



## Swearing in the Comments Column of the Narasi Newsroom YouTube Account with the Topic *Menguak Sisi Lain Mentoring Poligami Berbayar*

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### **Abstract**

This research aims to analyze the forms and references of swearing in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. The theoretical approach of this research is sociolinguistic, while the methodological approach uses a descriptive qualitative method. The data source in this research is the entire discourse in the comments column of the Youtube Narasi Newsroom account with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. The data used is in the form of discourse fragments from the discourse in the comments column. The data collection method uses the listening method with advanced note-taking techniques. The data analysis method uses the matching and matching method. The results of the research on the first objective found forms of swearing in the comments column of Youtube Narasi Newsroom with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*, namely in the form of words, phrases, and clauses. The research results on the second objective found references to swear words in the form of conditions, animals, spirits, objects, body parts, relationships, activities, professions, and exclamations.

**Keywords:** *Swearing; Social Media; YouTube*

### **Introduction**

Sociolinguistic studies examine language variation. Language variations are created because of social differences in each community group (Chaer & Agustina, 2010). The language variations made in society become the most comfortable language and can develop closer relationships between people and each other in communicating. One variation of language is swearing.

Permita (2020) said that swearing is a form of expressing feelings. However, this opinion cannot be understood because emotions contain not only feelings of anger or negative things but also feelings of happiness and so on. Swearing tends to be expressed more often in these adverse circumstances. Focus more on expressing feelings before the curse occurs, as mentioned by Putri & Utomo (2021), namely focusing on feelings of sadness, anger, and disappointment. From this explanation, it can be concluded that swearing is an expression of feelings, an expression of unstable emotions from the speaker to the speaker.

Dominant swearing is a negative expression. However, swearing is not only an expression of annoyance or anger; it also functions as a joke, a symbol of closeness, etc. Even though it has a positive intention, every curse does not reflect politeness for the speaker. Bearing in mind that one of the functions of language, apart from communicating between communities, is also a form of self-identification (Agustina & Pristiwati, 2019). From this opinion, the choice of language used can reflect oneself because language represents a person.

Swearing can be seen in terms of form and reference. The state of swearing is divided into 3, namely in the form of words, phrases, and clauses. Swear words will be uttered by speakers according to their reflexes. The swearing references are divided into nine authorities. Almost all swear words are referential, except for the phrase *busyet*, an interjection category. Contacts to swear words are divided into several parts, namely circumstances, animals, spirits, objects, body parts, relationships, activities, professions, and exclamations (Wijana & Rohmadi, 2006).

Every curse that has a meaning that is easy for the interlocutor or speech partner to understand, the level of the speaker's anger and the impact of the curse becomes higher. On the other hand, if the meaning of the curse uttered by the speaker is unclear or not easy to understand, the speaker's anger and impact will be lower (Rustinar, 2018). Cursing tends to be expressed with unstable feelings and not accepting the situation being experienced. As time passes, swearing has become widespread in real life and on social media. Especially on the YouTube social media application. The YouTube application is one of the applications that is often used by the public. Suitable for work, looking for the latest information, and even just for fun, YouTube is a substitute for television. Every content uploaded to YouTube will not be accessible from praise and insults. Comments containing curses usually make the video more famous than positive recognition content.

One of the communication processes or social activities that occurs on a YouTube account. Comments left by netizens or commentators are not necessarily made if there is no cause for the insults. Communication runs if there is a speaker and a speech partner. In this case, it is easy for the video presented to contain either a guest star or the original account owner as the speaker, and the netizens who leave comments are the speech partners, or vice versa. Thus, the discourse in the comments column, suspected to be a curse, is not a monologue activity. With the explanation above, it can be concluded that sociolinguistic studies can be used in research that has a data source in the form of the entire discourse in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain Mentoring Poligami berbayar / Buka Mata*.

This research focuses on the sociolinguistic study of swearing contained in discourse in the comments column of the Narasi Newsroom YouTube account. The Narasi Newsroom account was chosen because this account often highlights news that is being widely discussed, both positive and negative. One of the topics is *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. This content or topic was uploaded on November 16, 2021, and has 2,603,078 views with 117 thousand likes and 39,049 comments. This content has a guest star who practices polygamy and also has paid polygamy classes. However, the guest star did not strictly follow the Prophet's sunnah. The guest star revealed everything as if he was only following the desires hiding behind the sunnah. Many comments tend to contain insults towards the guest stars invited to the content. Insults emerged in the comments column from the guest star's statements, which were unacceptable to the public. In polygamy, there are many opinions that the woman is at a disadvantage. Thus, the insults in the comments column were predominantly carried out by women. Although men also join in hurling insults.

This research is not the first research conducted. The first research was conducted by Karsana (2015) with the research title *Referensi dan Fungsi Makian dalam Bahasa Kaili*. The study aims to describe the referent of swearing and the function of swearing. The result of the first objective is that the referent of swearing is found in different circumstances, animals, objects, body parts, relationships, spirits, activities, professions, and exclamations. The second objective is to find the function of swearing:

anger, annoyance, disappointment, surprise, insult, humor, and warning. Research conducted by Karsana (2015) has similarities and differences. The similarity between these two studies lies in the research topic, namely cursing. The difference between these two studies is that the research conducted by Karsana (2015) had two objectives, namely reference and the function of swearing; the research object focused on one language, namely Kaili, while this research focused on the form and reference of swearing in the YouTube Narasi Newsroom comment column. In contrast, The object of study is written language abuse in the comments column without focusing on just one language.

The second research was conducted by Botifar (2016) with the research title *Ungkapan Makian dalam Bahasa Melayu Bengkulu Analisis Makna dan Konteks Sosial*. The study aims to describe swearing in its semantic and social context. The research found that there were 30 curses grouped into four parts: body, intellectual, disease, and behavior. In the semantic context, swearing is included in negative semantics (contextual); in textual terms, swearing is included in neutral semantics. And finally, for the results of the third objective, namely social context. Swearing usually occurs for familiarity, the speaker's emotional state, and the scene where the speech appears (place, time, action). Research conducted by Botifar (2016) has similarities and differences with this research. The similarity between the two studies is that they are the same in the research topic, namely regarding swearing. The difference between the two is that the research conducted by Botifar (2016) focused on Malay language swearing, whereas this research was more comprehensive than just one language.

The third research was conducted by Astuti et al. (2018) titled *Referen Makian Bahasa dalam Media Sosial*. This research aims to describe swear referents on social media. The study found seven referents of swear words: circumstances, animals, objects, body parts, relationships, spirits, activities, professions, and exclamations. Astuti et al. (2018) and this research have similarities and differences. The two studies have in common that they both examine swearing on social media. The difference between the two studies is that the analysis of Astuti et al. (2018) focuses only on promising references rather than the type of social media. In contrast, this research focuses on two goals: analyzing forms and references and concentrating on one social media, YouTube.

Research objectives This research uses sociolinguistics as a research umbrella. Sociolinguistics is the science of combining social factors or social influences in language. The study has two objectives: analyzing the forms and references of insults in the YouTube Narasi Newsroom comments column with *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*.

### **Method Research**

Theoretically, the approach used in this research is sociolinguistic. Methodologically, we use a descriptive qualitative approach to the problems raised in this research, namely to analyze in the form of descriptions of forms of abuse and references to abuse in the YouTube Narasi Newsroom comments column with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. One of the characteristics of qualitative research is that it does not contain data in the form of numbers but in-depth descriptions of the data that has been found (Sugiyono, 2010).

In this research, the data used is fragments of discourse in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*., which is thought to be a curse. The data source used is the entire discourse in the comments column on the Narasi Newsroom YouTube account: *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*.

The data collection method is a listening method. The listening method is done by listening to the language users who are the research object. The listening method does not only apply to spoken language. However, the listening method can also be used in written language (Mahsun, 2012). The listening

method in written discussion can also be called reading. This method is done by critically reading every discourse in the Narasi Newsroom YouTube account's comments column with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. The data, in the form of fragments of discourse that are thought to be curses, will be followed by an advanced technique, namely, the note-taking technique. The note-taking procedure is done by recording fragments of discourse that are thought to be curses using categories adapted to the theory used.

This research uses the *padan* and *agih* methods as data analysis methods. The *padan* method requires basic techniques and advanced techniques. The basic technique used is the basic technique of sorting certain elements (PUT). The advanced technique is the comparison-comparison technique of equalizing the main points (HBSP). The main thing is to focus on curse data. Apart from the *padan* method, this research also uses the *agih* method in analyzing data. The *agih* method is a method that has a determining tool from the language itself (Sudaryanto, 2015). The first problem formulation aims to analyze the form of swearing. Forms of swearing include words, phrases, and clauses. Of these three forms, what is needed is only part of the language itself, without involving elements outside of language. Thus, the *agih* method identifies and gets results for the first goal. Like the *padan* method, the *agih* method has basic and advanced techniques. The basic technique of the *agih* method is the technique for direct elements (BUL).

## Results and Discussion

Swearing is one of the language variations that is increasingly mushrooming in society. These curses can be found in the real world and cyberspace, especially on social media, where it is straightforward to see curses. One of the insults is found on YouTube social media, especially in the comments column on topics considered negative topics or the opinions expressed are unacceptable in society, so curses appear in the comments column. This research examines swear words in the comments column of one of the accounts on YouTube social media. The results of the insults in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain mentoring Poligami Berbayar / Buka Mata*, written in the following table, will then be explained according to two purposes, namely form and reference.

Table 1 Swear Data

No	Swear Data
D1	Bangkee (@rizkyramadhan357)
D2	Damn (@mai4135)
D3	ngancengan wkwk (@dannybushcraft01)
D4	MOKONDO (@irawatylandepasa9568)
D5	Kiai edan (@dedepermana3929)
D6	setan dunia (@nirmalahastin5098)
D7	Dasar Kadrun (@Abdulrauf-nh5gp)
D8	Ini laki-laki berhati setan (@wiwitwit5164)
D9	Ustad doyan itel (@saudtampubolon3526)
D10	Bro wtf (@intanmiatana)
D11	Sange mah sange aja bhabi (@ghanilabar7860)
D12	Jin ifrit berbalut agama ini mah (@ChannelkuSerbaReview)
D13	Tai sij (@monasinta1504)
D14	waalaikumsayang kepala kau (@auliasinurat7590)
D15	KUONTOL (@alifrahmat6110)
D16	Pala bapak kau happy, tuo2 kimak (@mitraefitawirduna97)
D17	Kiai kang ngentod (@wahaya8700)
D18	Kyai sangean (@hamzahchoirickhan5651)
D19	Busettt (@adrianrahmanm2881)

## Forms of Swearing in YouTube Comment Columns Narasi Newsroom with Topic *Menguak Sisi Lain Mentoring Poligami Berbayar*

The first objective of this research is to analyze the forms of swearing in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. In theory, written by Wijana & Rohmadi (2006), a form of swearing is written in words, phrases, and clauses. This research found these three forms of swearing, with the following explanation.

### Word Forms

Swearing in the form of words is a curse consisting of only one word. It consists of two types: derivative and essential (Novita & Adek, 2022). Speakers use swearing in the form of words more dominantly towards their speech partners. The following are the data findings.

Table 2. Data on Swear Word Forms

<b>D1</b>	Bangkee (@rizkyramadhan357)
<b>D2</b>	Damn (@mai4135)
<b>D3</b>	ngacengan (@dannybushcraft01)
<b>D4</b>	MOKONDO (@irnawatylandepasa9568)

Found 4 data of swear words in the form of words. Data 1, written with the symbol D1, is a basic form of swear words that undergoes phoneme modification at the end of the term. The curse *Bangkee* is taken from the phrase *Bangkai*. *Bangkee* is a curse because it has a foul nature or smell that can disturb anyone nearby. Thus, the swearing speaker with the YouTube account @rizkyramadhan357 makes the word *Bangkee* a swear word because the speaker considers the guest star or someone on the topic annoying when they are near him.

Data 2, written with the symbol D2, is the second data for swearing in word form. This second curse was adopted from an English curse, namely the word *Damn*. When translated into Indonesian, this curse means *bastard*. The curse was uttered or written by the account @mai4135; the reason for the insult was that the speaker of the abuse was angry with the guest star or someone in the video uploaded to the Narasi Newsroom account and also thought that several things were wrong with what had been said by the guest star.

Data 3, written with the symbol D3, is the third data of swearing in word form. The curse was written by @dannybushcraft01 in the form of the *Ngacengan* curse. This third curse is a derivative word in Javanese from the origin of the phrase *ngaceng + an*. This curse cannot be used as a curse when translated into Indonesian because it will reduce the feeling of expressing the curse. However, to understand the meaning of this curse, it means that a man's genitals experience erections too often.

Data 4, written with the symbol D4, is the fourth data of swearing in word form. The curse is *MOKONDO*, written by @irnawatylandepasa9568. This curse is an abbreviation recently used by young people to curse at men. *MOKONDO* is an abbreviation for *Modal Kontol Doang*. The speaker expressed this insult because he remembered the topic raised, namely polygamy. The guest star explained his opinion regarding polygamy, which, as a whole, is unacceptable to society.

From the four data in the form of swear words, it can be concluded that there are curses in the form of essential words and derivative words. There are curses in Indonesian, English, and Javanese. The cursing expressions from these 4 data cannot be separated from the presented topic, namely *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. This topic invited a polygamist mentor and also a polygamist, but what made the topic filled with insults was that what the guest star expressed was beyond what should be said or the understanding of polygamy was unacceptable and unjustified.

## Phrase Form

A phrase consists of two or more non-predicative words that occupy one function in a clause or sentence. Swearing in the form of phrases is also common. The following is data on cursing in the form of phrases found in the cursing contained in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*.

Table 3. Data on Swear Words in the Form of Phrases

<b>D5</b>	Kiai edan (@dedepermana3929)
<b>D6</b>	setan dunia (@nirmalahastin5098)
<b>D7</b>	Dasar Kadrun (@Abdulrauf-nh5gp)

The first data regarding swear words in phrase form is written in the data above with the symbol D5. The curse was written by @dedepermana3929 as the *Kiai edan* curse. This curse, adopted from Javanese and translated into Indonesian, means crazy Kiai. The data is said to be a curse in phrase form because the first word, *Kiai*, is a noun, and the second word, *edan*, is an adjective. In this way, the second word is a form of explanation that the noun has the property of having been written down. This data is included in nominal phrases.

The second data in the form of swear words is written above with the symbol D6. The curse was written by @nirmalahastin5098 as a curse from *Setan dunia*. The swear word in this data consists of two words, which are both nouns. Thus, this insult is included in the form of a nominal phrase.

The third data in phrases is written with the symbol D7. @Abdulrauf-nh5gp wrote the curse with the sound of *Dasar Kadrun* cursing. This curse is included in the form of a phrase by what has been written by Wijana & Rohmadi (2006), who say that in forming a curse in the form of a phrase, there is a formula, namely *Dasar* word + the swear word. The word *Kadrun* is used as a curse because it is usually said by speakers who think their interlocutor has narrow thinking. This curse is included in the nominal phrase curse.

The three data that have been explained are still closely related to the context or topic raised. They are using the word *Kiai* because the guest star is the founder of an Islamic boarding school. The phrase *setan dunia* is used because the speaker of the curse thinks that the guest star is one of the devils in the world, considering that devils have a disturbing nature, so no one will last long if they are near them. From the description above, it can be concluded that all swear words in the form of phrases are found in the form of nominal phrases.

## Clause Form

Swearing in the form of a clause is a curse that contains at least two elements, one of which is a predicative element (Rustinar, 2019). Below is the data found in swear words in clause form.

Table 4. Data on Swear Words in Clause Form

<b>D8</b>	Ini laki-laki berhati setan (@wiwitwit5164)
<b>D9</b>	Ustad doyan itel (@saudtampubolon3526)

The first data regarding swearing in clause form is written on the symbol D8. The curse was written by @wiwitwit5164 with a curse sound. *Ini laki-laki berhati setan*. This curse consists of 3 elements: the word *laki-laki* occupies the function of the subject, the word *berhati* occupies the function of the predicate, and the word *setan* occupies the function of the object.

The second data regarding swear clauses is written in the symbol D9. The curse was written by @saudtampubolon3526 with the sound of *Ustad doyan itel*. The curse consists of 3 elements, namely, the

word *Ustad* occupies the function of the subject, the word *doyan* occupies the function of the predicate, and the word *itel* occupies the function of the object. This curse was adopted from a Javanese curse; when translated, it reads Ustad likes the clitoris.

The two data above are closely related to the topics presented by the Narasi Newsroom YouTube account. The two data found consist of three elements, namely subject, predicate, and object elements. The first data are curses from Indonesian, and the second are Javanese curses.

### Reference to Swear Words in the YouTube Comment Column Narasi Newsroom with the Topic Menguak Sisi Lain Mentoring Poligami Berbayar | Buka Mata

The second aim of this research is to analyze the swearing references in the comments column of the Narasi Newsroom YouTube account with the topic Menguak Sisi Lain Mentoring Poligami Berbayar | Buka Mata. If the insult has a meaning that is easy to understand, then the speaker's level of anger will be higher. On the other hand, if the abuse has a meaning that is difficult to understand, then the insult has a low level of anger. The following are the data findings and explanations.

#### Circumstance Reference

Swearing concerning circumstances is a curse that arises when three things happen: an undesirable mental condition, a condition not approved by religion and God, and a situation related to an unpleasant event. The following data was found.

Table 5 Swear Reference Situation Data

<b>D10</b>	Bro wtf (@intanmiatana)
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The data above written on the D10 symbol is an insult concerning circumstances. @intanmiatana wrote the curse with the curse sound. *Bro WTF*. This curse is a curse adopted from English, namely *What the fuck* with the meaning of *what the hell*. Speakers often use this curse to express to their speech partner that the speaker is angry because of the situation. Looking at the topic raised by the speaker of this curse, it is revealed that the speaker is in an unpleasant situation.

#### Animal Reference

Swearing with references to animals is swearing that uses animals as a representative for the speaker to say to the speaker. Using animal names as a reference is because some animals are annoying or unclean. The following data was found.

Table 6 Data on Animal Reference Swearing

<b>D11</b>	Sange mah sange aja <b>bhabi</b> (@ghanilabar7860)
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Data regarding swearing with references to animals is written with the symbol D11. The curse was written by @ghanilabar7860 with the cursed sound *Sange mah sange aja bhabi*. The animal's preferred slur uses the name of the animal *bhabi*. Pigs are used as a representation of curses because pigs are dirty, unclean, and are animals that are forbidden for consumption in some religions.

#### Reference to Spirits

A curse with a reference to spirits is a curse that makes spirits representative of a curse. Ghosts are used as an insult because some ghosts are annoying and have annoying or loud sounds. Data regarding invective references to spirits are as follows, accompanied by explanations.

Table 7 Data on Invective References to Spirits

<b>D12</b>	<b>Jin ifrit</b> berbalut agama ini mah (@ChannelkuSerbaReview)
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The data above with the symbol D12 is data from curses concerning spirits. @ChannelkuSerbaReview wrote the curse with the sound of *Jin Ifrit berbalut agama ini mah*. The word for the spirits in the data is the *jin ifrit* curse. *Jin ifrit* is a genie who is at the top of the class of genies known as evil genies. Of the evil nature of the ifrit genie, the speaker uses the word ifrit genie as a curse because he considers the guest star on the topic being presented to be someone evil.

### Reference Items

References to objects can be used as representatives of curses if the thing has annoying characteristics, has a smelly smell, is dirty, and is worn out. The following is data found in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata* and the explanation.

Table 8 Data on Invective References Items

<b>D13</b>	Tai sij (@monasinta1504)
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The data above with the symbol D13 is data from swearing with references to objects. The curse was written by @monasinta1504 with the contents of *Tai Sij's* curse. Bearing in mind that curses that make objects into curses are curses with an annoying nature and a bad smell, the swear words in the word *tai* fall into the type of swear words referring to objects.

### Body Part Reference

Swearing concerning a body part is a curse that uses a part of the body that is related to sexual activity. The following is the data and explanation.

Table 9 Data on Swear References for Body Parts

<b>D14</b>	waalaikumsayang <b>kepala kau</b> (@auliasinurat7590)
<b>D15</b>	KUONTOL (@alifrahmat6110)

There are two pieces of data found on swear words concerning body parts. Apart from using one part of the body that is related to sexual activity, other parts of the body can be used as insults. This is the case with the curse written in the data with the symbol D14 written by @auliasinurat7590 with the curse sound *waalaikum sayang kepala kau*. The word *kepala* is a part of the body that is not included in the body parts that are related to sexual activity. However, this word can still be used as a substitute or representative of insults when someone feels angry with the person they are saying.

The second data regarding references to body parts is written in the symbol D15 above. The curse was written by @alifrahmat6110 with the curse sound *KUONTOL*. The curse uses words from body parts that are related to social activities. The word *KUONTOL* means male genital organ. If swearing in spoken language has the help of non-linguistic elements in adding emphasis in expressing the curse, then in written language, there are several things which, if done, will add stress to the curse, namely writing in capital letters and inserting the letter *U* in the second letter of the condemnation.

### Kinship Reference

Swearing with reference to kinship is a curse that contains relatives of the speaker as a substitute for swearing. A taboo word that is often used as a curse. Following are the data and explanations.

Table 10 Data on Swear Kinship Reference

<b>D16</b>	Pala <b>bapak kau</b> happy, tuo2 kimak (@mitraefitawirduna97)
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The data above with the symbol D16 is data from kinship reference insults. The curse was written by @mitraefitawirduna97 with the sound of cursing *Pala bapak kau happy, tuo2 kimak*. The reference for



kinship lies in *bapak kau*. Even though there are several references to this curse, the thick line or the essence of the curse is the *bapak kau* curse.

### Activity Reference

Swearing with activity references is abuse expressed by the speaker to the speech partner regarding harmful activities that are often carried out or are currently being carried out by the speech partner. Data regarding activity reference abuse is as follows:

Table 11 Data on Swear Reference Activities

**D17** Kiai kang ngentod (@wahaya8700)

The data above with the symbol D17 is data from insults with activity references. The curse was written by @wahaya8700 with the sound of *Kiai Kang ngentod* cursing. This curse can be interpreted as a Kiai who frequently has intimate relations. It is very clear from the meaning written previously that this curse is suitable for using the previous language because the feeling of expressing the curse is more visible, and the speaker's anger of the curse can be expressed more.

### Professional Reference

Swearing with reference to a profession is a slur that makes a profession unpopular or cursed by religion. Following are the data and explanations.

Table 12 Profession Reference Profanity Data

**D18** Kyai sangean (@hamzahchoirickhan5651)

The curse above is a curse with a reference to profession written with the symbol D18. The curse was uttered by @hamzahchoirickhan5651 with the sound of *Kyai sangean* cursing. Having a profession as a Kiai is not a lowly profession or a profession cursed by religion. However, this profession is condemned by faith and is not liked by society if carrying out the profession does not comply with applicable regulations. The word *sangean* makes the Kiai profession no longer a good profession. Because the word *sangean* is interpreted as someone who has abnormal lust, it can be concluded that a curse with the content *kiai sangean* is a curse with reference to a profession with the meaning of a kiai with abnormal lust.

### Exclamation References

Swearing with an exclamatory reference is a curse that imitates sound and has no meaning. Following are the data and explanations.

Table 13 Data on Exclamation References

**D19** Busettt (@adrianrahmanm2881)

The curse with the D19 symbol above is a curse with an exclamation reference. The curse was written by @adrianrahmanm2881 with the sound of *Busettt* cursing. *Busettt's* expletive is an expression the speaker makes to his interlocutor to be astonished or surprised by what the speaker sees. *Busettt* is an exclamation or interjection that can be used as a curse.

From the explanation regarding swearing references, it can be concluded that there are nine swearing references in the comments column of the Narasi Newsroom Youtube account with the theme *Menguk Sisi Lain Mentoring Poligami Berbayar | Buka Mata*, namely circumstances, animals, spirits, objects, body parts, relationships, activities, professions, and calls. This is in contrast to research conducted by Hilpiatun et al. (2019), who found only five references to swear words: circumstances,

animals, objects, body parts, and professions. This research found something new regarding the swearing references in the comments column from this explanation.

### **Conclusion**

Language variations arise because of the customary relationship between society and language. People's language habits can influence every community group. However, nowadays, not only can people be found in the real world, but in the virtual world, they can also affect language variations for their users. One of the language variations that appears or is often used by people both in the real world and in cyberspace is swearing.

This research obtained results in forms and references to insults in the comments column of the Narasi Newsroom YouTube account with the topic *Menguak Sisi Lain Mentoring Poligami Berbayar / Buka Mata*. The first results found three forms of swearing: word form, phrase form, and clause form. The second result found nine references to swear words: circumstances, animals, spirits, objects, body parts, relationships, activities, professions, and exclamations.

In future research, it is hoped that there will be more extensive research on swearing found on all social media, which is often used by the public to make variations in cursing more visible.

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