



# DIALEKTIKA

Jurnal Bahasa, Sastra, dan Budaya

ISSN: 2338-2635; e-ISSN: 2798-1371

Vol. 12 No. 2 (2025): Desember

DOI: <https://doi.org/10.33541/dia.v12i2.7578>

## THE NEED OF CRITICAL LITERACY FOR STUDENTS IN SURABAYA WHO ARE ACTIVE IN SOCIAL AND POLITICAL ISSUES

Yules Orlando Sianipar<sup>1</sup>, Sri Zulfida<sup>2</sup>, Rika Purnama Sari<sup>3</sup>

Universitas Kristen Indonesia, Indonesia<sup>1</sup>, STAIN Sultan Abdurrahman Kepulauan Riau, Indonesia<sup>2</sup>,  
Universitas Negeri Jakarta, Indonesia<sup>3</sup>

[yules.sianipar@uki.ac.id](mailto:yules.sianipar@uki.ac.id)<sup>1</sup>, [zulfida@stainkepri.ac.id](mailto:zulfida@stainkepri.ac.id)<sup>2</sup>, [rika.purnama.sari@mhs.unj.ac.id](mailto:rika.purnama.sari@mhs.unj.ac.id)<sup>3</sup>

### Abstrak

*Penggunaan bahasa yang cenderung kasar, sarkastis, dan emosional menunjukkan bagaimana generasi muda saat ini mengartikulasikan ketidakpuasan mereka terhadap tokoh publik, yang sebagian besar didorong oleh perasaan kecewa terhadap masa lalu tokoh tersebut. Kasus ini juga terkait dengan fenomena efek domino, di mana peristiwa atau informasi negatif sebelumnya tentang tokoh publik dapat memicu reaksi keras atau protes dari kelompok tertentu. Rangkaian bunga di UNAIR menggambarkan bagaimana literasi kritis, dalam konteks budaya Indonesia yang sarat dengan nilai-nilai kesantunan, dapat dikembangkan sebagai keterampilan penting di kalangan anak muda. Tulisan ini mengkaji jawaban ketua BEM FISIP UNAIR, Tuffahati Ulayyah dari naskah video podcast Harian Surya. Penelitian ini menyoroti pentingnya literasi kritis dalam pendidikan, menunjukkan bahwa kurangnya kemampuan untuk mengevaluasi dan mengungkapkan pendapat secara etis dan bertanggung jawab berkontribusi pada kelemahan dalam kritik mahasiswa.*

**Kata kunci:** literasi kritis, efek domino, diksi kasar

### Abstract

The use of language that tends to be harsh, sarcastic, and emotional shows how today's young generation articulates their dissatisfaction with public figures, mostly driven by feelings of disappointment with the past of these figures. This case is also related to the domino effect phenomenon, where previous negative events or information about public figures can trigger strong reactions or protests from certain groups. The flower arrangement at UNAIR illustrates how critical literacy, in the context of Indonesian culture that is filled with values of politeness, can be developed as an important skill among young people. This paper examines the answer of the chairman of BEM FISIP UNAIR, Tuffahati Ulayyah from the Harian Surya video podcast script. This study highlights the importance of critical literacy in education, showing that a lack of ability to evaluate and express opinions ethically and responsibly contributes to weaknesses in student critique.

**Keywords:** critical literacy, domino effect, harsh diction

## 1. Introduction

Indonesia's presidential inauguration in late October 2024 has attracted widespread attention, not only because of the victory of Prabowo Subianto and Gibran Rakabuming but also due to the controversial public response to them. One such response was a wreath with a message containing harsh Criticism and sarcastic language placed in the campus park of Universitas Airlangga (UNAIR). The wreath, which referred to Prabowo as a "violent general who violates human rights" and Gibran as a "Professor with a GPA of 2.3," sparked a debate about freedom of expression and language ethics in delivering Criticism. The incident sparked widespread discussion, especially after the president of FISIP UNAIR's Student Executive Board (BEM) was interviewed about the reasons for using the language.

At the end of October 2024, on the 20th, Indonesia held the inauguration of its eighth president, Prabowo Subianto, with his running mate Gibran Rakabuming. Prabowo and Gibran's victory was achieved through campaigning and the general election. The pair won the general election with "96,214,691 votes or 58.6 percent of the total national valid votes" (RAHAYU, 2024). The victory was achieved through a majority vote. A few days after the inauguration, Indonesia was shocked by a bouquet for the president and vice president-elect. The wreath was in the park of the Universitas Airlangga (UNAIR) campus. The wreath read, "Congratulations on the inauguration of the violent General of human rights violators and Professor of GPA 2.3, as President and Vice President of the Republic of Indonesia born from the womb of the illegitimate constitution, General Prabowo Subianto Djojohadikusumo (Chairman of the Mawar Team) - Gibran Rakabuming Raka (Admin Fufufafa. From: Mulyono (Democracy Destroying Bastard))" (DetikJatim, 2024).

The main issue raised in this case is related to how the younger generation, especially students, express their criticism of political leaders by using harsh and sarcastic language, contrary to the cultural values of language politeness in Indonesia. The bouquet case, which contains sharp criticism at UNAIR, shows the gap between the young generation's freedom of expression and traditional norms emphasizing politeness in communication. This raises questions about how critical literacy and language ethics have been embedded among the younger generation in expressing their dissatisfaction.

## 2. Literature Review

### Principles of Effective Literacy Teaching

A well-literate human being will be in line with an advanced human being. Without literacy, humans will be left behind, get the wrong information, or even be unable to process the data and find out in various ways about the truth. "Literacy is the ability to use one's potential and skills in processing and understanding information when doing reading and writing activities" (Oktariani & Ekadiansyah, 2020). An advanced human being has a good ability to process what he hears, reads, and receives. Many humans today receive and process the information they get unwisely, just accepting and assuming that what they get is good.

Keeping up with the times to avoid being left behind is not wrong. The massively growing social media platform supports easier information acquisition than in the 90s. As stated by Bahri in his article (Bahri, 2022) Social media today is indeed beneficial for us to find the latest information from anywhere in the world and about anything. With all this convenience, receiving information about information has no limits. That is why much information that is not legal or true is massively spread. Many effects from or related to this convenience are not always positive. Like the domino effect, Gardner and Davies (2014) explain that the ease of finding what individuals want quickly, efficiently, and as soon as possible often makes individuals look for what they want (Adriansyah et al., 2019). This requires all individuals to have good and critical literacy in filtering all available information. One of the theories related to this is the falsification theory created by a famous philosopher named Karl Popper. Harahap (2019) in Bahri (Bahri, 2022) states that "Popper assumes that whether a science or theory is true or not must go through a process of retesting with various aspects that can blame the theory if found without any errors, then the theory can only be said to be a solid theory and can be used in the field of science." This is also in line with the information we get; there must be testing first to declare that the information is not flawed. If the information we get is flawed and we disseminate it, we are helping to spread '*hoaxes*.'

From this falsification theory, the researchers found an effective literacy teaching principle that helps learners have good and critical literacy. Kern (2000), in the book Hasanah & Silitonga (Hasanah & Silitonga, 2020) states that, seven principles of literacy education, namely; Literacy involves interpretation: The writer/speaker and the reader/listener participate in the act of interpretation: the writer/speaker interprets the world (events, experiences, ideas, feelings, etc.), and the reader/listener then interprets the writer/speaker's interpretation in the form of his/her conception of the world. Literacy involves collaboration: There is cooperation between the writer/speaker and the reader/listener. The writer/speaker decides what to

write/say or not to write/say based on their understanding of the reader/listener. At the same time, The reader/listener devotes their motivation, knowledge, and experience to making the writer's text meaningful. Literacy involves convention: People read, write, listen, and speak as determined by cultural conventions (not universal) that develop through use and are modified for individual purposes. Conventions here include the rules of both spoken and written language. Literacy involves cultural knowledge: Reading, writing, listening, and speaking function within specific systems of attitudes, beliefs, habits, ideals, and values.

Effective literacy learning requires a balanced approach that integrates skills, literature, and writing tailored to students' competencies within the zone of proximal development. Positive classroom management, reinforcement and collaboration, and active learning and literacy communities are critical in supporting literacy outcomes. Linking literacy teaching to students' cultural identity and engaging communities can improve literacy outcomes, especially for first-language speakers and second-language learners. In addition, teachers' evolving professional skills through training and reflection on practice play an important role in effective teaching. A student-centered approach, with adjustments to instruction based on individual needs and data and support for student self-regulation and self-confidence, also plays an important role in maintaining student engagement and motivation, especially in adolescent literacy.

### **Domino Effect**

*“Domino effect is a phenomenon in which a primary unwanted event propagates within an equipment (‘temporally’), or/and to nearby equipment (‘spatially’), sequentially or simultaneously, triggering one or more secondary unwanted events, in turn possibly triggering (higher-order) unwanted events, resulting in overall consequences more severe than those of the primary event (Chen et al., 2020).”* The research conducted by Chen et al. defines the domino effect as a phenomenon that spreads from a main event that occurred before. The spread can occur almost simultaneously or sequentially, which will affect other actions related to the main event and the spread. "The domino effect starts from an initial phenomenon that tends to rub against other things. When the first phenomenon hits the second, the second becomes involved in the trajectory of the first" (Afriandi & Ariyadi, 2020). The effect of the spread will be significant and cannot be controlled at all. *“Domino effects may be regarded as very low-frequency, very high consequence events (Chen et al., 2020).”*

One depiction of this domino effect and its aftermath is seen in Syarifah and Urfan's research. "The myth that emerges from this situation is how a 20-second video, which only

shows Mrs. Prani's angry scene, can trigger a chain reaction or domino effect” (Syarifah & Urfan, 2024). From the sentence above where there is the word 'only,' it must be noted that the word 'only' means understanding information as limited as what is heard and seen without finding out more about the truth. "When many people discuss information that is not clear, it can turn into something considered true by the community. Who is wrong and right no longer matters because people do not care about the facts” (Syarifah & Urfan, 2024). As a result of the domino effect that arises due to the reception of information in the form in which it appears. It has an effect where something that is not necessarily true will change and become something that is believed to be accurate by the community, the illusion of truth effect. However, researchers will focus more on the domino effect as one of the guiding theories in this study when analyzing the research data obtained.

### **Harsh Diction**

In language, the choice of words used will reflect the extent of the person's knowledge the mastery of the language used. Diction/word choice is the ability to distinguish precisely the nuances of the meaning of the ideas to be conveyed, and the ability to find the appropriate form (suitable) with the situation and the taste values of the listening community (Untari, 2017). Someone with good language skills and an understanding of the situation and conditions at hand will certainly be able to use good diction or word choice that suits the audience at that time and also relates to the situation. The choice of words or diction is the ability to distinguish precisely the nuances of the meaning of the ideas to be conveyed, and the ability to find the appropriate form (suitable) with the situation and the taste values of the community group (Latri et al., 2019).

Diction has several types, depending on the function of the words included in the type of diction. Types of diction, according to Gorys Keraf (2000, p.89-108), are denotation, connotation, abstract words, concrete words, general words, special words, scientific words, popular words, jargon, slang words, foreign words, and absorption words. Denotation is the actual meaning of the word, for example, flower. Connotation is a figurative or non-actual meaning, such as *kampung halaman* 'birthplace.' An abstract word is a word that has a referent in the form of a concept, for example, *missed* 'not on target / not suitable.' A concrete word is a word that has a referent that can be seen by the five senses directly, for example, 'powder.' A general word is a word that has a wide scope, such as animal. A specialized word is a word that has a specific scope, for example, *pitik* 'chicken.' A scientific word is used by educated people, especially in scientific writing. Popular words are words used by all levels of society, for

example: *maido* 'to trivialize'. Jargon is a technical word in a particular field of study, for example: UKM (Student Activity Unit).

Slang words are non-standard and informal words, for example: *alay* 'excessive/unnatural person'. Foreign words are words that come from a foreign language, for example: *update* 'the latest'. Absorbed words are words from foreign languages or Indonesian that have been absorbed into Javanese, for example: *campaign* 'campaign' (Untari, 2017). No harsh diction was found among the types of diction described by Gorys Keraf in Untari's article. But based on Gaeni & Claretta's article, the diction of sarcasm is mentioned (Gaeni & Claretta, 2023), namely, For example, the content of tiktok live @meyden which has many followers including minors whose content contains how to promote and communicate on their tiktok account using swearing or sarcasm diction that is inappropriate and unethical which is not following the norms of Indonesian politeness with the ethics of how to speak. It is clear here that the diction of sarcasm is a harsh diction, for example, swearing. The diction of sarcasm is a diction that should not be used because it contradicts the ethics of Indonesian politeness.

When determining whether or not a language is rude, there are aspects related to diction. How to determine whether it is rude or not is by using four aspects, namely the first aspect related to the aspects of diction, punctuation, sentence construct, and the last is the context of speech (Prabowo & Mulyana, 2018). Prabowo and Mulyana further explained the diction related to rudeness (Prabowo & Mulyana, 2018), stating that "From the aspect of diction, there are many words in Banyumas-an dialect that are considered rude. What is meant by rude is that it has negative associations according to the people who use the language. However, even though in an utterance, if seen from the aspect of diction, it is already rude, we still have to look at the context of the utterance. Because it could be that the diction that is considered rude, becomes not rude because it is used by the speaker to joke so as to strengthen the brotherhood with his speech partner. From this, it can be seen that the understanding of the language conveyed is rude based on the diction used, which is a choice of words that mean rude and is accepted and approved by the surrounding community. However, it is tolerated if the delivery situation is still between friends and joking.

In delivering Criticism, politeness must still be considered. An utterance is considered impolite because it violates the principles of language politeness. The causes of the impoliteness of a speech, according to Pranowo (through Chaer, 2010:70), are as follows; Direct Criticism with Harsh Words: Criticism of the interlocutor directly and using harsh words will cause a speech to be impolite or far from the rank of politeness (Chaer, 2010, p. 70). Criticism is given directly, and harsh words can offend the interlocutor, which is considered

impolite. Emotional Impulse of the Speaker: Speakers sometimes exhibit an excessive sense of emotion that gives the impression that they are angry with their interlocutor. Speech expressed with emotion will be considered unmannerly (Chaer, 2010, p. 70). Protective of Opinions: Speakers are often protective of their opinions when speaking, which is done so that the other party does not believe the other party's speech. The speaker wants to show others that his opinion is correct while the speech partner's opinion is wrong. Such speech will be considered impolite (Chaer, 2010, p. 71). Intentionally Accuse the Interlocutor: Speakers often convey accusations to their speech partners in their speech. The speech becomes impolite if the speaker seems to convey his suspicion of the speech partner (Chaer, 2010, p. 71). Intentionally Cornering the Speech Partner: The speech becomes impolite sometimes because the speaker deliberately wants to corner the interlocutor and make the interlocutor helpless (Chaer, 2010, p. 72). The speech delivered by the speaker makes the interlocutor unable to defend (Alika, 2017).

From the description of the theories above, the researchers will focus on diction in the wreath writing, which Prof. Dr. Bagong Suyanto Drs., M.Si considers harsh diction. However, the head of BEM FISIP UNAIR, Tuffahati Ulayyah, said that the words used were a form of expressing Criticism. The researchers will also examine the answers used by the chairman of BEM FISIP UNAIR to see in terms of politeness in speech, which will later relate to the principles of effective literacy education.

### 3. Research Method

This is qualitative descriptive research. According to Sukardi in Sugiyono, the descriptive method is a research method that tries to describe and interpret objects according to what they are (Astuti et al., 2023). The use of descriptive methods is intended so that the object of research can be seen clearly as it is, which, of course, must be supported by theories to strengthen the analysis results. This paper examines the answer of the chairman of BEM FISIP UNAIR, Tuffahati Ulayyah, from **the** video script of Harian Surya's podcast entitled "*Cerita Sebenarnya dari Tuffahati Ulayyah Soal Pembekuan BEM FISIP UNAIR: Kami Tidak Takut*" which aired on **Harian Surya** channel on October 29, 2024. The answer is from the chairman of BEM FISIP UNAIR as a data source.

Data collection is done in 3 ways: observation by watching the podcast video. Then, do documentation by viewing and downloading the text script from the podcast video. Data will be collected and used as research data documentation. Documentation is a data collection

instrument that is often used in various data collection methods. The aim is to obtain information that supports data analysis and interpretation (Wahdiyati & Dwi Putra, 2022).

The data studied in written form is be analyzed using the narrative analysis method. The narrative analysis method is generally used to investigate various written stories contained in certain documents (Telhalia, 2023). The data was obtained in the form of verbatim transcripts.

“Verbatim transcription is a word-for-word transcription of a recording or a live event” (Chazen, 2022). Verbatim transcripts are the process of writing word for word from the process of recording or live events. The transcript is then processed as critical argumentative reflections from Tuffahati Ulayyah’s framework of thought based on the phenomenon of the RI presidential election, which had just been held. Furthermore, the researcher reduced the data by explaining, describing, assessing the main points, and focusing on the important things from the data obtained. From the results of the reduction, conclusions are drawn from the data that has been studied.

#### **4. Results and Discussion**

The researchers examined the answers given by Tuffahati Ulayyah, the chairman of BEM FISIP UNAIR, in a podcast with Harian Surya about the bouquets.

*Tuffahati Ulayyah: jadi ini kan memang momentum pelantikan presiden dan wakil presiden terpilih gitu ya Ee Pak Prabowo mengeluarkan ee karangan bunga ini karena memang komitmennya BEM fisip di periode ini adalah terkait kar ee kawal Pemilu*

*Host: Oke*

*Tuffahati Ulayyah: ee selain kawal Pemilu ada juga beberapa isu turunan lainnya misalnya pelanggaran HAM kemudian pelanggaran ee kode etik itu akhirnya dari awal Pemilu memang kita mengeluarkan kajian kemudian kita mengeluarkan ee seruan-seruan untuk akhirnya di mana itu adalah puncaknya kan sebetulnya kemudian BEM fisip juga enggak berhenti di situ kita mainkan juga lewat pameran jadi bem fisip itu sempat menggelar pameran juga kemudian ee banyak banyak ee karya-karya BEM fisip yang akhirnya ini menjadi ee tuntutan gitu lohan ee Itu tadi kayak pameran dan lain-lain kayak kayak gitu He terus ee konklusinya adalah teman-teman ini mengakumulasikan kekecewaannya*

*Host: Oke*

*Tuffahati Ulayyah: melalui mengekspresikan kekecewaannya dengan berbentuk karangan bunga karena dirasa kritik orang ya karena kalau kritik tidak diperhatikan oleh orang lain akhirnya kritik itu hanya berhenti di kita seperti itu ide itu hanya berhenti di kita jadi kita coba*

*Akhirnya gimana kritik ini bisa sampai dengan mudah ke ee teman-teman nah seperti itu target awalnya memang mahasiswa unair*

At the beginning of the narrative delivery by the chairman of the BEM, Tuffa (the nickname he said he was usually called), it was mentioned that the background of the wreath was to guard the election. This is seen in *“mengeluarkan ee karangan bunga ini karena memang komitmennya BEM fisip di periode ini adalah terkait kar ee kawal Pemilu.”* This means they took the initiative to do this as a form of their involvement in guarding the election. Then, Tuffa also mentioned that there were other things besides election control behind their activities, namely human rights violations and violations of the code of ethics that made them move to guard the elections from the beginning. *“selain kawal Pemilu ada juga beberapa isu turunan lainnya misalnya pelanggaran HAM kemudian pelanggaran ee kode etik itu akhirnya dari awal Pemilu.”*

Enter the bouquets. Tuffa mentioned that the bouquets were an expression of disappointment and a form of Criticism to the President and Vice President-elect. *“mengekspresikan kekecewaannya dengan berbentuk karangan bunga*Tuffa also feels that Criticism must be considered or make others pay attention. *“karena dirasa kritik orang ya karena kalau kritik tidak diperhatikan oleh orang lain akhirnya kritik itu hanya berhenti di kita seperti itu.”*

"The critique begins by examining the relationship between interests and knowledge" (Tjahyadi, 2003). "The vision of critical theory is a vision of liberation and emancipation, and it dreams of an ideal society, namely a social order of society without oppression and injustice (read: ideal society). But what kind of ideal society, and how to realize the existence of the ideal society, both of these are still considered abstract and considered a utopia (just limited to "dream") (Sholahudin, 2020)." When referring to social science, which the chairperson of BEM FISIP UNAIR indeed studies, it is clear from the derivatives of Habermas' theory and Criticism of critical theory from the Frankfurt School; in understanding Criticism, one must be able to see the relationship between the Criticism to be conveyed, whether there is an interest in it or it is based on knowledge. Criticism is also based on the reason for Criticism to form an ideal society, a healthy social order without injustice. Can he describe how to realize this? Critical theory alone is considered a *utopia* because it can only be criticized without providing input to make it happen.

From this, when linked to the literacy and critical literacy side in terms of practical literacy teaching principles, it can be understood that the BEM chairman and his members did not correctly apply the literacy teaching principles in the Literacy section involving problem-

solving. From the remarks about the Criticism and what was done, it is clear that the BEM chairman and his members were not involved in problem-solving their Criticism. They only emphasize that Criticism must be conveyed so that it does not stop among them. If it is conveyed, then what? Is there a problem solver for the topic of Criticism?

This explanation will also be connected to the domino effect theory. Did their actions have nothing to do with the news circulating when the President and Vice President were about to be inaugurated? Wouldn't it be wrong if the public thought they were doing it as a form of dominoes falling from the FUFUFUFA incident?

Tuffahati Ulayyah: *karena kita memang sudah berbekal banyak kajian kemudian kita juga melihat peristiwanya gitu ya jadi kita coba mendeskripsikan ee peristiwa yang dari awal sampai pelantikan itu kita deskripsikannya seperti apa*

Host: *Oke*

Tuffahati Ulayyah: *jadi ee kata-kata yang kita pilih itu memang bentuk kekecewaan dan ee apa ya ekspresinya lah dan itu diekspresikan selain bentuk karangan bunga itu lewat kata-katanya seperti itu jadi memang kita enggak langsung judging gitu ya atau misalnya enggak langsung ee menyudutkan tapi memang kita mencoba mendeskripsikannya peristiwa yang EE terjadi kemarin kemarinnya lagi demikian rupa itu ya memang dengan pertimbangan dan dengan ee mengukur seperti itu*

Tuffahati Ulayyah: *kita ee taruh di taman visip Unair kayak gitu terus terkait izin eh karena itu memang public Space ya wis*

Now, let us go on to the reasons why they did this. Based on what Tuffa said, he and his BEM members carried out the bouquet action after many studies and seeing the event. Looking at the studies that became the provision for them to decide to take this action. The principles of teaching literacy state, "Literacy involves cultural knowledge." The explanation is that "people who are outside a cultural system are vulnerable / at risk of being misunderstood by people who are in the cultural system." Let us look at the ages of the BEM chairman and his members.

Based on information obtained from the [JatimNetwork.com](http://JatimNetwork.com) website, which the site got from the PDDIKTI website, Tuffahati Ulayyah is a student majoring in Anthropology in 2021. Most likely, she and her members are in their early 20s. At what age did she see the events written in the wreath? Were Tuffa and her BEM members in this world in 1998, when the riots occurred, and saw everything?

From Tuffa's explanation of why he and his members had seen the 'event,' it is clear that his statement of literacy involving cultural knowledge is not well-reflected. This lack of

literacy involving cultural knowledge shows that Tuffa and his BEM members have misunderstood the information they have been given. Moreover, if we look at the words used in the bouquet and the answer to the reason for the use of these words, Tuffa mentioned that “*kata-kata yang kita pilih itu memang bentuk kekecewaan dan ee apa ya ekspresinya lah dan itu diekspresikan selain bentuk karangan bunga itu lewat kata-katanya seperti itu jadi memang kita enggak langsung judging gitu ya atau misalnya enggak langsung ee menyudutkan tapi memang kita mencoba mendeskripsikannya peristiwa yang EE terjadi kemarin kemarinnya lagi*”, showing that they have been wrong in their actions.

The wreath used by the chairman of BEM FISIP UNAIR and its members, it wrote “*Selamat atas dilantiknya Jenderal bengis pelanggar HAM dan Profesor IPK 2,3, sebagai Presiden dan Wakil Presiden Republik Indonesia yang lahir dari rahim haram konstitusi, Jenderal TNI Prabowo Subianto Djojohadikusumo (Ketua Tim Mawar) - Gibran Rakabuming Raka (Admin Fufufafa. Dari: Mulyono (Bajingan Penghancur Demokrasi).*”

"The word *bengis* means 'violent without compassion for humans or animals; abusive; cruel'" (KBBI, 2008: 170). The word *bengis* has a negative taste value. It has a negative taste value because the word has an unpleasant taste value. The word *violent* is accompanied by physical action" (Harahap, 2017). From Harahap's explanation in his article, it is clear that the word 'violent' is harmful and is included in the "*Bad Words*" as per the title of Harahap's article.

"The word *haram* is the opposite of *halal*. This word also comes from Arabic and means something that is forbidden by *Shara* (religion). Doing it will get you a sin and a reward if you leave it. For example, eating blood, animal carcasses, drinking alcohol, eating goods obtained from stealing (Kristiane, 2021)." In Kristiane's article, the word *haram* also has a negative label; even in her writing, Kristiane describes the word 'haram' as something forbidden.

"The use of the diction *bajingan* in hate speech with a conscious and non-joking context tends to contain insulting illocution (Sitanggang et al., 2024)." The word *asshole*, according to Sitanggang et al.'s article, is a word that contains hate speech. With the word 'illocution' in the article, it means that the intention of the user of the word 'asshole' is to convey hatred in its pronunciation. From the three words that have been described, it will be seen that Tuffa, as Chairperson of BEM FISIP UNAIR and its members, do use harsh diction and indeed seem to decide or judge that the names in the flower bouquet are indeed by this harsh and harmful diction.

When referring to the delivery of Criticism that should look at the element of politeness, it is clear that the words used by Tuffa and its members do not reflect politeness at all and even tend to be rude and illustrate the emotions of Tuffa and its members for choosing these harsh

dictionaries. From a literacy perspective, the harsh diction chosen by Tuffa and its members does not reflect the principles of effective literacy teaching, including literacy involving conventions, reflection and self-reflection, and literacy in language use. When a person has acquired or applied the principles of effective literacy teaching, they will understand that the meaning of the word convention will be illustrated through the choice of words and whether it will be appropriate for the conditions in which the words are spoken. When a person has good literacy from applying practical literacy teaching principles, they will always reflect on the words spoken and whether or not they are appropriate to the situation. This illustrates a form of reflection and self-reflection. Finally, when someone has become a good literate, as a result of literacy teaching, they will understand how every word that will be spoken will be chosen, both in oral and written contexts. They will not carelessly use rude or inappropriate words and reflect impoliteness. They will always try to convey anything, including in a polite form.

From all the results described above, it is clear that this domino effect is behind the actions of Tuffa and its members. They were poorly informed; their literacy was inadequate to control their emotions, reflected in the words used in the flower arrangement and the answer to why they chose those words. This domino effect dramatically influences the actions taken due to previous events if the decision-maker of the 'falling domino' action does not have good literacy.

*“kita ee taruh di taman visip Unair kayak gitu terus terkait izin eh karena itu memang public Space ya wis.”* The study of the university area as a public *space* or '*public space*.' "The level of aggregation, according to Chermayeff and Alexander (1963) in Teddy Halim (2005), can be seen from the level of personal space to public space, which has 6 (six) spectra as follows; Individual private areas relating to a single individual (personal space). Private areas of families or small groups associated with groups (households, dormitories, etc.). Large private areas are associated with secondary groups (e.g., privacy management on behalf of all residents in an apartment building). Large public areas include extensive group interactions with the public (street vendors in a controlled environment and neighborhood streets). The government or institutions oversee urban semi-public areas and have public access as needed (banks, post offices, airports, city halls). Urban public areas are characterized by common ownership and full public access (parks, malls, and highways). (Hantono & Pramitasari, 2018).” Universities are not public areas.

“The critique begins by examining the relationship between interests and knowledge” (Tjahyadi, 2003). The vision of critical theory is a vision of liberation, emancipatory and dreams of an ideal society, namely a social order of society without oppression and injustice

(read: ideal society). But what kind of ideal society, and how to realize the existence of the ideal society, both of these are still considered abstract and considered a utopia (just limited to "dreams")” (Sholahudin, 2020). When referring to social science, which the chairperson of BEM FISIP UNAIR indeed studies, it is clear from the derivatives of Habermas' theory and Criticism of critical theory from the Frankfurt School; in understanding Criticism, one must be able to see the relationship between the Criticism to be conveyed, whether there is an interest in it or it is based on knowledge. Criticism is also based on the reason for Criticism to form an ideal society, a healthy social order without injustice. Can he describe how to realize this? Critical theory alone is considered a *utopia* because it can only be criticized without providing input to make it happen.

Students demonstrated courage in expressing their opinions uniquely, namely through the medium of flower arrangements, which effectively conveyed creativity and messages. This media managed to attract public attention and widely sparked discussion on social and political issues. The use of flower arrangements as a medium of criticism also reflects the efforts of the younger generation to find a different form of expression and has high symbolic appeal. Students showed high social awareness and courage in expressing their opinions regarding political policies and public figures. This is a strength in a democratic society, where criticism of the government or public leaders is the right of every citizen. This courage indicates that students actively pay attention to political and social issues in their country and participate in public discourse. The sarcastic message and provocative choice of words in the flower arrangement went viral and invited broad public discussion among the general public and on social media. It demonstrates that the student's approach to utilizing unconventional media effectively captures public attention and generates a substantial social impact. One of the main weaknesses in this case is the lack of awareness of language ethics and politeness in conveying criticism.

The use of harsh and sarcastic words in the critical message on the flower arrangement does not comply with the norms of decency in the language adopted by Indonesian culture. This can potentially create a negative perception of students, who are considered unwise or disrespectful of ethical standards in communication. This case shows that students do not yet fully understand critical literacy. The criticism does not consider the potential impact of the language used and does not involve solving problems or offering constructive solutions. Low critical literacy makes the criticism more emotional and unfocused, thus losing the potential to become productive criticism and influence real change. The choice of harsh and stigmatizing words against public leaders can trigger a domino effect in worsening public perception of the

public figure. This can widen polarization in society, mainly if society is divided between those who support or oppose the leader being criticized. This polarization can ultimately hinder constructive dialogue in society because the focus will shift from the substance of criticism to the form of expression used. Using provocative language can create a negative stigma against the students involved and also against the educational institution itself.

Words such as “bengis,” “rahim haram,” dan “bajingan penghancur demokrasi” provide a clear picture of negative sentiment and deep dissatisfaction with the criticized figure. This evidence also shows a lack of sensitivity to cultural norms and language ethics in Indonesia, which values politeness in speaking. However, this coarse diction is also evidence of weak critical literacy because the language used is more emotional and less constructive in the criticism delivered. An interview with the president of *BEM FISIP UNAIR* on the *Harian Surya* channel provides evidence from the student’s perspective regarding the background and purpose of using language in the wreath. The *BEM* president stated that the language was chosen to ensure that their criticism “did not just stop within their circles,” and to attract the wider community’s attention.

These evidences provide additional insight into the motives behind the choice of expressions that are considered provocative. However, these also show limitations in understanding language ethics because the choice of harsh diction does not consider the potential negative impact on public perception. The existence of sharp criticism of specific public figures also shows the domino effect of perceptions and stigmas that have previously formed in society regarding the leader in question. The harsh criticism that emerges is not only caused by the leader’s current actions or policies, but also by the history or negative image attached to him.

This study highlights the importance of critical literacy in education, showing that the lack of ability to assess and convey opinions ethically and responsibly contributes to weaknesses in student criticism. The principles of critical literacy that are less applied, such as collaboration, problem-solving, and cultural awareness, add to the evidence that a more in-depth educational approach to critical literacy needs to be developed. Although this evidence is in the form of theory and is more conceptual, it is relevant in supporting the analysis of why student criticism tends to be emotional and less practical in communicating messages

## **5. Conclusion**

When someone has received good literacy teaching, that person will be able to understand every information obtained, can provide understanding to the listener by

understanding his position and vice versa. Be able to provide criticism and also know how to solve the criticism, always reflect on every word or speech that has been conveyed, and understand how language is best used in oral and written form. When someone does not receive good literacy teaching but speaks, his assumptions will only prioritize emotions and ego, and not reflect himself in the best position.

The criticism conveyed by BEM FISIP UNAIR through a wreath containing sarcastic and rude language reflects the urgent need for critical literacy education and a stronger understanding of communication ethics. This case also reveals the challenges in aligning traditional values about language politeness with the expression style of the younger generation, who tend to be more open and provocative. Increasing critical literacy through education on campus allows students to develop skills in analyzing and assessing information more deeply to convey criticism effectively and constructively. The communication ethics guidelines implemented on campus will guide students to express their opinions more responsibly.

## References

- Adriansyah, M. A., Munawarah, R., Aini, N., Purwati, P., & Muhliansyah. (2019). Pendekatan Transpersonal Sebagai Tindakan Preventif “Domino Effect” Dari Gejala Fomo (Fear Of Missing Out) Pada Remaja Milenial. *Psikostudia : Jurnal Psikologi*, 6(1), 33–40. <https://doi.org/10.30872/psikostudia.v6i1.2361>
- Afriandi, F., & Ariyadi, F. (2020). Efek Domino Pasca Dibangkitkannya Kesultanan Kutai Kartanegera Ing Martadipura. *Reformasi*, 10(2), 127–141. <https://doi.org/10.33366/rfr.v10i2.127-141>
- Alika, S. D. (2017). PENYIMPANGAN PRINSIP KESANTUNAN BERBAHASA DALAM INTERAKSI BELAJAR MENGAJAR BAHASA INDONESIA. *JALABAHASA*, 13(1), 39–49.
- Astuti, J., Nuraida, N., & Darmawan, C. (2023). Analisis Isi Naskah Berita Siswa Jurusan Produksi Siaran Pertelevisian Smk Negeri 5 Palembang. *Jurnal Multidisipliner Kapalamada*, 2(1), 73–82. <https://doi.org/10.62668/kapalamada.v2i01.521>
- Bahri, A. S. (2022). Memproteksi Peserta Didik dari Bahaya Hoaks Dengan Literasi Kritis. *Lentera : Jurnal Kajian Bidang Pendidikan Dan Pembelajaran*, 2(2), 39–44. <https://doi.org/https://doi.org/10.56393/lentera.v2i2.435>
- Chazen, D. (2022). *Verbatim Transcription*. Verbit’s Blog. [https://verbit-ai.translate.google/legal/verbatim-transcription-101-benefits/?\\_x\\_tr\\_sl=en&\\_x\\_tr\\_tl=id&\\_x\\_tr\\_hl=id&\\_x\\_tr\\_pto=sge#:~:text=What is](https://verbit-ai.translate.google/legal/verbatim-transcription-101-benefits/?_x_tr_sl=en&_x_tr_tl=id&_x_tr_hl=id&_x_tr_pto=sge#:~:text=What is)

verbatim transcription?,pauses%2C stutters and other noises.

- Chen, C., Reniers, G., & Khakzad, N. (2020). A thorough classification and discussion of approaches for modeling and managing domino effects in the process industries. *Safety Science*, 125(January), 104618. <https://doi.org/10.1016/j.ssci.2020.104618>
- DetikJatim, T. (2024). Fakta-fakta BEM FISIP Unair Sempat Dibekukan gegara Karangany Bunga Satire. *DetikSulsel*. <https://www.detik.com/sulsel/berita/d-7610405/fakta-fakta-bem-fisip-unair-sempat-dibekukan-gegara-karangan-bunga-satire>
- Gaeni, N. R. A., & Claretta, D. (2023). ETIKA BICARA REMAJA AWAL SURABAYA TERHADAP PENGGUNAAN DIKSI SARKASME. *Ilmu Pengetahuan Sosial*, 10(4), 1811–1817. <https://doi.org/DOI:10.31604/jips.v10i4.2023.1811-1817>
- Hantono, D., & Prमितasari, D. (2018). ASPEK PERILAKU MANUSIA SEBAGAI MAKHLUK INDIVIDU DAN SOSIAL PADA RUANG TERBUKA PUBLIK. *National Academic Journal of Architecture*, 5(2), 85–93. <https://doi.org/https://doi.org/10.24252/nature.v5i2a1>
- Harahap, R. (2017). *Kata Jahat Dengan Sinonimnya Dalam Bahasa Indonesia: Analisis Struktural*. Universitas Diponegoro.
- Hasanah, U., & Silitonga, M. (2020). Implementasi Gerakan Literasi Sekolah di Sekolah Dasar. In P. Retnaningdyah, K. Julizar, & I. Widjaja (Eds.), *WWW.Quipperblog.com* (Pertama). Pusat Penelitian Kebijakan, Badan Penelitian dan Pengembangan dan Perbukuan, Kementerian Pendidikan dan Kebudayaan.
- Kristiane, D. (2021). Labelisasi Halal Dan Haram. *Tadayun: Jurnal Hukum Ekonomi Syariah*, 2(1), 59–74. <https://doi.org/10.24239/tadayun.v2i1.21>
- Lastri, D., Utomo, P., & Trianto, A. (2019). ANALISIS SLOGAN DI KOTA BENGKULU. *Jurnal Ilmiah Korpus*, 3(2), 145–156.
- Oktariani, & Ekadiansyah, E. (2020). Peran Literasi dalam Pengembangan Kemampuan Berpikir Kritis. *Jurnal Penelitian Pendidikan, Psikologi Dan Kesehatan (J-P3K)*, 1(1), 23–33. <https://doi.org/https://doi.org/10.51849/j-p3k.v1i1.11>
- Prabowo, D. S., & Mulyana, M. (2018). Bahasa kasar dialek Banyumasan. *LingTera*, 5(2), 99–111. <https://doi.org/10.21831/lt.v5i2.17819>
- RAHAYU, K. Y. (2024). Hasil Pemilu 2024: Prabowo-Gibran Menang Satu Putaran. *Kompas.Id*. <https://www.kompas.id/baca/polhuk/2024/03/20/hasil-pemilu-2024-prabowo-gibran-menang-satu-putaran>
- Sholahudin, U. (2020). Membedah Teori Kritis Mazhab Frankfurt : Sejarah, Asumsi, Dan Kontribusinya Terhadap Perkembangan Teori Ilmu Sosial. *Journal of Urban Sociology*,

- 3(2), 71. <https://doi.org/10.30742/jus.v3i2.1246>
- Sitanggang, N. P., Sukma, B. P., Tegar, S., Walangarei, S. F., & Jahdiah. (2024). Derajat Ilokusi Kebencian Berdiksi Nama Hewan Dalam Bahasa Indonesia. *Linguistik Indonesia*, 42(2), 353–371. <https://doi.org/10.26499/li.v42i2.545>
- Syarifah, A., & Urfan, N. F. (2024). Representasi Dampak Hoax Pada Film Budi Pekerti Karya Wregas Bhanuteja : Konten Viral. *Jurnal Indonesia : Manajemen Informatika Dan Komunikasi (JIMIK)*, 5(3), 2864–2876. <https://doi.org/https://journal.stmiki.ac.id/index.php/jimik/>
- Telhalia, T. (2023). Refleksi Teologis atas Prosperity Theologies: Studi Analisis-Naratif di Resort GKE Kapuas Kalimantan Tengah. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 3(1), 15–32. <https://doi.org/https://doi.org/10.54170/dp.v3i1.180>
- Tjahyadi, S. (2003). TEORI KRITIS JÜRGEN HABERMAS: ASUMSI-ASUMSI DASAR MENUJU METODOLOGI KRITIK SOSIAL. *Jurnal Filsafat*, 13(2), 180–197. <https://doi.org/10.22146/jf.31322>
- Untari, D. (2017). Eksistensi Bahasa Jawa Dalam Wacana Meme. *Kajian Linguistik Dan Sastra*, 2(2), 147–155. <https://doi.org/10.23917/cls.v2i2.6737>
- Wahdiyati, D., & Dwi Putra, R. (2022). Kekerasan Verbal dalam Konten Gaming di Youtube (Analisis Isi Kualitatif Konten Ulasan Permainan Online Minecraft dan Mobile Legend pada Akun Youtube Miuveox dan Brandonkent Everything). *Jurnal Indonesia Sosial Teknologi*, 3(02), 203–218. <https://doi.org/10.36418/jist.v3i2.358>