



Metaphorical Euphemisms in Anies Baswedan's Instagram Comments

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<i>Keywords:</i> <i>Metaphorical Euphemism</i> <i>Political Discourse</i> <i>Instagram Comments</i>	<p>This study investigates the use of metaphorical euphemisms in Instagram comments related to Anies Baswedan, a prominent figure in Indonesian politics. The aim is to analyze how netizens use euphemisms to navigate sensitive political discourse in a digital context. Metaphorical euphemisms, defined as expressions that soften or reframe controversial or harsh topics, play a significant role in managing political expression. The research uses a qualitative content analysis approach to examine 15 Instagram comments, categorizing euphemisms into three types: analogy, distortion, and borrowing (Allan & Burrige, 2020). The findings reveal that distortion euphemisms were most common (46.67%), followed by analogy euphemisms (40%) and borrowing euphemisms (13.33%). Distortion euphemisms often reframed negative political situations in a more acceptable or humorous light, while analogy euphemisms employed vivid comparisons to communicate complex ideas in a relatable manner. Borrowing euphemisms utilized terms from other contexts to soften their meaning. The study emphasizes the importance of these linguistic strategies in fostering constructive dialogue while mitigating conflict in politically polarized environments. The findings contribute to understanding how euphemisms function in digital political communication, revealing the creativity of netizens in expressing their views. This research offers insights into the role of language in shaping public opinion and engagement in the digital age.</p>

INTRODUCTION

In the digital age, social media platforms have emerged as vital arenas for public discourse, where individuals express their opinions, share experiences, and engage in discussions about various topics, including politics. One prominent figure in Indonesian politics, Anies Baswedan, has garnered significant attention on social media, particularly on Instagram, where his followers and critics alike articulate their views through comments. This research aims to analyze and investigate the use of metaphorical euphemisms in Instagram comments related to Anies Baswedan, providing insights into how netizens navigate the complexities of political expression in a digital context. Metaphorical euphemisms serve as a linguistic tool that allows individuals to convey sensitive or controversial opinions in a more palatable manner. By employing metaphorical language, commenters can soften their critiques or praise, thereby mitigating potential backlash while still engaging in political discourse. This phenomenon is particularly relevant in the context of Indonesian politics, where public figures often face intense scrutiny and polarized opinions. Understanding the use of metaphorical euphemisms in this context can shed light on the broader dynamics of political communication and the strategies employed by netizens to articulate their viewpoints.

Metaphorical euphemisms are linguistic devices that allow individuals to convey sensitive or controversial opinions in a more palatable manner. By employing metaphorical language, commenters can soften their critiques or praise, thereby mitigating potential backlash while still engaging in political discourse. Euphemisms are defined by Allan and Burridge (1991) as expressions that speakers purposefully choose to be less unpleasant, bothersome, or upsetting than the words or phrases they replace. In the face of People frequently use these covert statements to avoid offending or upsetting others when discussing delicate or unpleasant topics. By lessening the impact of potentially unpleasant or glaring reality, euphemisms serve as a language safety net that helps to prevent confrontations and hostility. This subtle and calculated use of language preserves social harmony while reflecting people's discretion.

This phenomenon is particularly relevant in the context of Indonesian politics, where public figures often face intense scrutiny and polarized opinions. As noted by Lakoff and Johnson (2021), metaphors are not merely linguistic expressions but fundamental to human thought processes, influencing how individuals perceive and engage with political issues. This suggests that the use of metaphorical euphemisms in social media comments may reflect deeper cognitive and emotional responses to political figures like Baswedan.

Recent studies have highlighted the significance of metaphor in shaping public opinion and political discourse. For instance, Lakoff and Johnson (2021) argue that metaphors are not merely linguistic expressions but fundamental to human thought processes, influencing how individuals perceive and engage with political issues. Similarly, Charteris-Black (2021) emphasizes the role of metaphor in political communication, suggesting that it can serve as a means of persuasion and a tool for framing political narratives. As noted by Deignan (2021), euphemisms serve as a linguistic tool that allows individuals to navigate sensitive topics while articulating their views in a more palatable manner. These insights underscore the importance of examining metaphorical euphemisms in the context of Anies Baswedan's Instagram comments, as they may reveal underlying attitudes and beliefs held by netizens. The use of metaphorical euphemisms is not only a linguistic phenomenon but also a reflection of the socio-political context in which they are employed. Musolff (2021) highlights that metaphors can shape public perceptions and attitudes toward political figures, suggesting that the language used in social media comments may reveal underlying societal values and beliefs. Furthermore, Koller (2021) posits that metaphorical language can serve as a mechanism for identity construction, allowing users to position themselves within the political discourse surrounding figures like Baswedan.

Euphemism can generally be categorized according to its issues. According to Allan and Burridge (2020), euphemisms come in a variety of forms. There are numerous variations of the euphemism types. Based on their research, some writers share their theories regarding the kind of euphemism. They contend that euphemisms came in a variety of ways. The three primary components of euphemism are analogy, distortion, and borrowing, according to Allan and Burridge (2020). In the same way, each of these components includes some substitution, such as metaphor and hyperbole in the context of analogy, and distortion, such as acronyms, shortening, initialisms, abbreviations, and circumlocutions, as well as internal and external borrowing.

This research Furthermore, the rise of social media has transformed the landscape of political engagement, allowing for more immediate and diverse expressions of opinion. As noted by Papacharissi (2021), social media platforms facilitate a participatory culture where users can engage in dialogue and debate, often employing creative linguistic strategies to navigate the complexities of political expression. This research will explore how metaphorical euphemisms function within this participatory culture, providing a nuanced understanding of the ways in which netizens articulate their opinions on Anies Baswedan. this study seeks to contribute to the growing body of literature on political communication and social media by focusing on the specific linguistic strategies employed by netizens in their comments on Anies Baswedan's Instagram posts. By analyzing metaphorical euphemisms, this research aims to uncover the underlying motivations and attitudes that shape public discourse in the digital age.

METHOD

Participants / subject / population and sample

This study employs a qualitative research methodology to explore metaphorical euphemisms in the Instagram comments of Anies Baswedan, a significant figure in Indonesian politics. Qualitative research is particularly suited for this investigation as it seeks to understand the complex social realities and meanings constructed through language. According to Creswell (2019), qualitative research is “an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.” This perspective aligns well with the goals of this research, which aim to unpack the subtleties of metaphorical language within the context of political discourse. This study involved individuals commenting on Anies Baswedan’s Instagram posts. Participants were selected based on specific criteria such as activity level, language use, or engagement on the platform. A purposive sampling approach was used to focus on participants who exhibited relevant linguistic patterns (Kothari, 2021). The sample included diverse individuals to capture a variety of metaphorical euphemisms reflecting different perspectives and attitudes.

Instruments

The main instrument was a content analysis protocol designed to identify and categorize metaphorical euphemisms in the comments. This tool allowed for systematic extraction and analysis of language patterns. The validity and reliability of the instrument were ensured through pilot testing and expert reviews (Charteris-Black, 2021). This approach aligns with frameworks for analyzing metaphors as essential cognitive and communicative tools (Lakoff & Johnson, 2021).

Data Analysis Procedures

The data were analyzed using qualitative thematic analysis to identify patterns of metaphorical euphemisms (Braun & Clarke, 2021). The process included data collection, coding, and interpretation. Comments were coded based on established categories of euphemisms, such as analogy, distortion, and borrowing (Allan & Burridge, 2020). The analysis was conducted with the aid of software to ensure consistency and reliability. Themes were interpreted within the context of political communication to uncover underlying meanings and societal implications (Musolff, 2021).

FINDINGS

the researcher analyzes the data based on established types of euphemisms, such as analogy, distortion, and borrowing (Allan & Burridge, 2020) in Anies Baswedan's Instagram comments. There were 15 comments that researcher choosen from Anies Baswedan's Instagram. types of euphemisms were found, as shown in the following table.

Table: 1 Data Findings

Types of Euphemisms	Total	Percentage
Analogy	6	40 %
Distortion	7	46.67%
Borrowing	2	13.33%
Total	15	100%

- **46.67% of the comments** used **distortion** euphemisms. This indicates that a significant portion of the comments sought to reframe or obscure potentially harsh realities, such as unemployment or criticism, by presenting them in a more palatable or ironic light.
- **40% of the comments** employed **analogy** euphemisms, highlighting the tendency of commenters to use comparisons to soften their statements or make them more relatable. This method was used to convey concepts like resilience or influence through vivid metaphors, such as comparing life's struggles to sliding down a playground slide.
- **13.33% of the comments** used **borrowing** euphemisms, which involved taking terms from other contexts or languages to soften or reframe meanings. This was less common but still noticeable, with examples like the playful use of "pengacara" (lawyer) in an unconventional context to describe someone as unemployed.

These results suggest that commenters predominantly used distortion and analogy to express their opinions in a more tactful or creative way, while borrowing was used less frequently but still served to introduce nuance and soften the tone of the discussion.

Data 1

Mereka asli darah daging nusantara Indonesia dan mereka adalah patriot bangsa yang tidak memecah bangsanya sendiri (They are the original flesh and blood of the Indonesian archipelago and they are patriots of the nation who do not divide their own nation.)

The data

"Mereka asli darah daging nusantara Indonesia dan mereka adalah patriot bangsa yang tidak memecah bangsanya sendiri" can be categorized as an of **analogy**. In this context, the phrase "*asli darah daging nusantara Indonesia*" (literally "original flesh and blood of the Indonesian archipelago") uses an analogy to evoke a sense of deep-rooted identity and belonging to the Indonesian nation. It suggests that the individuals being referred to are not just citizens but are integral to the very essence of the nation, emphasizing their loyalty and commitment to the country. The term "*patriot bangsa*" (patriot of the nation) further reinforces this idea, portraying them as defenders of national unity who do not contribute to division within their own country. Overall, the sentence employs metaphorical language to create a positive and unifying image of these individuals as true representatives of Indonesian identity and patriotism.

Data 2

Satu kata pamungkas “ berpengaruh” dicaci tidak tumbang, dipuji tidak terbang (One ultimate word “influential” reviled does not fall, praised does not fly) .

The data Satu kata pamungkas 'berpengaruh' dicaci tidak tumbang, dipuji tidak terbang can be categorized as an example of **distortion**. In this context, the phrase uses a form of distortion to convey the idea that the word "*berpengaruh*" (which means "influential" or "having an impact") remains steadfast regardless of external opinions or judgments. The expression "*dicaci tidak tumbang*" (criticized but does not fall) and "*dipuji tidak terbang*" (praised but does not soar) suggests that the influence of this word or concept is not diminished by criticism nor inflated by praise. This distortion serves to emphasize the resilience and enduring nature of influence, suggesting that true impact is not swayed by public opinion. The use of contrasting imagery (falling vs. soaring) creates a more dramatic effect, softening the harshness of criticism and praise while highlighting the strength of being influential.

Data 3

Kemarin di jegal habis-habisan, sekarang di datangi paslon ke rumah untuk minta dukungan. Diterima dengan baik bahkan dengan tawa yang lebar, Sudah 2 provinsi seluas itu hatimu pak. Ini yang kalian bilang tidak punya pengaruh? (Yesterday was completely tackled, now the candidate came to the house to ask for support. Well received even with a big laugh, it's been 2 provinces as wide as your heart sir. This is what you say has no influence?)

The data "Kemarin di jegal habis-habisan, sekarang di datangi paslon ke rumah untuk minta dukungan. Diterima dengan baik bahkan dengan tawa yang lebar, Sudah 2 provinsi seluas itu hatimu pak. Ini yang kalian bilang

tidak punya pengaruh?" can be categorized as an example of **distortion**. In this context, the phrase uses distortion to highlight the contrast between past actions and current requests for support. The term "*di jegal habis-habisan*" (literally "sabotaged thoroughly") suggests that the speaker or their group faced significant opposition or criticism previously. However, the current situation describes candidates (*paslon*) coming to their home to seek support, which is met with warmth and laughter. The rhetorical question at the end, "*Ini yang kalian bilang tidak punya pengaruh?*" (This is what you call having no influence?), serves to challenge the notion that the speaker or their group lacks impact or significance. The use of "*2 provinsi seluas itu hatimu*" (two provinces as vast as your heart) further emphasizes the idea of having a large and welcoming heart, suggesting that the speaker's influence is indeed substantial and worthy of recognition. Overall, the sentence distorts the narrative of power dynamics by juxtaposing past negativity with present engagement, ultimately asserting the speaker's influence and importance in the political landscape.

Data 4

Abah the real 'pengacara' pengangguran banyak acara, yang penting sehat terus abah (Abah the real 'lawyer' unemployed many events, the important thing is to continue to be healthy abah)

The data "Abah the real 'pengacara' pengangguran banyak acara, yang penting sehat terus abah" can be categorized as an example of **borrowing**.

In this context, the term "*pengacara*" (which means "lawyer" in Indonesian) is used in a playful or ironic manner. The phrase "*pengacara pengangguran*" translates to "unemployed lawyer," which borrows the formal term for a legal professional but applies it in a context that suggests a lack of traditional employment. The phrase "*banyak acara*" (meaning "many events") implies that despite being unemployed, Abah is still involved in various activities or social events, perhaps indicating a busy social life or community involvement. The overall tone of the sentence is light-hearted and affectionate, suggesting that the speaker appreciates Abah's presence and activities, regardless of his employment status. The concluding phrase "yang penting sehat terus abah" (which means "what's important is that you stay healthy, Abah") emphasizes care and concern for Abah's well-being, further softening the reference to his unemployment. Thus, the borrowing of the term "pengacara" in a non-traditional context creates a euphemistic and humorous portrayal of Abah's situation, highlighting the contrast between societal expectations of a lawyer and the reality of being unemployed while still being active in life.

Data 5

Betul pak, salah satu syarat walkable city itu bisa dijangkau 15 menit ke sarana prasarana yang penting dan ilmu tata kota itu yang perencanaan wilayah dan

kota, buzzer mah mana tau (Yes sir, one of the requirements for a walkable city is that it can be reached within 15 minutes to important infrastructure facilities and urban planning science that is regional and urban planning. buzzers definitely don't know)

The data can be categorized as a **distortion** euphemism. In this context, the speaker is discussing the concept of a "walkable city" which is a city designed for easy pedestrian access to essential services and infrastructure within a 15-minute walk. The phrase "*buzzer mah mana tau*" (which can be translated to "what do the buzzers know") implies a dismissive attitude towards those who may not understand or appreciate the complexities of urban planning. By using the term "*buzzer*" the speaker is likely referring to individuals who are not well-informed or who may be spreading opinions without a solid understanding of the subject matter. This choice of words serves to obscure the reality of the situation by downplaying the importance of informed discussion about urban planning and the criteria for a walkable city. Instead of directly addressing the lack of knowledge or understanding, the speaker uses a euphemistic term to soften the critique of those who may be uninformed. Overall, the euphemism here distorts the reality of the conversation by shifting focus from the importance of knowledge in urban planning to a more casual dismissal of those who lack that knowledge.

Data 6

Buat kemarin yang menertawakan statement "alat transportasi kaki" yuk literasi dulu buku "walky city" (For yesterday who laughed at the statement "foot transportation" let's first literate the book "walky city")

can be categorized as **analogy** in the context of metaphorical euphemisms. The phrase "*alat transportasi kaki*" (literally translated as "foot transportation tool") draws an analogy between the act of walking and transportation methods like cars or bikes. This comparison frames walking as a form of transportation, softening or playfully reimagining its mundane or physical nature. The sentence seems to address individuals who mocked the idea of referring to walking as a transportation method ("*alat transportasi kaki*"). It encourages them to improve their understanding or literacy ("*yuk literasi dulu*") by exploring the concept further, possibly referencing "walky city" as a source of information or inspiration. This use of an analogy reflects a creative and softer way to approach the topic of walking as a mode of transport, potentially aiming to challenge dismissive attitudes in a non-confrontational manner.

Data 7

Padat jelas, ga kaleng-kaleng bapak ini. Masa remajanya tergambar jelas dengan bukti yang otentik (Solid and clear, not just any ordinary. Her teenage years are vividly depicted with authentic evidence)

The data can be categorized as a **distortion** euphemism. In this context, the phrase "ga kaleng-kaleng" (which translates to "not just any ordinary" or "not trivial") serves to emphasize the seriousness or authenticity of the subject being discussed, likely referring to a person's character or past. The use of "padat jelas" (meaning "concise and clear") suggests that the speaker is asserting that the information or evidence about the person's youth is straightforward and undeniable. The euphemism here distorts the potential harshness of discussing someone's past by framing it in a way that highlights its authenticity and significance, rather than any negative connotations that might be associated with discussing someone's youth or mistakes. Thus, it softens the impact of the subject matter while still conveying a strong message about the person's character.

Data 8

Semangat abah tetaplah bergaya walau menganggur (The spirit of abah remains stylish even though unemployed)

The data can be categorized as a **distortion** euphemism. In this context, the phrase "menganggur" translates to "unemployed" or "not working." However, the use of "bergaya" (which means "stylish" or "with style") softens the potentially negative connotation of being unemployed. Instead of directly stating that the person is without a job, the sentence emphasizes that the individual maintains a sense of style or spirit despite their unemployment. This choice of words distorts the harsh reality of unemployment by framing it in a more positive light, suggesting that the person's attitude or demeanor remains upbeat and fashionable, thus making the situation seem less dire. The euphemism here serves to highlight resilience and positivity in the face of adversity.

Data 9

mantap rasanya perosotan dunia itu pak, dan kalian yang sedang melewati itu tetap semangat dan mari kita buat perubahan guna indonesia lebih baik (it's great to feel the world slide sir, and those of you who are going through it keep your spirits up and let's make changes for a better Indonesia.)

The data can be categorized as an **analogy** as a euphemistic device. The phrase "perosotan dunia" (the world's slide) metaphorically compares the challenges and struggles of life to sliding down a playground slide. This comparison evokes a vivid image of a rapid and potentially turbulent descent, yet it also implies that the experience is navigable and will ultimately come to an end. By framing life's hardships in this way, the analogy softens the harshness of the situation, making it more relatable and less overwhelming. Furthermore, the sentence encourages perseverance (*tetap semangat*) and inspires hope by inviting collective action to

create a better future for Indonesia. This use of analogy reflects the nuanced way language can transform difficult realities into empowering and motivating expressions.

Data 10

Ada pengawal yang tak kasat mata dalam jumlah besar. (There are invisible guards in large numbers)

The data can be categorized as an **analogy** by likening something abstract or unseen to "invisible guards." The phrase evokes an image of protection that is unseen yet strong and abundant. Most likely, these "guards" symbolize non- literal concepts such as spiritual forces, luck, prayers, or divine protection. By using this analogy, the sentence softens and enriches the way it conveys the idea of safety or security, which might otherwise be challenging to articulate directly. This figurative expression creates a profound effect, engaging the imagination and appealing to the emotional sensibilities of the listener or reader.

Data 11

Udah cerdas keren pulak. Tanpa partai, tanpa jabatan, tanpa kuasa tapi tetap menyala, sehat selalu Abah (Smart and cool. No party, no position, no power but still shining, always healthy Abah)

The data can be categorized as an **analogy** in the context of metaphorical euphemisms. The phrase "*tetap menyala*" (still shining) metaphorically compares the individual's spirit or influence to a persistent and radiant light, emphasizing their vitality and impact despite the absence of formal power, political affiliation, or official position. The use of this figurative language softens and elevates the description, portraying the subject (referred to as *Abah*) as an inspiring figure who thrives and remains impactful through their character and intellect alone. This analogy captures the essence of resilience and brilliance, creating a vivid and emotionally resonant expression of respect and well-wishing.

Data 12

Berlian tetap berlian kemana- mana yang di cari orang baik (diamonds remain diamonds everywhere that good people are looking for)

The data can be categorized as an **analogy** in the context of metaphorical euphemisms. This sentence uses an analogy by comparing valuable and admirable qualities in people to diamonds. The metaphor suggests that true worth and excellence remain constant, regardless of circumstances or surroundings, much like a diamond retains its brilliance no matter where it is placed. The mention of "*yang dicari orang baik*" implies that such qualities are recognized and appreciated by those who value and seek them. This analogy not only softens the expression of praise but also emphasizes the timeless and universal nature of intrinsic value, creating a thoughtful and inspiring message.

Data 13

Ini paket komplit bos, Abah anies is the best (this is a complete package boss, Abah anies is the best)

The data can be categorized as an **analogy** in the context of metaphorical euphemisms. This sentence uses an analogy by describing *Abah Anies* as a "*paket komplit*" (a complete package). The phrase implies that the person embodies a well-rounded combination of qualities, talents, or attributes that make them exceptional. The use of informal and enthusiastic language, such as "*bos*" and "*is the best*," further amplifies the admiration and creates a relatable and conversational tone. This analogy softens direct praise by framing it in an engaging and figurative way, making the statement not only a compliment but also an expression of personal enthusiasm and support.

Data 14

Langkahnya pasti penuh percaya diri dengan potensi luar biasa yang dimiliki pak anis, bikin banyak yang iri (His steps must be full of confidence with the extraordinary potential that Mr. Anis has, making many envious.)

The data can be categorized as a **distortion** euphemism. In this context, the phrase suggests that Pak Anis is confident and possesses extraordinary potential, which evokes admiration and perhaps envy from others. The use of "*bikin banyak yang iri*" (makes many envious) serves to soften the potential negativity associated with envy by framing it as a natural response to someone's success and confidence. Instead of directly stating that people are jealous in a negative sense, it presents envy as a byproduct of Pak Anis's impressive qualities, thus distorting the harsher implications of jealousy into a more palatable acknowledgment of his impact on others.

Data 15

The real pengangguran yang banyak didatangi tamu (The real unemployed who are visited by many guests)

The data can be categorized as a **distortion**. The phrase "pengangguran yang banyak didatangi tamu" is an example of a euphemism categorized as distortion. It obscures the potentially negative connotation of being unemployed (*pengangguran*) by pairing it with the positive imagery of being frequently visited by guests (*banyak didatangi tamu*). This creates a more favorable or ironic interpretation, suggesting social popularity or activity despite the term's original association with joblessness. By reframing the situation with this contrasting imagery, the euphemism softens the reality of unemployment and introduces a humorous or lighthearted tone.

DISCUSSION

The findings of this study highlight the nuanced use of metaphorical euphemisms in Instagram comments related to Anies Baswedan, demonstrating their role in shaping digital political discourse. The categorization of euphemisms into analogy, distortion, and borrowing reveals the strategies commenters employ to express opinions, mitigate backlash, or creatively frame their perspectives. This study underscores the significance of euphemisms in navigating sensitive topics within a polarized political landscape, reflecting the interplay between language, cognition, and social context.

The predominance of distortion and analogy euphemisms suggests that commenters often prioritize subtlety and creativity when addressing potentially contentious issues. For instance, distortion euphemisms such as "pengangguran yang banyak didatangi tamu" reframe unemployment humorously, softening its negative connotations while emphasizing social engagement. Similarly, analogies like "diamonds remain diamonds" and "the world's slide" use vivid imagery to convey resilience and challenges, fostering relatability and emotional resonance among audiences. These findings align with Lakoff and Johnson's (2021) assertion that metaphors are fundamental to human cognition, influencing how individuals interpret complex realities.

From a theoretical perspective, the study reinforces the notion that euphemisms are not merely linguistic devices but also tools for identity construction and social alignment. By employing metaphorical language, commenters position themselves within the broader discourse, signaling alignment or dissent with prevailing narratives. This is consistent with Musolff's (2021) argument that metaphors shape public perceptions and contribute to the framing of political figures and their actions. Additionally, the findings highlight the practical importance of euphemisms in digital communication, where brevity and creativity are often necessary to capture attention and convey nuanced viewpoints.

The study's implications extend to the understanding of digital political discourse in Indonesia. The use of metaphorical euphemisms reflects a participatory culture in which netizens navigate the constraints of social media platforms while engaging in complex discussions. As suggested by Papacharissi (2021), such linguistic strategies enable users to articulate their opinions while managing potential conflicts and fostering dialogue. Furthermore, the findings contribute to the literature on political communication by illustrating how metaphorical language functions as both a cognitive tool and a social strategy in the digital age. This research highlights the importance of metaphorical euphemisms in fostering meaningful discourse and underscores their broader implications for political communication and social interaction.

CONCLUSION

This study has explored the use of metaphorical euphemisms in the Instagram comments related to Anies Baswedan, revealing important insights into how netizens navigate sensitive political discourse. The findings indicate that **distortion** and **analogy** are the most commonly used types of euphemisms, with **distortion** accounting for 46.67% of the comments and **analogy** making up 40%. These euphemisms allow commenters to reframe harsh or controversial topics, soften critiques, and present ideas in a more relatable or positive light. **Borrowing** was used less frequently but still contributed to the overall discourse, accounting for 13.33% of the comments.

The use of euphemisms in this context not only reflects the linguistic creativity of the commenters but also highlights broader social and political dynamics in Indonesian digital communication. By employing metaphorical language, commenters are able to express their views while managing potential conflicts, fostering a more constructive and engaging environment for political discussion. This study contributes to the growing understanding of how euphemisms function in political discourse, particularly in the digital age, where they play a significant role in shaping public opinion and political engagement.

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