Impoliteness Strategies in Hate Comments by Netizens Towards K-Pop on Social Media

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Abstract

The proliferation of Korean culture, particularly K-pop music, has significantly influenced various aspects of daily life in Indonesia, especially among the youth. However, this cultural phenomenon has also elicited negative reactions from some individuals, resulting in hate comments on social media platforms like Instagram. This study aims to identify the types and functions of impoliteness strategies employed by netizens when commenting on K-Pop. Utilizing a descriptive-qualitative methodology, the study analysed 37 comments collected between March 2022 and March 2023. The analysis was guided by Culpeper's (1996) framework for impoliteness strategies and his (2011) framework for the functions of impoliteness. The findings reveal that netizens predominantly employed four impoliteness strategies: bald on-record impoliteness (11 instances), positive impoliteness (12 instances), negative impoliteness (5 instances), and sarcasm or mock politeness (9 instances). Among these, positive impoliteness was the most frequently utilized strategy. Additionally, two primary functions of impoliteness were identified: affective impoliteness and entertaining impoliteness, with affective impoliteness emerging as the dominant function. This study aims to promote awareness about the importance of responsible online behaviour and the avoidance of impoliteness strategies in social media discourse.

Keywords: *hate comment, impoliteness functions, impoliteness strategies*

INTRODUCTION

The increasing influence of K-pop music in Indonesia has been accompanied by a rise in negative and hateful comments on social media platforms, particularly Instagram. This study focuses on the impoliteness strategies employed by netizens in such comments. Understanding these strategies is crucial for analysing online discourse and addressing the broader issue of cyberbullying and hate speech in digital communities. Social media, as a user-centric platform, facilitates not only positive interactions but also negative exchanges, including the dissemination of impolite and harmful remarks towards public figures and cultural phenomena like K-pop.

Social media has revolutionized social interaction, allowing people to engage with others anonymously, often leading to expressive behaviours such as

commenting on posts. In Indonesia, platforms like YouTube, Instagram, Facebook, Twitter, and TikTok are widely popular. Instagram, in particular, has become a significant platform, serving not only for sharing photos and videos but also as a medium for social interaction (Atmoko, 2012). Users can engage with content by liking, sharing, mentioning others, and commenting on posts, which sometimes include negative or impolite remarks. This study focuses on the impoliteness strategies in hate comments directed at K-pop content on Instagram, highlighting the role of social media in facilitating such interactions.

Instagram has various benefits, including being a place for channelling information. Various news accounts with millions of followers are available on Instagram. These accounts discuss various current topics, such as politics, sports, and entertainment. Following the primary function of social media, Instagram is also a medium for user interaction. Usually, through posts on these accounts, users can interact with each other by giving their opinions in the comment column of a post.

One of the popular topics among young people in Indonesia is K-pop, a part of the Korean wave that has become a global cultural phenomenon. This trend has facilitated cultural exchange, including the spread of South Korean culture in Indonesia. Instagram serves as a platform where K-pop fans express their enthusiasm, often through activities like "fangirling" or "fanboying," which describe an intense admiration for idol groups (Rinata & Dewi, 2019). While many fans share positive comments, not all users share the same interests, leading to differing opinions. This divergence can result in negative comments, often characterized by impoliteness. Impoliteness strategies refer to communicative tactics that intentionally offend, belittle, or disrespect others, diverging from the norms of polite social interaction. These strategies can include direct insults, sarcasm, or dismissive language. This study aims to analyse such impoliteness strategies within hate comments directed at K-pop content on Instagram, using a pragmatic approach to understand the nature and function of these communicative behaviours.

The study of hate comments has been done previously. Subyantoro and Apriyanto (2021) determined impoliteness strategies for hate speech spoken by netizens to accounts @prabowo and @jokowi on Instagram. Another study was

conducted by Wahyuningsih (2021), analysing hate speech on social media based on gender and discourse perspectives and discussing the importance of using good language to prevent conflict. The findings suggest that women may prefer dealing with concerns related to physical appearance. Meanwhile, men choose to speak about political concerns on social media over physical appearance. Besides that, the previous study conducted by Nasution et al. (2021) describes the forms of hate speech, including the illocutionary forms found on Instagram and Twitter pages.

In the present study, the writer is interested in analysing hate comments in the form of comments using the impoliteness strategies theory by Culpeper (1996). The writer investigated hate comments on Instagram as a social media platform. The selected object of study is the hate comments given by netizens to K-pop since there need to be more studies that are concerned with K-pop. Several writers have researched impoliteness strategies in the form of hate comments. However, K-pop issues are still rarely discussed. The writer also categorizes hate comments based on the functions of impoliteness using the theory proposed by Culpeper (2011). Apart from that, the writer chose the topic by looking at the phenomenon happening and based on the fact that Indonesia is listed as the country with the most significant number of K-Pop fans in cyberspace in 2021.

The author analysed it from a pragmatic perspective, using Culpeper's impoliteness model, distinguishing impoliteness into five strategies: bald on-record impoliteness, positive impoliteness, negative impoliteness, sarcasm or mock politeness, and withholding politeness. Besides that, the writer also determined the impoliteness function netizens used in writing hate comments about K-Pop. The study is expected to be useful for authors and readers in enriching their knowledge about impoliteness strategies. Hence, this study is significant so that readers can be more careful in conveying their opinions on social media to avoid using impoliteness strategies in giving comments.

LITERATURE REVIEW

For several decades, the study of politeness has been conducted. These studies used the model of politeness strategies proposed by Brown and Levinson (1987).

They state that politeness is an act to prevent and deal with speech acts that can refer to threats to the self-image or face of others or oneself (face-threatening acts).

When talking about politeness, the concept of the face will always appear because politeness is done to protect someone's face. According to Yule (1996), face means a person's public self-image. Brown and Levinson (1987) divided faces into 2: positive and negative. According to Brown and Levinson (1987), face-threatening acts are actions, either positive or negative, that can threaten or damage the face of the speaker or listener. An example of harming a positive face is when someone ignores the other person's feelings by giving expressions of disapproval, criticism, accusations, and mentioning taboo words.

Meanwhile, actions that can damage a negative face limit one's freedom. It happens when speakers make requests, commands, and threats, as well as when speakers give reminders and advice. It is like a speech that pressures the hearer to do something. By speaking politely, someone can reduce conflict in a discourse that can occur once or only be threatening (Lakoff, 1989).

After learning about politeness, it is necessary to know about impoliteness. According to Culpeper (2008), impoliteness is a form of communication that can attack the target's face or make the speech partner feel attacked. It can be explained by the fact that impoliteness depends on the speaker's intention or how the listener understands the speaker's meaning. Therefore, it can be called impoliteness if the listener feels that the speaker has been damaged and threatens the listener's face. Impoliteness, which is the opposite of politeness, can trigger social conflicts.

Culpeper's theory (1996) results from the development of the theory of politeness by Brown and Levinson (1987). Culpeper attempts to build an impoliteness framework, which has the opposite effect of Brown and Levinson's theory (1987). Culpeper (1996) proposed several strategies to represent FTA (Face Threatening Act) about the politeness theory. The "face" theory by Goffman (1967) is the standard theory used by Culpeper (1996) and Brown and Levinson (1987). Here are the results of impoliteness strategies proposed by Culpeper (1996):

1. Bald on-record impoliteness – the FTA is used directly, clearly, and unambiguously where the face is not minimized.

2. Positive impoliteness – the strategy is used to damage the target's positive face.

3. Negative impoliteness – the strategy is used to damage the target's negative face.

4. Sarcasm or mock politeness – the FTA used politeness strategies that are obviously insincere.

5. Withhold politeness - the absence of politeness in situations where it is needed.

Impoliteness strategies are communicative tactics that intentionally offend, belittle, or disrespect others, diverging from the norms of polite social interaction. These strategies are frequently observed on social media platforms, where users interact without the constraints of face-to-face communication. Social media, with its global reach and accessibility, has significantly altered public communication paradigms (Watie, 2011). It allows individuals to express themselves freely, often without the usual social filters that govern in-person interactions. This freedom can lead to the spread of hate comments and impolite expressions, as individuals sometimes voice their opinions without considering the impact of their words. The prevalence of impoliteness on social media, particularly in the form of hate comments directed at specific communities, such as K-pop fans, underscores the need for a deeper understanding of these communicative behaviors. This study aims to explore these impoliteness strategies in the context of K-pop discussions on Instagram, highlighting how social media facilitates both positive and negative forms of expression.

According to Henry (2009), hate comments go against the rules and norms of social interaction, making them deviant actions. Mondal et al. (2018) classify hate expressions into eight categories: hate speech based on physicality, race, gender, class, behaviour, religion, ethnicity, and sexual orientation. Their research also revealed the functions of impoliteness by using Beebe's theory (1995), which classifies impoliteness strategies as entertaining the target audience, expressing unpleasant feelings, gaining power, and serving other purposes.

The study of impoliteness has been done previously with various objects. Ramadhan (2017) conducted a study of impoliteness strategies of complaining customers of AirAsia toward customer service. This study revealed that the culture of the complainers who are Asians may also influence the forms of impoliteness strategies used because they are more explicit in conveying complaints. Meanwhile, Muazzaro (2019) identified the impoliteness strategies that Donald Trump uttered in his speech at the 2018 Conservative Political Action Conference (CPAC). This study showed that a speaker with a higher position could utter impolitely to people with a lower position. Furthermore, Sanjaya (2022) investigated the impoliteness strategies and impoliteness functions used by the characters in the movie Cruella 2021. The result showed that the movie used all types of impoliteness strategies. This study also revealed that the most dominant function is coercive impoliteness due to the film's theme, which talks about the social hierarchy of the characters in the movie.

In this study, the writer is interested in analyzing hate comments on Instagram as a social media platform. The selected object of study is the hate comments netizens give to K-pop fans and K-pop groups. This study used the theories that Culpeper proposed in 1996. The writer also determined hate comments based on the impoliteness functions proposed by Culpeper (2011) since there need to be more studies that analyse the functions of impoliteness.

METHOD

This research was conducted by applying a descriptive qualitative approach. This approach was chosen because it is appropriate with the research objective to classify and analyse one of the social phenomena, namely impoliteness strategies of hate comments used by netizens to K-Pop on social media. This research examined the types of hate comments using an analysis of impoliteness strategies used by netizens on social media, namely Instagram. The writer chose the comment as utterances containing hostile and abusive words that can be identified as impoliteness. In addition, after identifying the type of impoliteness strategies, the writer also identified impoliteness functions that appear in netizens' hate comments against K-Pop.

The data source for this study is netizen comments on Instagram related to K-POP issues. The writer focused on K-Pop topics related to BTS and NCT, as these boy groups are highly popular in Indonesia. The data were collected from the comments on four big accounts, which are @folkative, @ussfeeds, @kumparancom, and @detikcom. The writer chose those accounts because they have more than one million followers on Instagram and always provide up-to-date information, both local and international information. The data the writer would take were hate comments from posts discussing K-Pop issues from March 2022 to March 2023. The writer assumed this period was the transition time to a new normal after the COVID-19 pandemic. K-pop artists started to get busy again with various activities, such as concerts. It indeed led to the emergence of various posts discussing K-Pop. These K-Pop posts also invite the public to comment, which often refers to negative comments. The problem in the K-POP fans' realm invited other netizens to comment.

In collecting the data, the writer followed five steps. First, the writer logged into Instagram. Second, the writer visited the selected accounts, namely, @detikcom, @kumparancom, @folkative, and @ussfeeds. These accounts were chosen because they facilitate data collection due to the high level of interaction in their comment sections. Third, the writer collected posts discussing BTS and NCT from each account. Fourth, the writer selected comments that were classified as hate comments, specifically those containing impolite language aimed at hurting the feelings of individuals or groups. The writer applied purposive sampling to select data based on specific criteria, ensuring the study's relevance and focus. This method was chosen because it allows for the intentional selection of comments that are most pertinent to the research objectives, thereby enhancing the validity of the results. The criteria for selecting hate comments included identifying those directed at either K-pop artists or fans. As a result, the writer identified 37 comments that met the criteria: 17 were addressed to K-pop artists, and 20 were addressed to K-pop fans. Finally, the writer took screenshots of these hate comments to use as data for analysis.

After collecting all the data, the writer analysed the data through several procedures. First, she identified the netizens' hate comments on posts that discuss K-

pop issues. Second, she classified netizens' hate comments into each impoliteness strategy by Culpeper (1996). Third, she determined the hate comments based on the functions of impoliteness by Culpeper (2011). Fourth, she calculated netizens' data on each impoliteness strategy type and function and provided the result in the table. Fifth, she interpreted the classified data based on the kinds of impoliteness strategies by Culpeper (1996) and the functions of impoliteness by Culpeper (2011). Sixth, she drew a conclusion.

RESULTS

Table 1. Frequency of Type of Impoliteness Strategies and Impoliteness Functions

No.	Types of Impoliteness Strategies	Frequency	Percentage
1.	Bald on-record impoliteness	11	29.73%
2.	Positive Impoliteness	12	32.43%
3.	Negative Impoliteness	5	13.52%
4.	Sarcasm or Mock Politeness	9	24.32%
5.	Withhold Politeness	0	0%
	Total	37	100%
No.	Types of Impoliteness Functions	Frequency	Percentage
1.	Affective Impoliteness	24	64.87%
2.	Coercive Impoliteness	0	0%
3.	Entertaining Impoliteness	13	35.13%
	Total	37	100%

Netizens most frequently used positive impoliteness, which appeared in 12 hate comments, accounting for 32.43% of the total comments analysed. This was followed by bald on-record impoliteness, present in 11 comments (29.73%), and sarcasm or mock politeness, found in 9 comments (24.32%). Negative impoliteness was the least used, with only 5 instances (13.52%), while the strategy of withholding politeness was not observed in any comments (0%).

The table also categorizes these comments by their impoliteness functions. Affective impoliteness emerged as the most prevalent function, featured in 24 comments, constituting 64.87% of the data. This function typically involves

expressing strong negative emotions, aimed at eliciting an emotional response from the target. Entertaining impoliteness was identified in 13 comments (35.13%), where the impolite language was used more for amusement or to entertain other users. The coercive impoliteness function, which seeks to compel or control the behaviour of others, was not present in the data set. This distribution highlights the dominance of emotional expression in hate comments directed at K-pop content on Instagram, with a significant portion of comments aimed at entertainment rather than coercion.

DISCUSSION

The data would be interpreted by including the reasons it could be categorized in the type of impoliteness strategies and the functions of impoliteness.

a. Types of Impoliteness Strategies

Based on the results of the classification of hate comments by netizens on Instagram, they use four types of impoliteness strategies. They are bald on-record impoliteness, positive impoliteness, negative impoliteness, and sarcasm or mock politeness.

1. Bald On-record Impoliteness

Bald on-record occurs when the speaker intends to attack the hearer's face (Culpeper et al., 2003: 1554). This strategy is carried out by conveying the utterance clearly, directly, and without ambiguity.

<u>Example 1</u>

Context:

The post discussed K-pop artists who will enter the military. The comment section was filled with encouraging words. However, some fans also expressed sadness at parting with their idol for a while. These comments are what triggers hate comments to appear.

> *Idol nya keren BTS,* **fans nya atau yang kalian sebut "ARMY" cewek Indo 75% pada beringas + otak di taruh lutut semua + maniac, mending kalian ke psikiater deh coba konsultasi***, beli album kan bisa, masa ke psikiater gabisa,* **inilah kenapa gua benci K-pop, ya karena fansnya beringas blog***, seriously, y'all need some help before it's too late.*

(BTS is cool. However, **75% of Indonesian girl fans, called ARMY, are violent, brainless, and maniac. You better go to a psychiatrist and try to get consult.** You can buy an album, so you definitely can go to the psychiatrist. **That's why I hate K-Pop because the fans are violent and idiot.** Seriously, you all need some help before it is too late.)

This comment is categorized as bald on-record impoliteness because it is performed directly, clearly, and without ambiguity to the fans. The netizen attacked fans' faces by saying that K-pop fans are *violent, brainless,* and *maniacs*. The imperative sentence also shows that the netizen directly commanded the fans by asking them to go to the psychiatrist. They said it because they felt that the fans had become a *maniac*. In addition, they also expressed their hatred to the point without caring for the target's feelings by saying that is *why I hate K-Pop because the fans are violent and idiots*.

2. Positive Impoliteness

According to Culpeper (2005: 41), using a positive impoliteness strategy damages the addressee's positive face. Some output strategies were also proposed by Culpeper (1996), which are *ignoring the other, excluding the other from an activity, being disinterested, unconcerned, and unsympathetic, using inappropriate identity markers, making the other feel uncomfortable, using obscure or secretive language, seeking disagreement, using taboo words, and calling other names.*

Example 2

Context: @ussfeeds shared information about Jungkook, a member of BTS, who has been rumored to be singing the official soundtrack of the 2022 World Cup. Hate comments emerged from football fans as they deemed him unfit to be part of a football event.

> ***apaaansih plastik tholol*** *kena kipas aja nangis apalgi kena bola langsung robek tuh plastik mati aja* **tholol**

> **(What's wrong with this idiot plastic**. He even cried after getting hit by a hand fan. What if he gets hit by a ball? That plastic must have been ripped immediately. Just die, **idiot**.)

The netizen used a positive impoliteness sub-strategy: exclude others from an activity. The supporters of football regretted Jungkook's involvement in

the 2022 FIFA World Cup. The comment used an insulting expression to attack Jungkook's positive face by employing derogatory nomination by calling him an *idiot plastic*. They even repeated the word *idiot* twice to emphasize his anger.

The netizens also labeled the K-pop artist as *plastic*. The netizens tried to damage Jungkook's positive face when they used secretive language that the target did not know. Indonesian netizens often label Koreans as *plastic* due to the high rate of plastic surgery in South Korea. So, using this term is impolite and disrespectful.

3. Negative Impoliteness

Negative impoliteness is intended to damage the addressee's need for independence or freedom of action. Just like positive impoliteness, negative impoliteness also has some output strategies, namely, *frightening the other, condescending, scorning or ridiculing, invading the other's space, explicitly associating the other with a negative aspect, and putting the other's indebtedness on record.*

Example 3

Context: @ussfeeds shared information about a bomb threat message directed towards NCT, who are scheduled to perform in Indonesia. Unfortunately, some people responded with disrespectful comments, such as making jokes about this incident.

> ***manggung d depok mah, gua lemparin petasan lo,***
>
> (**If you hold a concert in Depok, I will throw firecrackers at you**.)

The netizen was attacking NCT members' faces using an impoliteness sub-strategy: frightening. They said something terrible would happen if they came to Depok. Even though it might be a joke, it is still a threat that can make someone afraid. Attacking a negative face is related to limiting one's freedom. In this comment, the netizen also tried to warn the K-pop artist not to hold a concert in Depok.

4.   Sarcasm or Mock Politeness

Culpeper (1996: 356) stated that sarcasm or mock politeness performs insincere politeness strategies to attack the target face.

Example 4

Context: Seokjin, a member of BTS, will enter the military. Referring to the netizen's comment, the idol's participation in the military can make him look fierce.

> ***Mantab artis harus hitam biar sangar artis gak ada yg putih putih***
> (**Well done! Artists have to be black to have a fierce look. None of the artists are white.**)

This comment exemplifies sarcasm or mock politeness, a strategy where netizens use ostensibly polite language to convey underlying criticism or disdain, effectively attacking the social 'face' of K-pop artists. The phrase "well done" is ostensibly a form of praise or encouragement, typically used to commend someone's actions. However, in this context, it carries a sarcastic undertone, as the commenter ostensibly acknowledges the artist's actions while actually intending to belittle or criticize them. This tactic aligns with the concept of "mock politeness," as described by Leech (1983), where the literal interpretation of a comment is polite, but the intended meaning is disparaging.

Furthermore, the comment's reference to "skin problems" and the implication of racial stereotyping ("Korean people who are originally white") adds a layer of racism, highlighting an aspect of impoliteness that targets not only the individual but also their cultural or racial identity. Such comments can be considered a form of covert aggression, as they mask hostility under a veneer of politeness, making the insult more insidious and potentially more damaging (Culpeper, 1996). This use of mock politeness serves to undermine the social status and identity of the K-pop artist, aligning with Culpeper's (2011) notion of impoliteness as a strategy to "damage the face" of the target, thereby diminishing their social standing and credibility.

By applying the theory proposed by Culpeper (1996) in analyzing the data, the most frequent impoliteness strategy is positive impoliteness. The sub-

strategies usually used are being *disinterested, unconcerned, and unsympathetic, using secretive language, using taboo words, and calling others names*.

Hate comments addressed to K-pop artists, most of the comments contain the secretive word *plastic*. The term *plastic* for Koreans may be well known in Indonesia but not for the target, which is K-pop artists. Therefore, K-pop artists receive hate comments for their physical appearance, which is racist due to differences in skin color, eye, and hair between Indonesians and Koreans.

This hatred for K-pop artists also affects their fans. In this study, netizens usually offend K-pop fans based on their attitude. The impoliteness strategy netizens use to criticize their K-pop fans is bald on-record impoliteness. Their hatred towards K-pop fans is conveyed straightforwardly, claiming their attitude is terrible.

The Functions of Impoliteness

Culpeper's theory (2011) is used to identify the impoliteness functions, namely, affective impoliteness, coercive impoliteness, and entertaining impoliteness. Coercive impoliteness did not appear in this study.

1. Affective Impoliteness

According to Culpeper (2011: 223), affective impoliteness occurs when the speaker performs impoliteness to express or vent their anger by making the target the cause of their negative emotions.

Example 1

Context: BTS is rumored to be participating in the 2022 FIFA World Cup as one of the performers. It is what triggers the anger of football fans.

> ***Lah ngapain si bts plastik tampil bikin malu sepakbola aja woi***
>
> (**Why would this plastic BTS participate? Hey, they just make football ashamed.**)

This comment is categorized as positive impoliteness that has an affective impoliteness function. The netizens wrote that comment because they felt disturbed about BTS' presence at the 2022 FIFA World Cup. When they used a derogatory

nomination by calling *plastic BTS*, he/she already showed they expression of anger. Another proof is shown in the sentence *they just make football ashamed*. Football is seen as a masculine sport, while K-pop artists are stereotyped as being feminine. Therefore, his/her anger exploded because he/she thought BTS did not deserve to appear at that event.

2. Entertaining Impoliteness

Entertaining impoliteness is an impoliteness function whose effect can be understood not only by the target but also by others (Culpeper, 2011: 234). This impoliteness function can entertain others who read it even though it might hurt the target's feelings.

Example 2

Context: The context is the action of BTS fans who raised funds for the victims of the Kanjuruhan tragedy. Because of this action, they received much praise from the public. However, some people still wrote negative comments that referred to disrespectful comments.

> **galang dana ?? wkwkwk di kira bencana alam emang** *lucu lucu fansnya si oppa oppa mah*
>
> (**Fundraising?? hahaha do you think it is a natural disaster?** How funny these oppa's fans are.)

The netizen applied positive impoliteness with entertaining impoliteness. The news reported was good news, as the fans were concerned about the conflict in their country. Instead of giving sympathy, they made fun of the good action they did and took action not seriously by writing *hahaha*, which means a laugh-out-loud expression. In addition, he/she also said *how funny these oppa's fans are*.

Example 3

Context: A K-pop artist shared a post expressing excitement about an upcoming world tour, generating positive responses from fans. However, some netizens left negative comments.

> "***World*** tour? More like a world snore! Can't wait to see them lip-sync their way across the globe."

This comment employs entertaining impoliteness by using sarcasm and mockery to entertain other readers at the expense of the K-pop artist. The phrase "world snore" is a play on "world tour," suggesting that the tour will be boring. The accusation of lip-syncing further undermines the artist's credibility and talents. This form of impoliteness not only ridicules the artist's announcement but also appeals to others who may share a critical view of K-pop, thus fostering a sense of community among those who find the comment amusing. Such comments often seek to provoke laughter or agreement from other readers, using humor as a tool to diminish the subject's social standing.

Example 4

Context: A popular K-pop group released a new music video, which quickly gained millions of views. While many fans praised the video, some comments were critical.

> "Wow, another video where they do nothing but dance around and look pretty. Groundbreaking stuff! What's next, a tutorial on how to pout?"

In this example, the comment uses entertaining impoliteness by sarcastically minimizing the artistic value of the music video. The phrases "do nothing but dance around and look pretty" and "Groundbreaking stuff!" mock the group's effort, implying that their work lacks substance. The suggestion of a "tutorial on how to pout" further trivializes the group's performance and artistic expression, reducing it to superficial aesthetics. This type of impoliteness serves to entertain those who might agree with the sentiment, using wit and sarcasm to engage other viewers in a critical stance toward the content. The humor in the comment is intended to be shared and appreciated by others, reinforcing negative stereotypes about K-pop artists and their fans.

Based on the findings, affective impoliteness is the most frequently appearing function, with 24 comments. In this study, coercive impoliteness did not appear because the comments came from anonymous netizens, so the writer could not assess the difference in power between netizens and to whom the target of impoliteness is addressed. Affective impoliteness is an uncontrollable emotional outburst between the netizens, targeted K-Pop artists, and fans. K-popetizens use

impoliteness to vent their emotions towards their annoyance toward K-Pop through hateful comments. Therefore, they usually write comments that contain harsh words and swear words.

Meanwhile, entertaining impoliteness is when anyone who reads the comments may understand the effect of the impoliteness. Indonesians are still considered people who may be unable to accept K-pop culture. Therefore, some netizens may use entertaining impoliteness to please anyone who reads the comments. Although the netizens may hurt the feelings of K-pop artists and fans, they do not care about it.

CONCLUSION

Negative prejudices often lead to hateful comments on social media, where anonymity allows individuals to express themselves without fear of identification. Unfortunately, most social media platforms lack effective mechanisms to filter out offensive comments, making it crucial for netizens to reconsider their words before posting potentially harmful messages. For example, a comment such as, "Why are these K-pop stars always looking so fake? They should just stop trying so hard to look like dolls," is considered impolite and offensive because it criticizes the artists' appearances and implies insincerity or artificiality. This comment not only insults the artists' physical looks but also dismisses their efforts and contributions, reinforcing negative stereotypes. The impoliteness arises from the use of demeaning language and the underlying assumption that the artists are inauthentic, which can be hurtful to both the artists and their fans. Such negative comments contribute to a toxic online environment and underscore the importance of fostering respectful communication on social media.

The writer found only four types of impoliteness strategies: bald on-record impoliteness, positive impoliteness, negative impoliteness, and sarcasm or mock politeness. Withhold politeness did not appear since the current study's data was online comments. Meanwhile, the writer also found that the impoliteness function used in netizen comments is an affective impoliteness and entertaining function. Affective impoliteness is the most frequently appearing function, with 24 comments.

There is no coercive impoliteness because the writer needed clear identification from netizens to find coercive impoliteness.

Research on impoliteness strategies is still rare compared to politeness strategies. Future researchers can use social media platforms like Twitter, Facebook, and TikTok. The next study can also conduct an impoliteness strategy on face-to-face communication to identify the five impoliteness strategies. Studying communication in natural settings like school or work environments is more suitable than using movies as data, as has often been done.

Hopefully, this study will raise awareness of being wiser in commenting on social media without applying impoliteness strategies. Everyone has their pleasures that must be respected. Giving opinions and criticism would be better if they were delivered politely.

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