turnitin

Cantika Kunthi Prabandari

17_Turnitin Check

DEVELOPMENT OF CHARACTER-BASED VIDEO LEARNING MEDIA TO ENHANCE ANECDOTE TEXT WRITING SKILLS AMONG MA STUDENTS

Artikel

Universitas Muhammadiyah Makassar

Document Details

Submission ID

trn:oid:::1:3450514435

Submission Date

Dec 24, 2025, 8:26 PM GMT+7

Download Date

Dec 24, 2025, 8:27 PM GMT+7

File Name

17_Cantika_Kunthi_Prabandari.pdf

File Size

557.4 KB

13 Pages

7,736 Words

41,669 Characters

3% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

▸ Bibliography

▸ Quoted Text

Match Groups

16 Not Cited or Quoted 3%
Matches with neither in-text citation nor quotation marks

4 Missing Quotations 0%
Matches that are still very similar to source material

0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

2%   🌐 Internet sources

2%   📖 Publications

0%   👤 Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Match Groups

16 Not Cited or Quoted 3%
Matches with neither in-text citation nor quotation marks

4 Missing Quotations 0%
Matches that are still very similar to source material

0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

2% 🌐 Internet sources

2% 📖 Publications

0% 👤 Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Publication

Deni Surya Pratama, M Markhamah. "The Cultivation of Character Education Valu...   **<1%**

2	Internet

repository.syekhnurjati.ac.id   **<1%**

3	Publication

Faradila Awalia Fasa, I Dewa Putu Wijana. "The Use of Dysphemism in the Comm...   **<1%**

4	Publication

Muhammad Farhan Palowa, Muassomah Muassomah, Ma'rifah Munjiah. "Langua...   **<1%**

5	Internet

journal.unj.ac.id   **<1%**

6	Publication

Nurul Aenah, Nana Najiyah. "The Rhetoric of Preaching by Ustadzah Mumpuni Ha...   **<1%**

7	Publication

Muhammad Muttaqin, Zaimuddin Zaimuddin, Muhammad Wahyudi, Ichromsyah ...   **<1%**

8	Publication

Muhammad Natsir, Runi Fazalani, Siska Amelia Maldin, Suhartiwi Suhartiwi, Ipri Y...   **<1%**

9	Publication

Munadhil Nabila, Triyo Supriyatno, Agus Maimun. "Diane Tillman's Concept in Ins...   **<1%**

10	Internet

dokumen.pub   **<1%**

11	Internet	
ejournal.undiksha.ac.id		<1%

12	Publication	
Didik Hariyanto, Athoillah Islamy. "Religious Moderation in Islamic Groups in the …		<1%

13	Internet	
eduvest.greenvest.co.id		<1%

14	Internet	
journal2.uad.ac.id		<1%

15	Internet	
mail.mjltm.org		<1%

16	Internet	
salford-repository.worktribe.com		<1%

17	Publication	
Endang Wiyanti, Syahfitri Purnama, Abdulkarimu Yanda. "Language variation in S…		<1%

18	Publication	
Maila D.H. Rahiem. "Towards Resilient Societies: The Synergy of Religion, Educati…		<1%

COMPLIMENTS IN TIKTOK COMMENT COLUMNS A SOCIOLINGUISTIC STUDY

Cantika Kunthi Prabandari[1], Fitri Amilia[2*], Eka Nova Ali Vardhani[3]

[1, 2, 3]Muhammadiyah University of Jember

Karimata Street No. 49, Sumbersari Village, Sumbersari District, Jember Regency, East Java, Indonesia

[1]E-mail: cantika22kp@gmail.com

[2]E-mail: fitriamilia@unmuhjember.ac.id

[3]E-mail: nova@unmuhjemeber.ac.id

Abstrak

Penelitian ini membahas tuturan pujian dalam kolom komentar TikTok melalui perspektif sosiolinguistik. Latar belakang penelitian berangkat dari fenomena bahwa media sosial tidak hanya menjadi ruang komunikasi, tetapi juga menjadi wadah ekspresi identitas sosial, emosional, dan religius masyarakat digital. Tujuan penelitian ini adalah mendeskripsikan bentuk dan fungsi pujian yang digunakan pengguna TikTok serta mengungkap nilai sosial yang direpresentasikan melalui tuturan tersebut. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik simak dan catat dalam pengumpulan data, serta metode padan untuk menganalisis bentuk linguistik berdasarkan konteks sosialnya. Data berupa tuturan pujian yang diambil dari kolom komentar empat kreator TikTok Indonesia. Hasil penelitian menunjukkan tiga bentuk utama pujian, yaitu Pertama, ujian dengan kata penegas seperti sungguh, banget, cuantik, dan uwangi yang menegaskan kekaguman terhadap penampilan fisik maupun karakter positif. Kedua, pujian dengan kata religius seperti Tabarakallah, Masya Allah, dan Alhamdulillah yang menunjukkan nilai spiritual, kesopanan, dan citra religius pengguna. Ketiga, pujian berupa paduan penegas dan religius seperti Subhanallah banget dan Masya Allah selalu yang memadukan intensitas emosional dengan kesadaran religius. Secara fungsional, pujian terbagi menjadi dua kategori, yaitu pujian terhadap penampilan fisik dan terhadap kepribadian. Penelitian ini menyimpulkan bahwa pujian di TikTok merupakan wacana sosial yang mencerminkan kreativitas linguistik, strategi kesantunan, serta representasi identitas moral dan religius masyarakat digital. Implikasi penelitian ini memperkaya kajian sosiolinguistik digital, terutama mengenai penggunaan bahasa dalam interaksi berbasis media sosial.

Kata Kunci: *pujian, media sosial, tiktok, sosiolinguistik, ekspresi religius*

Abstract

This study examines compliment expressions in TikTok comment sections through a sociolinguistic lens. The research is grounded in the understanding that social media functions not only as a communication platform but also as a space where users express social, emotional, and religious identities. The purpose of this study is to describe the forms and functions of compliments used by TikTok users and to reveal the social values represented in these expressions. This research employs a descriptive qualitative approach, utilizing observation and note-taking techniques for data collection, and the referential method to analyze linguistic forms based on their social context. The data consist of compliment utterances extracted from the comment sections of four Indonesian TikTok creators. The findings reveal three main forms of compliments: First, compliments with intensifiers such as truly, so much, beautiful, and fragrant, which emphasize admiration for physical appearance or positive traits. Second, compliments with religious expressions such as Tabarakallah, Masya Allah, and Alhamdulillah, which highlight spiritual values, politeness, and religious identity. Third, compliments combining intensifiers and religious expressions, such as Subhanallah so much and MashaAllah always, which merge emotional intensity with religious meaning. Functionally, the compliments fall into two categories complimen on physical appearance and compliments on personality. The study concludes that compliments on TikTok function as social discourse that reflects linguistic creativity, politeness strategies, and the moral and religious identities of digital communities. These findings contribute to the development of digital sociolinguitstic studies, particularly regarding language use in social media interaction.

Keywords: Compliments social media, tiktok, sociolinguistics, religions exsspressions

1. INTRODUCTION

Language is a means of communication and plays an important social role in interacting with the wider community (Mailani et al., 2022) . One form of linguistic expression is praise, which is a statement of recognition and appreciation for the goodness or excellence of something, with the aim of evoking admiration and appreciation for the object being praised. Compliments not only serve as positive expressions, but also to build social relationships and strengthen harmony in interactions between individuals . In addition, compliments are positive utterances and show positive evaluation by the speaker towards the addressee (Rumbati, 2020).

Maulidia (2019) states that praise is an expressive utterance, because when someone gives praise, that person expresses their amazement when seeing, feeling, or responding to something. The word praise comes from the word praise, where praise is an utterance that has good value for someone. Praise can be expressed either directly or indirectly. Holmes, (1986) classifies praise into four types of topics, namely praise for personality, praise for ability, praise for appearance, and praise for the possession of objects by the addressee. When someone expresses praise for a particular object, they are not only reflecting its individual value, but also reflecting what is valuable in society as a whole. Here is the praise found in the comments section on TikTok

(Data 1)

Pn: *"Lan bener bener lu ye, **cakep amattt** 🐱 (kata amattt dan cakep)."*

Translation:

"You're really something, you're so **beautiful** 😻 (the words 'really' and '**beautiful**')."

Context:

This video shows a beautiful and stylish young woman with wavy hair, wearing a black top. While sitting, she performs a series of poses and quick, confident hand movements in front of the camera, in sync with the background music. This content focuses on highlighting her beauty and style, eliciting compliments that show admiration for her stunning appearance and visual appeal.

The word amattt in data 1 comes from the word amat. The addition of the double consonant ttt is a form of slang. The word amat means too much and very much. Data 1 uses the word cakep as a compliment, and the addition of the word amat emphasizes the word cakep. Judging from its function, data 1 is a compliment on physical appearance. This can be seen from the context of data 1, where the speaker compliments the physical appearance of the other speaker's hair.

Emphatic particles are linguistic elements that serve to emphasize or stress the meaning of the words, phrases, or sentences they accompany, thereby making the meaning or statement stronger, clearer, and easier for the reader to understand. This is in line with the opinion of(Sudaryat, 2019), who states that emphatic particles are linguistic elements that serve In line with this, (Rahmawati & Roselani, 2024) also explain that emphatic particles play an important role in emphasizing the meaning of speech and adding to the emotional intensity of the speaker, especially in the context of expressive communication.

(Data 2)

Pn: *"**Ya Allah**, Bidi ini perempuan **hebat**, Luka nggak bikin dia benci, malah makin deket sama Tuhannya (Ya Allah dan hebat)".*

Translation:

"Oh God, Bidi is an **amazing** woman. Her wounds didn't make her hate, but instead brought her closer to God (Oh God, she's amazing)."

Context:

This video captures the journey of a woman wearing a hijab around the

177

Prophet's Mosque and Raudhah (Medina), focusing on moments of spirituality and tranquility in these holy places. The praise given refers to her emotional and spiritual strength (presumably overcoming the "wounds" of life by drawing closer to God), where this sacred worship is considered proof of perseverance and increased faith.

The word **oh god** in data 1 expresses admiration or amazement. Data 2 uses the word **amazing** as a word of praise, and the addition of the word **oh god** is a religious word to the word **amazing**. Judging from its function, data 2 is praise for personality. This can be seen from the context of data 2, where the speaker praises Bidi's personality and character. Personality praise is a form of admiration that focuses on a person's character, attitude, and mental fortitude, rather than solely on physical aspects. According to (Maulidini & Hani'ah, 2025), this type of praise emphasizes recognition of an individual's internal qualities as a form of appreciation for their positive traits. In addition, personality praise plays a role in strengthening social relationships and building the recipient's self-confidence. In line with this, (Alfarisi & Muhammad rizal, 2021)explain that praise for personality reflects appreciation for moral values such as humility, caring, and emotional intelligence, which serve to strengthen social relationships and show respect for a person's good character.

Compliments on appearance are a form of expression used to praise physical beauty, style, or the way a person presents themselves. These compliments aim to express admiration while boosting the self-confidence of the person being praised. According to (Ramadhea et al., 2022), compliments on physical appearance are a common form of social communication used to express admiration and maintain harmonious interactions between individuals, especially in the context of social media such as TikTok and Instagram. In this realm, appearance compliments

play a role in building a positive image and strengthening the emotional closeness between users and the figures being praised. In line with this, (Iflah et al., 2021) explain that compliments that focus on appearance are often a form of evaluation of a person's physical beauty, such as their face, body, or way of dressing. In the context of communication, appearance compliments can be seen as an expression of appreciation for an individual's visual appeal.

Based on the findings of these two data sets, the forms of praise found have three types, namely affirmative praise, religious praise, and praise in the form of a combination of affirmative and religious words. Religious expressions of praise are referred to as religious expressions. Religious praise is an expression of admiration or appreciation accompanied by religious values, in which the speaker associates praise for a person or event with the greatness of God. According to (Marliadi, 2019) Praise to God cannot be separated from the religious nature of humans. The more religious a person is, the more often they praise God. Religious praise not only flatters the object, but also affirms the speaker's spiritual awareness.

This study presents a novelty in sociolinguistic studies by examining expressions of praise in the TikTok comment section, which emphasizes digital interaction as a relatively new social context. The focus of this study is on complimentary expressions, where two forms of compliment usage were found, namely affirmative compliments (e.g., the word emang) and religious compliments (e.g., masya Allah, *Tabarakallah*) and 1 Religious expressions (e.g., masya Allah, *Tabarakallah*) and 1 Religious expressions (e.g., subahanallah so much, Masya Allah always). These two forms of praise have different types of objects, namely appearance praise that highlights a person's physical and visual aspects, and personality praise that emphasizes the internal qualities, attitudes, and positive characteristics of the recipient of the

178

praise. By examining the relationship between linguistic form, religious context, and the social function of praise, this study enriches our understanding of how expressions of admiration are strategically conveyed in modern social media and adds a new perspective to the study of praise, both in terms of form and function.

The uniqueness of this study lies in its focus on praise in TikTok comment columns, which show the fast-paced, creative, and culturally influenced dynamics of digital language. Its uniqueness and appeal are evident in the use of emphatic words and phonological variations such as beutiful, fragrant, and so much, which are characteristic of TikTok user communication. This study is also unique because it reveals the use of religious expressions such as MasyaAllah and Tabarakallah, which show the connection between linguistic expression and the social identity of users. The advantage of this study over previous studies is its emphasis on the combination of emotional and religious praise, which is rarely addressed in sociolinguistic studies. The substance of this study discusses the form and function of praise as a language practice that reflects the values, identities, and creativity of users. Overall, this area of research falls within the realm of digital sociolinguistics, which examines language variation in social media interactions, particularly on the TikTok platform.

2. METHOD

This study is a qualitative study. It is called qualitative because the data used in this study is natural and spontaneous, namely in the form of comments that already exist on the social media platform TikTok without manipulation by the researcher. According to (Mahsun, 2014), qualitative methods are research that emphasizes a deep understanding of natural linguistic phenomena using data in the form of words or utterances. Meanwhile, according to (Sudaryanto, 2015), qualitative linguistic

research is conducted by examining factual and contextual linguistic data to gain an understanding of the function and meaning of language in society.

The data in this study consists of complimentary comments found in the comments section on the social media platform TikTok. The data collected consists of comments containing elements of praise for appearance and personality. The data sources were obtained from the comment sections of posts by three Indonesian TikTok creators, namely the accounts SH, DN, NS, and DL. The selection of these four accounts was based on several considerations: (1) the three creators have different content styles and follower bases, so the comments that appear are more varied and representative for the analysis of praise in the comment section. (2) The content uploaded by the three accounts featured themes relevant to the study, namely appearance, personality, and religious values, making it easier to identify forms of praise in both physical and personality aspects. (3) The comments are publicly accessible, and some posts are featured on TikTok's FYP (For You Page), resulting in more active and diverse user interactions and responses that support the richness of the research data. The data is natural and authentic as it originates from real conversations on social media without any intervention from the researchers.

Data collection techniques used observation and recording techniques. The observation technique was carried out by carefully observing the comment columns on TikTok video uploads from the three accounts. The researcher observed every comment that contained elements of praise, either explicitly or implicitly, without altering or interfering with the content of the comments. It is said that the observation method is a way of collecting data in language research by paying close attention to the use of language in the object being studied (Sudaryanto, 2015).

Next, the recording technique was carried out by recording comments that had been identified as data into a classification table. This recording technique was realized in the form of comment transcripts taken from the comment columns of each creator's video uploads. The transcription process is carried out in several steps, namely: (1) copying all comments from the comment column of the TikTok videos that are the object of the study, (2) deleting comments that are not relevant to the focus of the study, and (3) sorting comments that contain elements of praise based on the context of the utterance. Based on these transcripts, the researcher classifies the data according to the characteristics of sentences that have the function and form of praise.

Data analysis in this study used the matching method. According to (Sudaryanto, 2015), the matching method is a data analysis method whose determining tool is external, independent, and not part of the language being studied. In the context of this study, the matching method was used to identify and analyze the form and function of praise that appeared in the comments section of posts by four Indonesian TikTok creators, namely the accounts SH, DN, NS, and DL. The determining tools in this analysis were references to meaning and the social context behind them.

Language use by TikTok users. The analysis was conducted by matching linguistic elements (words, phrases, or sentences of praise) with their underlying social context, such as the communication situation, social relations between speakers, and the communicative purpose of the comments. Thus, the matching method allows researchers to understand how forms of praise function socially and linguistically, particularly in affirming personality, attitude, or social relationships between social media users.

3. RESULTS AND DISCUSSION

Praise with Emphatic Words

Here is the data in the form of emphatic praise

(Data 1)
Pn: *"**Sungguh** ih style rambut begini bikin Dilan sungguh keliatan lebih **cantik**! 💖(kata sungguh dan cantik)."*

Translation:

"This hairstyle **really** makes Dilan look more **beautiful**! 💖 (the words 'really' and 'beautiful')"

Context:

This short video shows a woman with long black hair and straight bangs, wearing a black tank top with an open chest, content creator DL is dancing or lip syncing expressively indoors. The woman is considered very beautiful with her hairstyle

The word **truly** in data 1 means **truly** or very. Data 1 uses the word **beautiful** as a word of praise, and the addition of the word **truly** emphasizes the word **beautiful**. Judging from its function, data 1 is acompliment on physical appearance. This can be seen from the context of data 1, where the speaker compliments physical appearance in terms of hairstyle, which makes someone look more visually attractive.

(Data 2)
Pn: *"**Positif vibes bngtz** cipa inii 🥴 (kata bngtz dan positive vibes)".*

Translation:

"Such **positive vibes**, Cipa! 🥴 (really positive vibes)".

Context:

In the short video, SH, with her long curly hair and cream-colored shirt, radiates positive energy despite being startled and smearing her lipstick due to her cat interrupting her makeup application, before finally smiling contentedly and

180

showing off the final result of her high-coverage makeup.

The word so much in data 2 comes from the word so much. The addition of a single consonant to z is a form of slang. The word so much means very and once. Data 1 uses the word **Positive vibes,** which means positive energy, a slang form influenced by English as a word of praise, and the addition of the word "so much" emphasizes the word **Positive Vibes**. Judging from its function, data 2 is a compliment on personality. This can be seen from the context of data 2, where the speaker praises the positive attitude of the creator in their speech.

Based on the analysis results, data 1 and data 2 show differences in focus in the use of emphatic praise words that reflect what is being praised by the speaker. In data 1, the word truly is used as an emphatic word for the word beautiful, which indicates praise for physical appearance. The speaker emphasizes admiration for the creator's hairstyle, which is considered to make him look more attractive. Thus, the use of the emphatic word truly serves to reinforce the expression of admiration for visual appearance. Meanwhile, in data 2, the word bngtz, which is a slang form of such, is used as an intensifier in the phrase positive vibes. This expression serves as a compliment to personality, particularly the positive attitude and pleasant atmosphere displayed by the creator. When compared, data 1 focuses on a person's outward appearance, while data 2 highlights good character and behavior.

(Data 3)

Pn: *"Tanpa makeup **pun** kak dian **cantik** 🥰🥰 (kata pun dan cantik)"*.

Translation:

"**Even** without makeup, you're **beautiful** 🥰🥰 (the words 'even' and 'beautiful')."

Context:

This short video captures moments during the Umrah pilgrimage in Mecca, showing Dian and her group dressed in all-white Ihram clothing. The video presents scenes of crowds around the Kaaba, the Masjidil Haram complex, and the Sai area. With a solemn expression and a natural, makeup-free face, DN's appearance during worship drew praise from her followers who admired her natural beauty.

The word **even** in data 3 is also meaningful. Data 3 uses the word cantik as a word of praise, and the addition of the word even serves to emphasize the word **beautiful.** Judging from its function, data 3 is a compliment on physical appearance. This can be seen from the context of data 3, where the speaker compliments the physical appearance of a person's face or makeup in their speech.

The three pieces of data above show the use of emphatic words in compliments, but with different forms and functions. Data 1 shows the word truly as an emphatic word meaning truly or very to reinforce the compliment on physical appearance, especially on the creator's hairstyle, which is considered to add visual appeal. Data 2 uses the word bngtz (slang form of so much) as an intensifier to emphasize praise for personality, namely the positive aura and good energy emitted by the creator in the context of behavior. Meanwhile, Data 3 utilizes the particle even as an intensifier meaning "still" or "also" to emphasize the creator's natural beauty even without makeup. Thus, the differences in the forms of these intensifiers reflect variations in the functions of praise, which can focus on physical aspects or personality depending on the context of the comments in the TikTok comment section.

The three pieces of data above show the use of emphatic words in praise, but with different forms and functions. Data 1 shows the word truly as an emphatic word meaning truly or very much to reinforce praise for physical appearance, especially the creator's hairstyle, which is considered to add visual appeal. Data 2 uses the word bngtz (slang form of b so much) as an intensifier to emphasize praise for personality,

181

namely the positive aura and good energy emitted by the creator in the context of behavior. Meanwhile, Data 3 utilizes the particle even as an intensifier meaning "still" or "also" to emphasize the creator's natural beauty even without makeup. Thus, the differences in the forms of these intensifiers reflect variations in the functions of praise, which can focus on either physical aspects or personality according to the context of the comments on TikTok

(Data 4)

Pn: ***"Cuantik** e mbak iki (kata cuantik)"*.

Translation:

"You look **beautiful**, miss (the word beautiful)."

Context:

This video shows Javanese singer NS performing in fashionable traditional Javanese attire, consisting of a black high-necked top with leaf motifs and a brown and gold batik corset. She appears with a neat bun and dramatic stage makeup, with an emphasis on her eyebrows and dark red lipstick. The comment "You look beautiful, miss" is given as a compliment for her totality and captivating charisma in traditional attire.

The word **beautiful** in data 4 comes from the word cantik. The addition of the letter u at the beginning of the word is a form of phonological modification and slang. The word cantik means beautiful or attractive. Data 4 uses the word **beautiful** as both a compliment and an intensifier. Judging from its function, data 4 is a compliment on physical appearance. This can be seen from the context of data 4, where the speaker compliments the beauty of the face and visual charm in their speech.

(Data 5)

Pn: *"Kemarin niken lewat sekilas aja udah **uwangi** (kata uwangi)"*.

Translation:

"Yesterday, Niken passed by briefly and already looked stunning (the word fragrant)."

Context:

This video shows Javanese singer NS performing energetically on stage at a luxurious wedding, wearing a sparkling gray modern kebaya. Her total performance, strong stage charisma, and striking beauty amid the glamorous atmosphere impressed an audience member so much that he praised her with the metaphorical phrase yesterday niken passed by briefly but already fragrant, meaning that her charm and aura were so strong and attractive that they were noticeable even at a glance.

The word **fragrant** in data 5 comes from the word fragrant. The addition of the vowel u at the beginning of the word is a form of phonological modification in Javanese slang. The word fragrant means to have a pleasant or delicious aroma. Data 5 uses the word **fragrant** as both a compliment and an emphatic. Judging from its function, data 5 is a compliment on physical appearance. This can be seen from the context of data 5, where the speaker compliments Ms. NS's presence and attractive appearance in her speech.

Based on the analysis results, the five data sets show variations in the use of emphatic words and phonological modifications that serve to reinforce the meaning of praise in accordance with the context of the speech in the TikTok comment column. Data 1 and 3 display the words truly and even as standard intensifiers that emphasize praise for physical appearance, particularly the creator's hairstyle and natural beauty. Data 2 uses the word bngtz as a slang form of so much to emphasize praise for the creator's positive personality.

Meanwhile, Data 4 and 5 show linguistic creativity through the forms "Beautiful" and

182

"Fragrant," the results of phonological modifications that reflect slang and Javanese locality. Thus, the five data sets show that emphatic words, whether in standard, slang, or local forms, serve to reinforce the meaning of praise while reflecting the diversity of expression and social identity of users in digital media.

The findings show variations in the form and function of emphatic words used by TikTok users to give compliments in the comments section. The analysis found five forms of emphatic words with different contexts and meanings. In data 1, the word truly is used to emphasize the compliment cantik (beautiful), which reinforces admiration for the creator's physical appearance.

Data 2 shows the use of the word so much (slang form bngtz) as an intensifier in the phrase positive vibes, which emphasizes appreciation for the creator's personality and positive aura. Data 3 shows the word even as an intensifier in the word beautiful, which highlights the creator's natural beauty. Data 4 shows the word beautiful, a phonological modification of cantik, which functions as both a compliment and an intensifier of physical appearance, while data 5 shows the word fragrant, a modification of fragrant, which also functions as both a compliment and an intensifier of the creator's physical attractiveness.

These findings show that TikTok users use emphatic forms not only to reinforce the meaning of praise, but also as a form of emotional expression and linguistic creativity in digital interactions. In linguistic studies, emphatic words are included in the category of adverbs because they have the function of reinforcing the meaning of the words that follow them. Research (Al-rasyid & Muslim, 2022) shows that adverbial forms in Indonesian play an important role in clarifying meaning and adding intensity to speech.

Thus, the use of words such as truly and so much in TikTok comment columns can be categorized as emphatic adverbs that reinforce the meaning of praise. The results of this study are also in line with (Maulidini & Hani'ah, 2025), who found that expressions of praise on social media show variations in linguistic form and function that emphasize the aspect of affirmation of the object of praise. Furthermore, these findings support the theory of (Holmes, 1986), which classifies praise into four topics, namely personality, ability, appearance, and possession of objects. Based on this classification, data 1, 3, 4, and 5 fall into the category of praise for appearance, while data 2 falls into the category of praise for personality.

Praise with Religious Words

The following is praise in the form of religious words

(Data 6)
Pn:*"Tabarakallah*. ***Aura positif dan keimanan terpancar****. Semoga Allah selalu menjaga langka dan hati di tanah suci, dan menjadikan ibadahnya mabrur. (kata Tabarakallah dan aura positif dan keimanan)."*

Translation:
"*Tabarakallah*. **Positive aura and faith radiate.** May Allah always protect your steps and heart in the holy land, and make your worship mabrur. (words ***Tabarakallah*** and positive aura and faith)".

Context:
This video shows a very stylish woman wearing a hijab posing at a height in Mecca, with the iconic clock tower (Abraj Al Bait) as the backdrop at sunset/sunrise. The praise focuses on the blend of fashion and spirituality, commending the aura of faith and positive serenity radiating from the woman while in the holy land, accompanied by a prayer that her worship be accepted (mabrur).

The word ***Tabarakallah*** in data 6 means an expression of amazement. Data 6 uses the words **positive aura and faith** as words of praise, and

183

the addition of the word *Tabarakallah* is a religious word to the words positive aura and faith. Judging from its function, data 6 is a compliment on personality. This can be seen from the context of data 6, where the speaker compliments the personality on **religious attitude** and **positive aura** in his speech.

(Data 7)

Pn: *"Masya Allah, bidi mengajarkan kalua tempat terbaik unntuk ngadu ya cuma ke Allah. **Hati bidi mulia**🫶. (kata Masya Allah dan Hati bidi mulia)."*

Translation:

"Masya Allah, Bidi teaches that the best place to complain is only to Allah. **Bidi's heart is noble** 🫶. (the words *Masya Allah* and Bidi's noble heart)."

Context:

This video documents the spiritual journey of a woman wearing a hijab outside and inside the Prophet's Mosque, heading to Raudhah (Medina). The praise is based on the spiritual interpretation of the video; the woman is considered to be teaching that the best place to seek help (complain) is to Allah, showing a noble heart and strong faith.

The word *Masya Allah* in data 7 means an expression of admiration or amazement. Data 7 uses the word Hati Bidi mulia as a word of praise, and the addition of the word *Masya Allah* is a religious word to the word Bidi's noble heart. Judging from its function, data 7 is a compliment to personality. This can be seen from the context of data 7, where the speaker praises the personality of sincerity Bidi's noble heart in his speech.

Data 6 and Data 7 above both show the use of religious words as a form of emphasis in expressing praise for personality, but with different focuses and nuances. Data 6 displays the word *Tabarakallah* as an expression of amazement that reinforces praise for the creator's positive aura and faith, thus highlighting the

spirituality that radiates tranquility and closeness to God. Meanwhile, Data 7 uses the word *Masya Allah* as an expression of admiration that affirms the sincerity and nobility of the creator's heart, describing a gentle and virtuous personality. Thus, the religious word in Data 6 serves to emphasize a strong religious character and spiritual energy, while in Data 7 it highlights the emotional side that is full of gentleness and sincerity in the context of a religious personality.

(Data 8)

Pn**: *"Alhamdulilah, secantik itu kamu kalau berhijab gini."***

Translation:

"Alhamdulillah, you look so beautiful wearing a hijab like this."

Context:

This video shows a very stylish woman wearing a hijab posing at a height in Mecca with the Abraj Al Bait Clock Tower in the background. The compliment expresses admiration for her striking beauty when wearing a hijab, where her fashionable appearance in this sacred location is considered perfect and stunning.

The word *Alhamdulillah* in data 8 means an expression of gratitude. Data 8 uses the word cantik as a word of praise, and the addition of the word *Alhamdulillah* is a religious word to the word beautiful. Judging from its function, data 8 is a compliment on physical appearance. This can be seen from the context of data 8, where the speaker compliments physical appearance in terms of facial beauty and someone's appearance in wearing a hijab in their speech.

The three pieces of data above show the use of religious words as emphatic expressions in praise, but with different forms and functions. Data 6 shows the word *Tabarakallah* as an intensifier that means an expression of amazement to reinforce praise for the creator's religious personality and positive aura, especially in the context of the fusion of fashion and spirituality in the holy land. Data 7 uses the word

184

Masya Allah as an intensifier to emphasize praise for the creator's sincerity and faith, highlighting the religious attitude shown through actions and spiritual messages. Meanwhile, Data 8 utilizes the word *Alhamdulillah* as an intensifier that expresses gratitude to reinforce praise for physical appearance, especially the creator's facial beauty and hijab style. Thus, the differences in the forms of these religious words reflect variations in the functions of praise, which can focus on aspects of personality or physical appearance according to the context of the comments on TikTok.

The findings of this study indicate that religious expressions such as *Tabarakallah*, *Masya Allah*, and *Alhamdulillah* are used by TikTok users as a form of praise that not only expresses admiration but also affirms spiritual values and politeness in online communication. The use of the words *Tabarakallah* and *Masya Allah* found in this research data is in line with the results of a study (Hanafi H, 2024) which explains that these religious expressions are a form of spiritual appreciation used to highlight admiration while maintaining the religious identity of social media users. Thus, these findings reinforce Hanafi's view that the use of religious language in the digital space reflects an awareness of polite and faith-based language, and expands its context of use from the Instagram platform to TikTok.

In addition, the use of religious words in praise As *Alhamdulillah* in the context of TikTok comments is also in line with (Rahmah & Tapotubun, 2023), which emphasizes that religious expressions on social media serve as a means of affirming moral values and users' spiritual closeness to God. The research data shows that religious speech not only functions as a spontaneous expression but also represents moral identity presented in digital communication. Thus, the results of this study support the view that religious expression on social media plays an important role in building a

positive image and showing respect for beauty, which is seen as a gift from God. These results also support (Holmes, 1986) theory, which classifies praise into four topics: personality, ability, appearance, and possession of objects. Based on this classification, data 6 and 7 include praise for personality, while data 8 includes praise for appearance.

Praise in the Form of Affirmations and Religious Words

(Data 9)

Pn: *"Subhanallah semuanya cakep banget sih! apalagi yang pake arrrghh. (kata Subahanallah dan banget)."*

Translation:

"Subhanallah, everything is so beautiful! Especially the one with arrrghh. (the words Subahanallah and so much)."

Context:

The video shows a young woman quickly and stylishly changing into three different outfits (feminine, elegant, and denim). The praise is an expression of strong admiration (*Subhanallah*) for the woman's beauty, which makes all the outfits look very attractive and stunning.

In data 9, the word *Subhanallah* means an expression of admiration or amazement, while the word **so much** means very or once. Data 9 uses the word cakep as a word of praise, with the addition of the words *Subhanallah* and **so much** as religious intensifiers of the word cakep. Judging from its function, data 9 is a compliment on physical appearance. This can be seen from the context of data 9, where the speaker compliments physical appearance in terms of facial beauty and dress style in his speech.

(Data 10)

Pn: *"Masya Allah* cipa **selalu** cantik, sukses terus cipa😊😊. (kata *Masya Allah* dan selalu)."

Translation:

185

"***Masya Allah***, you are **always** beautiful, keep up the good work😇😇. (the words ***Masya Allah*** and always)."

Context:

This video highlights the woman's natural beauty and perfect hair in a fashionable scene and beauty tutorial. Praise is given for her beauty, which is considered consistent and stunning, accompanied by sincere prayers and support for her personal success.

In data 10, the word ***Masya Allah*** means an expression of admiration or amazement, while the word always means continuously or at all times. Data 10 uses the word cantik as a word of praise, with the addition of the words **mashallah and always** serving as religious reinforcement of the word beautiful. Judging from its function, data 10 is praise for physical appearance. This can be seen from the context of data 10, in which the speaker praises physical appearance, specifically facial beauty, in their speech.

Data 9 and Data 10 both use religious words to emphasize their praise for physical appearance, but with different focuses. Data 9 uses the word Subhanallah to express admiration for the creator's beauty and creative style of dress, emphasizing a stunning and stylish appearance. Meanwhile, Data 10 uses the word *Masya Allah* accompanied by the word always to emphasize the creator's natural beauty and consistent appearance, while also expressing sincere support for their personal success. Thus, the religious word in Data 9 emphasizes the intensity of visual praise, while in Data 10 it highlights warm and consistent praise.

(Data 11)

*Pn: "**Ya Tuhan,** dia sabar **banget** sakit hati semakin mendekatkan diri dengan tuhannya. (kata ya Tuhan dan Banget)."*

Translation:

*"**Oh God**, she is so patient, her heartache brings her closer to her God. (the words 'Oh God' and ''So much.)"*

Context:

The video shows a woman (DN) praying and resting in the Prophet's Mosque, indicating that this is an escape from fatigue or pain. The praise is an acknowledgment of her patience and strength of faith, as she chooses to seek peace and help from God in a holy place rather than complain.

In data 11, the phrase **Oh god** means an expression of admiration or amazement, while the word so much means very or once. Data 11 uses the word sabar as a word of praise, with the addition of the words **Oh god and so much** as religious emphatic words to the word patient. Judging from its function, data 11 is a compliment on personality. This can be seen from the context of data 11, where the speaker compliments the personality of someone's fortitude and patience in dealing with heartache while remaining close to God in their speech.

Based on the analysis of the three data sets, it can be seen that the use of religious words as emphatic expressions is present in the context of praise for physical appearance and personality, but with different focuses and nuances. Data 9 uses ***Subhanallah*** accompanied by the word so much to emphasize admiration for the creator's facial beauty and clothing style, so that the emphasis of the praise is more on stunning and stylish visuals. Data 10 uses ***Masya Allah*** combined with the word selalu (always) to highlight the creator's natural beauty and consistent appearance, while also including prayers and support for her personal success, so that the praise has a warm and sincere nuance.

Meanwhile, Data 11 displays the word oh god followed by the word so much to emphasize admiration for the creator's patience in facing heartache and staying close to God, so that the focus of the praise is on a personality full of fortitude and spirituality. Thus, although all three data sets use religious affirmations, Data 9 and Data 10 emphasize praise for physical appearance

186

with varying intensity and continuity, while Data 11 emphasizes praise for personality with a religious nuance that emphasizes morality and resilience.

The findings show variations in the form and function of religious expressions used by TikTok users to give praise in the comments section. The analysis found three forms of religious expressions with different contexts and meanings. In data 9, the word Subhanallah is used as a religious expression accompanied by the word so much to emphasize the compliment cakep. Data 10 shows the use of the word Masya Allah as a religious expression followed by the word selalu to reinforce the compliment cantik. Furthermore, data 11 shows the word oh god as a religious expression accompanied by the word so much to emphasize praise for patience. These expressions show that religious expressions are used not only to show admiration for appearance or personality, but also as a representation of spiritual values and religious awareness in digital communication.

This finding is in line with research (Firdaus & Sidik, M, D, 2024) explaining that religious expression on social media serves to affirm religious identity and reinforce moral values in online interactions. In addition, (Mujrimin et al., 2022) found that religious expression on social media is often used as a form of appreciation and admiration for things that are considered gifts from God. Thus, the use of expressions such as *Subhanallah*, *Masya Allah*, and Oh god in TikTok comment sections can be understood as a form of praise that combines religious and emotional elements. These results also support (Holmes, 1986) theory, which classifies praise into four topics: personality, ability, appearance, and possession of objects. Based on this classification, data 9 and 10 are classified as praise for appearance, while data 11 is classified as praise for personality, as it highlights patience as a positive moral value.

4. CONCLUSION

This study concludes that praise in TikTok comment columns is a social discourse that reflects linguistic creativity, politeness strategies, and representations of users' moral and religious identities through three main forms, namely praise with emphatic words, religious praise, and a combination of the two that serves to praise physical appearance and personality. This study has several limitations, including the limited data sources, which only come from four TikTok creators, thus not covering the diversity of the user community; the lack of analysis of multimodal aspects such as the use of emojis or the relationship between visual content and comments; and the use of qualitative methods that do not allow for broad generalization of the findings. Nevertheless, this study makes an important contribution to sociolinguistic studies, particularly in the field of digital sociolinguistics, by enriching our understanding of the variety of forms of praise on social media, expanding the application of praise theory in the context of online communication, and showing how language is used to express the social, religious, and identity values of users in the digital space, thereby serving as a reference for future research in the field of digital sociolinguistics.

5. REFERENCES

Al-rasyid, F., & Muslim, M. uma. (2022). *Karakteristik Adverbia Berakhiran Nya Dikaitan dengan Unsur Pembentuk dan Posisinya dalam Kalimat*. *7*(10), 1-10 https://doi.org/10.36418/syntaxliterate.v7i10.12784.

Alfarisi, & Muhammad rizal. (2021). Analisis Tindak Tutur Pujian dan Respon dari Pujian Antara Orang China dengan Orang Amerika dalam Film Crazy Rich Asians. *Journal Syntax Literateiterate*, *6*(1), 2-9 https://doi.org/10.36418/syntaxliterate.v6i2.5195.

Firdaus, M. R., & Sidik, M, D, H. (2024). Membangun Legitimasi Keagamaan di Ruang Publik Digital Sebuah Kajian Wacana Islam di

187

Media Sosial. *Khazanah Theologia*, *6*(2), 85-110. https://jurnal.unmer.ac.id/index.php/n/article/view/14470.

Hanafi. (2024). Transformasi Hidup Hadis dalam Platfrom Digital: Studi Kasus Ungkapan Masyallah Tabarakallah di Kalangan Selebgram Banjarmasin. *Muàṣarah: Jurnal Kajian Islam Kontemporer, 6*(1), 67-81. http://103.180.95.17/index.php/muasharah/article/view/16107.

Holmes, J. (1986). Compliment And Compliment Responses in New Zealand English. *Anthropological Linguistics*, *28*, 485–508. https://www.jstor.org/stable/30028355.

Iflah, I., Huseini, M., Yuliaty, K., & Putri, S. (2021). Analisis Catcalling Terhadap Compliment dalam Teori Speech Act. *Communicology: Jurnal Ilmu Komunikasi, 9*(2), 151–173. https://journal.unj.ac.id/unj/index.php/communicology/article/view/19109.

Mahsun. (2014). *Teks dalam Pembelajaran Bahasa Indonesia Kutikulum 2013*. Jakarta: PT Raja Grafindo Persada.

Mailani, O., Nuraeni, I., Syakila, S. Agnia, & Lazuardi, J. (2022). Bahasa Sebagai Alat Komunikasi dalam Kehidupan Manusia. *Kampret Journal, 1*(2), 1-10. https://www.academia.edu/download/108139407/6.pdf.

Marliadi, R. (2019). Tindak Tutur Ekspresif Pujian dan Celaan Terhadap Pejabat Negara di Media Sosial (Speech Acts of Praise and Mockery Expressions Towards State Officials Through Sosial Media. *Jurnal Bahasa, Sastra, dan Pembelajarannya (JBSP), 9*(2), 132-141. https://ppjp.ulm.ac.id/journal/index.php/jbsp/article/download/7477/5834

Maulidini, M., & Hani'ah. (2025). Analisis Ungkapan Pujian dan Celaan Terhadap Inara pada Komentar Netizen di Akun Instragram @Mommy_Starla Edisi 17-25 Mei 2023. *Bahtera Indonesia*, *10*(2), 2541–3252. https://doi.org/10.31943/bi.v10i2.1018.

Mujrimin, B., Istiani, N., & Aziz, M. (2022). Konfigurasi Ekspresi Keagamaan Artis di Media Sosial. *Poros Onim: Jurnal Sosial Keagamaan, 3*(1), 50-63. https://doi.org/10.53491/porosonim.v3i1.272

Rahmah, H., & Tapotubun, H. Harlen. (2023). Dinamika Ekspresi Religius Subkultur: Sebuah Perlawan Terhadap Normativitas Beragama di Media Sosial. *Jurnal PIKMA: Publikasi Ilmu Komunikasi Media dan Cinema, 5*(2), 232-243. https://doi.org/10.24076/pikma.v5i2.1007.

Rahmawati, & Roselani, N. Gusti Ayu. (2024). Pola Penggunaan Partikel Penegas Bahasa Sunda: Analisis Berbasis Korpus. *Widyaparwa, 52*(2), 301-317, https://doi.org/10.26499/wdprw.v52i2.1820.

Ramadhea, L., Kusuma, A., & Izar, J. (2022). Ungkapan Pujian Bahasa Melayu Jambi di Masyarakat Melayu Kota Jambi. *Kajian Lingustik dan Sastra*, *1*, 129–145. https://doi.org/10.22437/kalistra.v1i2.20295.

Rumbati, A. (2020). Tindak Tutur Pujian Siswa Kelas XI Sma Negeri 1 Tutuk Tolu. *ARBITRER: Jurnal Pendidikan Bahasa dan Sastra Indonesia, 2*(3), 351-366. https://scholar.archive.org/work/q7726s63bnd4bjau7vfiwt5yc4/access/wayback/https://ojs3.unpatti.ac.id/index.php/arbitrer/article/download/3404/2684

Sudaryanto. (2015). *Metode dan Aneka Teknik Analis Bahasa*. Yogyakarta: Sanata Dharma.

Sudaryat, Y. (2019). *Struktur Bahasa Sunda: Sintaksis dalam Gamitan Pragmatik.* Bandung: Pers UPI.