu (Daniel Sentanu)

Sejarah Telah Mencatat Omongan & Janji @jokowi 100% PALSU.

@DanielSentanu (Daniel Sentanu)

History has recorded that @jokowi’s words and promises are 100% EMPTY.

Context of Utterance:

The utterance was tweeted by a person using the user’s account Daniel Sentani and addressed to President Joko Widodo. The tweet was posted on July 8, 2019, at 21:24. The message stated and implied in the tweet expressed disappointment towards President Joko Widodo’s administration.

In Excerpt of Utterance 2, the utterance is visibly nuanced with hate speech. The use of rude and sarcastic utterance such as “*OTAKMU DI DENGKUL NDASMU SOMPLAK*” is the manifestation of a high degree of dislikes towards someone, in this case the head of state, which has taken its toll. Literally, the statement translates as “YOUR BRAIN IS AT THE KNEE, AND YOUR HEAD IS BUSTED”. Factually, human brains are not located at the knee, but inside the head, the highly-respected position in the human anatomy.

In the Javanese society, the utterance “your brains are at your knee” is considered highly insulting. The next utterance is #3PeriodeNdasmu [#3TermsYourHead] which literally means #3PeriodsMyAss. This hate speech was triggered by a rumor at the beginning of Jokowi’s second term when a public figure said that a president could run office for three terms. The hate escalated into insults and violation of social norms.

The situational context surrounding the utterance determines the pragmatic meaning of an utterance (Teasdale & Ma Rhea, 2000), (Ruprecht, 2017). Removing the situational contexts embedded in the utterance may result in misinterpreting the meaning of the utterance in cyber-pragmatics.

It is important to note in this writing that the diminishing conventional speech communities in the 1970s highlighted by the emerging linguistic studies on the social and cultural contexts of the time have shifted to the “virtual community” characterized by the absence of physical, locational, gender, age, and other boundaries.

The effect of the diminishing speech community confirms that the interpretation of utterances in pragmatics has shifted from common and culture-specific pragmatics to cyberpragmatics, characterized by the development of information and digital communication technology (Locher, 2013a), (Yus, 2011). The Excerpt of Utterance 2 describes the triadic function of situational context in determining the meaning of an utterance.

Excerpt of Utterance 2:

@Abdurah87816719 (Abdurahman)

OTAKMU DI DENGKUL NDASMU
SOMPLAK #JanjiPalsuJokowi
#3PeriodeNdasmu

@Abdurah87816719 (Abdurahman)

YOUR BRAINS ARE ON YOUR
KNEE AND YOUR HEAD IS BUSTED
#Jokowi’sEmptyPromises #3PeriodsMyAss

Context of Utterance:

The utterance was tweeted by the user’s account Abdurahman and addressed to President Joko Widodo. The tweet was posted on November 28, 2019, at 21:36. The tweet is

strongly nuanced with escalating hate speech directed at President Joko Widodo.

3.2 The Triadic Function of the Situational Context as the Background of the Pragmatic Meaning of an Utterance

The role and function of contexts are fundamental in terms of the pragmatic meaning of an utterance. They set the background of the pragmatic meaning of the utterance. The utterance provides a social and cultural background of the speaker. From the utterance, we get to know who the speaker is, his socio-cultural backgrounds, and his ideological values that he believes (Roudometof, 2016), (Halliday, 1996).

In short, the utterance reveals the true identity of the speaker or text-producer. Language reveals the cultural identity of the speaker. Briefly stated, the situational context of the utterance plays a fundamental role, namely to provide the background in the interpretation of the utterance. An utterance can be considered as sarcastic or otherwise from the situational contexts embedded in the utterance being interpreted (Streeck, 1984) Erickson’s statement that “our theoretical understanding of context is singularly undifferentiated” (Erickson 1980: 4.

In Excerpt of Utterance 3, the linguistic form ‘because you don’t have a heart and conscience....so you blab your mouth and say DON’T THINK ABOUT IT!’ represents the true identity of the twitter troll. How can someone dare say some rude words to the head of the state? Through the statement, it is easy to identify what kind of person the twitter troll is.

Addressing such statement to the head of the state is the violation of social norms and courtesy. The last linguistic form ‘#JKWMrNotKnowItAll’ implies that the speaker wants to emphasize and justify that his previous statement is true. The situational context determines and sheds lights to the interpretation of the insulting statement. For more contexts, Excerpt of Utterance 3 illustrates the context.

Excerpt of Utterance 3:

@ibrleon1977 (Ibra 1977)

@jokowi karena loe gak punya otak n hati nurani...mangkenye bacot loe Cuma bisa bilang GAK MIKIR...GAK MIKIR !!

#JKWSerbaNggakTAU

@ibradeon1977 (Ibra 1977)

@jokowi because you don't have a heart and conscience. ...so you blab your mouth and say DON'T THINK ABOUTIT !!

#JKWMrNotKnowItAll

Context of Utterance:

The utterance or tweet was posted by the user's account Ibra1977 and addressed to President Joko Widodo. The tweet was posted on December 8, 2019 at 08:08. The strong nuance of the utterance was hate speech manifested in swear words and hateful words.

In Excerpt of Utterance 4, hate speech was expressed sarcastically by saying an utterance: '*Produk gagal maksa 2 periode*' or literally "A failed product insisting on running for the second term." In the current socio-politics, at the end of 2019, everyone immediately relates the referent 'a failed product' to President Joko Widodo. The utterance "insisting to run for the second term' refers to the fact that he won the election to run office for the second term. The context of the utterance was cyber communication, characterized by anonymous field, mode, and tenor, etc.

In other words, the situational contexts in the utterance have no boundaries as anyone can read and look into them freely anytime. In the cyber pragmatic perspective, the situational context of an utterance plays a role and function to set the background of the sender of the pragmatic meaning. The background situational context of the utterance strongly determines the meaning of the cyber pragmatic utterances (Korta & Perry, 2010), (Locher, 2013a).

The role of the situational backgrounds is very visible in cyber-pragmatics. Without properly understanding the contextual background, it would be impossible to understand the linguistic forms being expressed. People who are not aware of the current socio-political context when the tweet was posted will not grasp the meaning of the utterance properly

(Siegel, 2008). Excerpt of Utterance 4 portrays the meaning of an utterance and the triadic function of the situational contexts.

Excerpt of Utterance 4:

@LavegoLova (LavegaLova)

Produk gagal maksa 2 periode

@LavegoLova (LavegaLova)

A failed product insisting on running for the second term

Context of Utterance:

The utterance or twitter troll was posted on the social media by a user's account LevegaLova and addressed to President Joko Widodo. The tweet was posted on December 5, 2019, at 11:24. The tweet suggested a protest and a name-calling discrediting the leadership of President Joko Widodo.

3.3 The Triadic Function of the Situational Contexts to Emphasize the Pragmatic Meaning of an Utterance

The situational contexts have special functions to emphasize the pragmatic meaning of an utterance. The following linguistic form tweeted in the social media, '*Ternyata saya baru sadar betul, bahwa saya salah besar pilih Jokowi. Goblog...dungu...*' or literally translates as 'It turns out that I made a big mistake by voting for Jokowi. Stupid.....airhead..' is not an appropriate speech addressed to the head of a sovereign state.

In terms of the maxims of quality and manner in Grice's Cooperative Principles (Lee, 2001) background knowledge and shared beliefs in establishing common ground. We begin our discussion by clarifying the terminological and conceptual confusion associated with the various notions of mutual knowledge, background knowledge and shared belief (as used in the philosophy, cognitive psychology and discourse analysis literature, (Hoicka, 2014), such utterance has flaunted the prevailing social norms. How can anyone call the head of state using such derogatory terms as "stupid...

airhead...’ following the utterance, ‘It turns out that I made a mistake by voting Jokowi.’ The utterance introduces the next name-calling words ‘stupid’ and “airhead”. The situational contexts of the utterance of the rude words function to emphasize the meaning of the utterance (Science et al., 2017).

Without examining the description of the situational contexts of the utterance, it is easy for readers to see, understand, and conclude that the tweet was tweeted by an individual or a group of anti-government buzzers campaigning to oppose the ruling regime. It is obvious that the situational contexts of the excerpt of utterance in the cyber world and social media function to emphasize the pragmatic meaning of the utterance (Carbaugh & van Over, 2013). Therefore, the ordinary description of the situational context is clear enough to identify that the sender of the tweet was opposing the current ruling government. Excerpt of Utterance 5 clarifies the point.

Excerpt of Utterance 5:

@MuhSajarw4 (RosoJati)

Ternyata, saya baru sadar betul, bahwa saya salah besar pilih Jokowi. Goblok...dungu...

It turns out that I made a big mistake by voting for Jokowi. Stupid.....airhead

Konteks:

Tuturan atau ujaran tersebut dituliskan oleh akun bernama RosoJati dan ditujukan kepada Presiden Joko Widodo. Tuturan tersebut diposting pada tanggal 12 Februari 2019 pukul 22:22

Suasana yang tergambar dalam ujaran tersebut adalah kekecewaan dan kemarahan akan presiden Joko Widodo.

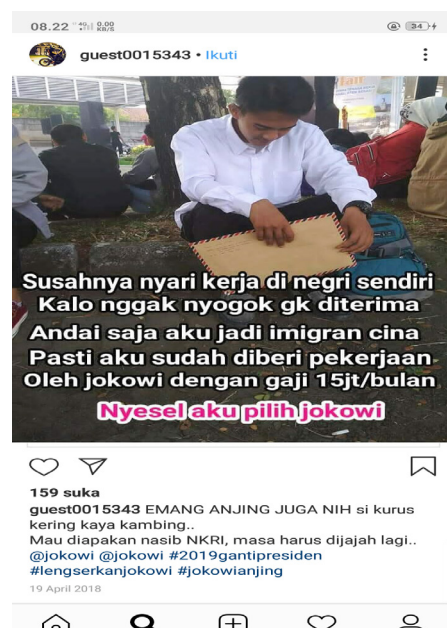
In Excerpt of Utterance 6, the picture of a man sitting and holding a brown envelope illustrates clearly the pragmatic meaning or the meaning of the utterance “*Susahnya nyari kerja di negri sendiri kalau nggak nyogok gk diterima. Andai saja aku jadi imigram Cina, pasti aku sudah diberi pekerjaan oleh Jokowi dengan gaji 15jt/bulan. Nyesel aku pilih Jokowi*” or “It’s so hard to land a job in your own country without a bribe. I wish I were a Chinese migrant worker. Jokowi must have hired me and paid 15

million rupiahs a month. I regret having voted for Jokowi.’

The meaning of the utterance is clarified by the situational context. It happened at the end of 2019 when Jokowi’s administration was under fire. It seemed that whatever policy issued by the ruling government was wrong. A job seeker strongly suggested that Jokowi paid Chinese migrant workers higher than he paid domestic workers.

The context of the utterance emphasizes that the critics of the ruling government will always attack every policy in an unfair, bigoted, and distorted manner. Freedom of expression to launch such an offensive verbal assault may only be possible in cyber contexts where the boundary between factual and virtual is vague, unclear, and even relative (Waugh, Catalano, Al Masaeed, Do, & Renigar, 2016) *Philosophy and Psychology*, edited for Springer by Alessandro Capone. It is intended for an audience of undergraduate and graduate students, as well as postgraduate and advanced researchers. This volume focuses on societal pragmatics. One of the main concerns of societal pragmatics is the world of language users. We are interested in the investigation of linguistic practices in the context of societal practices (‘praxis’, to use a term used in the Wittgensteinian and other traditions. The following excerpt of utterance clarifies the triadic function of the situational contexts in the perspective of cyber pragmatics.

Excerpt of Utterance 6:



Context of Utterance:

The utterance or hate speech was posted by the user's account guest0015343 and addressed to President Joko Widodo. The utterance was posted on April 19, 2018. The utterance reflects his disappointment towards President Joko Widodo's administration.

3.4 The Triadic Function of the Situational Context to Emphasize the Pragmatic Meaning of an Utterance

The pragmatic meaning of the utterance cannot be grasped easily by the hearer or other participants. The speaker's meaning or the pragmatic meaning of the utterance may be grasped after a long period of time, hours or even days afterwards. It can be understood after being reflected for quite some time.

A high-context utterance is not explicit and less direct, so that the interpretation is highly dependent on the hearer's ability to understand hidden messages (Teasdale & Ma Rhea, 2000), (Rahardi, 2018). To interpret the hidden message, the hearer needs to reflect and ruminate on the complex implicit meaning of the seemingly simple utterance. This is where the role of situational contexts comes into play to explain the pragmatic meaning of the utterance.

In Excerpt of Utterance 7, it is clear that the triadic function of the context is used to clarify the meaning of the utterance. The utterance is "Maafkan Saya Rakyat Indonesia. Doakan saya agar secepatnya LENGSER" or "Forgive me, the People of Indonesia. Please pray for me so I can step down from presidency as soon as possible." At a glance, it is hard to understand what the utterance refers to.

Tracing back to the socio-political backgrounds of the utterance, one can easily understand the pragmatic meaning of the utterance. Thus, the situational context plays an important role to emphasize the pragmatic meaning of the utterance. The following Excerpt of Utterance 7 illustrates the point.

Excerpt of Utterance 7:



Forgive me, the People of Indonesia. Please pray for me so I can step down from presidency as soon as possible.

Context of Utterance:

The tweet was posted by the user's account temmysitirahayu8321 and addressed to President Joko Widodo. The utterance was posted on September 19, 2019. The tweet contains provocative hate speech unsupported by facts.

3.5 The Triadic Function of Contexts to Explicate the Pragmatic Meaning of an Utterance

The situational context of an utterance sometimes functions to explicate the pragmatic meaning or the meaning of an utterance. The different roles between the function to explain and the function to explicate can be seen clearly because the situational contexts provide detailed and elaborated proof. Therefore, the situational contexts in the utterance do not only function to set the background, nor to emphasize the meaning, but also to explicate the meaning of an utterance.

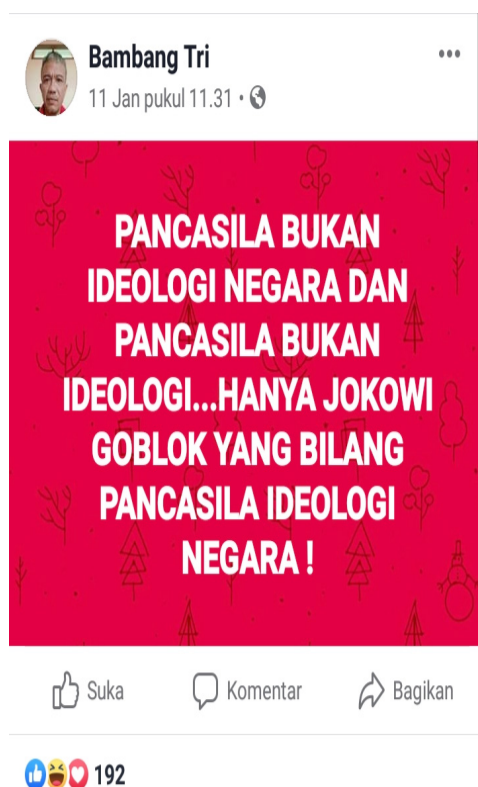
Therefore, the role of the triadic function of the contexts of an utterance is clearer, as seen in the following Excerpt of Utterance 8. In

Excerpt of Utterance 8, the linguistic form does not conform to the reality regarding the ruling government.

He rudely slanders, *"hanya Jokowi goblog yang bilang Pancasila ideologi negara"* or "only the idiot Jokowi who says that Pancasila is the state ideology." Prior to this statement, he says *Pancasila bukan ideologi negara, dan Pancasila bukan ideologi* or "Pancasila is not the state ideology, and Pancasila is not an ideology."

The context of the utterance functions to explicate the pragmatic meaning spoken by the text-producer. The identity of the text-producer can be clearly explicated from the manifestation of the situational contexts surrounding the utterance (Streeck, 1984) Erickson's statement that "our theoretical understanding of context is singularly undifferentiated" (Erickson 1980: 4. In regards to this, Excerpt of Utterance 8 clarifies the point.

Excerpt of Utterance 8:



Pancasila is not the state ideology, and Pancasila is not an ideology. Only the idiot Jokowi who says that Pancasila is the state ideology.

Context of Utterance:

The utterance or hate speech was posted by the user's account named bambang Tri and addressed to President Joko Widodo. The utterance was posted on January 11, 2020, at 11:31. The utterance signals the hate speech directed at President Joko Widodo.

The analysis results of the data related to hate speech in the social media show that in cyber-pragmatics, situational contexts provide wider scope for interpretation. The absence of the participants in the locational context, albeit their limitless existence, have made the linguistic manifestations increasingly hard to pin down. In other words, the variation of pragmatic meanings has become more visible.

On the other hand, the variation of contexts allows the wide range of interpretations. People who are accustomed to high-context communication will tend to interpret the meaning of an utterance in cyber-pragmatics with ease (R. Kunjana Rahardi, 2017), (Locher, 2013a). Likewise, people who are accustomed to reading utterances and situational contexts critically will grasp the meaning easily (Goddard, 2004). On the contrary, those who are ignorant to the development of information technology and to the contexts in cyberpragmatics will definitely fail to understand the meaning of an utterance.

4. CONCLUSION

In a nutshell, there are five types of triadic functions of the situational contexts in the cyber pragmatics found in the limited data in this research. The five manifestations of the triadic function of the situational contexts can be presented respectively as follows: (1) the triadic function of situational contexts to determine the pragmatic meaning of an utterance, (2) the triadic function of the situational context to set the background of the pragmatic meaning of an utterance, (3) The triadic function of the contexts to emphasize the pragmatic meaning of an utterance, (4) the triadic function of the context to explain the pragmatic meaning of an utterance, (5) the triadic function of contexts to explicate the pragmatic meaning of an utterance.

The research has limitations in terms of

variety of data in the cyber-pragmatic field. The available data was varied by expanding the substance of the utterance and the breadth of the contexts. The data on hate speech is not enough to be used to explain the triadic function of the contexts comprehensively. Other researchers can deal with this limitation by conducting a similar research with more varied and expanded data.

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