The language forms of Instagram netizens' rejection toward Rohingya immigrants in Aceh Province

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This research examines the language forms of rejection by Instagram netizens regarding Rohingya in Aceh Province. This research is a mixed method by combining quantitative and qualitative. A quantitative approach is used to see the percentage of rejection forms, while a qualitative approach is used to describe in detail the forms of rejection language. Data collection was carried out using document analysis techniques with the data source being posts on the Instagram accounts @tercyduck.aceh, @kabaraceh, @acehworldtimenews, @tanyoe.acehtimur, and @infobandaaceh. 100 data were selected for each post with a total of 500 data. The results of this study concluded that the dominant form of rejection language used by netizens was the use of suggestions or other options were 46.46%. This proves that Instagram netizens have sympathy for Rohingya immigrants by providing solutions. Meanwhile, netizens' firmness in rejecting Rohingya immigrants is proven by the finding that 0.20% of the language forms rejection with thanks as rejection. This research also found that technological developments have contributed to the addition forms of rejection's language. We found new forms of rejection language, namely symbols or emoticons, metaphors, and hashtags to influence other Instagram users.

Introduction

The plight of Rohingya immigrants has escalated into a global concern. Malaysia and Indonesia have emerged as refugee destinations for the Rohingya ethnic minority (BBC, 2023; Ehmer & Kothari, 2021). Data of December 2023 showed that Indonesia has received a total of

1,600 Rohingya refugees. Their distribution spans multiple provinces, including Aceh Province, situated in the westernmost area. According to several media outlets, a group of Rohingya immigrants arrived in Aceh in 2009 (Abik, 2020). The total number of immigrants was 193 (Ehmer & Kothari, 2021; Robbins, 2020). The initial reception of Rohingya immigrants in Aceh was favorable due to their perceived status as victims of inter-ethnic strife in their home country (Usman et al., 2023). Nevertheless, over time, the population of Rohingya immigrants steadily grows (Islam, 2020; Sahana et al., 2019).

In recent months, there has been a significant increase in the rejection of Rohingya immigrants (Milton et al., 2017). Indeed, certain individuals went as far as to evict them. In addition to that, rejection frequently manifests itself on social media through the use of very critical and harsh words (Christakis & Fowler, 2013). The Acehnese people's repudiation of the Rohingya ethnic group manifests not only through written content in social media posts but also through the dissemination of concise videos by social media users (Han, 2023). Sometimes, the videos employ severe language of rejection.

Seeing this phenomenon requires special attention from the government and related institutions (Gürtler, 2023). The imperative to rescue the Rohingya ethnic group is an undeniable reality from a humanitarian standpoint. However, it is equally crucial to acknowledge the widespread opposition from the general populace (Vincent & Mgaya, 2022).

The rejection of Rohingya immigrants is particularly intriguing to examine (Al Marjuk, 2022; Kipgen, 2019). In the Aceh context, the importance of expressing rejection can be understood for several reasons. Firstly, the people of Aceh have a reputation for readily accepting immigrants, as evidenced by historical records of ethnic groups from the Dutch, Portuguese, and Japanese visiting the region (Mukhlis & Rusli, 2023). Secondly, Aceh is renowned for upholding human values through its local wisdom (Yusuf et al., 2020). The presence of the Rohingya ethnic group in Aceh prompted many Acehnese individuals to reject their arrival, leading to the question of why this occurred.

In addition to the aforementioned reasons, this research holds significance due to the fact that the Rohingya crisis has gained global attention. Furthermore, it pertains to matters of humanitarian concern (Surun et al., 2022). This study primarily examines the expressions of rejection used by social media users in Aceh. In order to delimit the study's focus, the data was sourced from users of the Instagram (IG) social networking platform. This study aims to examine the language manifestations of rejection as articulated by Instagram users from Aceh. Kartomihardjo (1990) put forth a hypothesis that serves as the basis for the study of rejection language. This theory categorizes rejection into seven distinct forms: (1) explicit refusal using the word 'no' or its equivalent, (2) providing reasons for the rejection, (3) employing terms or

conditions as a substitute for outright rejection, (4) offering alternative suggestions or options, (5) expressing gratitude as a means of rejection, (6) using comments as a form of rejection, and (7) conveying rejection through nonverbal signals (Chang, 2009). Selecting a subject in the form of rejection language holds significance. The findings of this study can serve as guidance for the government and relevant stakeholders in addressing a prevalent issue within the community. Hence, this study aims to investigate and ascertain the existence of novel patterns or manifestations of language used to express rejection, given the antiquated nature of Kartomihardjo's (1990) theory. This research aims to identify novel trends in technological advancements by analyzing the comments column, which serves as a new channel of communication that closely resembles spoken language. This is due to the concurrent nature of Instagram's comment-reply feature, which renders it akin to vocal communication.

There has been very little research regarding forms of rejection language. The theories used to study forms of rejection language all refer to Kartomihardjo (1990). The theory put forward by Kartomihardjo (1990) is too old that the research results obtained by Busri & Massagun (2023) found that the seven forms of rejection language were applied by students when attending lectures. This is slightly different from research conducted by Hermaji (2011) who found that the pattern of forms of rejection was characterized by "Fixed Expression (UT) + Verb Marking the Act of Rejection + (Objective)". Another form of rejection is carried out by the speaker by apologizing at the beginning. This is a form of rejection carried out in a more polite form (Mukhamdanah & Inayatusshalihah, 2020; Pratiwi & Ramdani, 2021).

The research conducted by the researchers above does not represent the entire rejection language. This is because the use of technology such as social media allows the creation of new types or forms of expressing rejection. In this research, we examine the form of rejection language used by netizens regarding the social issue of the arrival of Rohingya immigrants in Aceh Province. This research aims to find forms of rejection language to enrich theories relating to pragmatics.

Method

This research uses a mixed method, namely combining quantitative and qualitative (Baškarada & Koronios, 2018). A quantitative approach was used to find the percentage of forms of rejection proposed by Kartomihardjo (1990). Furthermore, a qualitative approach to forensic linguistics was used to interpret phenomena related to cyberbullying related to Rohingya immigrants in the form of languages of rejection (Eliya et al., 2023). Data collection was carried out using document analysis techniques with the data source being comments

from netizens on Instagram posts published on the accounts @tercyduck.aceh, @kabaraceh, @acehworldtimenews, @tanyoe.acehtimur, and @infobandaaceh. 100 comments were selected for each post with a total of 500 posts of data. We select 500 posts to avoid boredom in analysis. All Instagram comment data was collected in December 2023. The post links used as data sources for this research are as viewed in Table 1.

Table 1. Researched Instagram data sources and links

Code	Source	Link
Post (1)	tercyduck.aceh	https://www.instagram.com/p/C1IDOuJymKT/
Post (2)	kabaraceh	https://www.instagram.com/p/C1PQ0wMPMjF/
Post (3)	acehworldtimenews	https://www.instagram.com/p/C1MhZXYSVCK/
Post (4)	tanyoe.acehtimur	https://www.instagram.com/p/C1ESYcNPsBW/
Post (5)	infobandaaceh	https://www.instagram.com/p/C1OoR-uPdyo/

Quantitative data analysis was carried out using the average formula.

$$\text{Persentase} = \frac{\text{frequency}}{\text{total}} \times 100\% \text{ (Sugiyono, 2015).}$$

The percentage calculation will be carried out as a whole (5 posts) and the percentage forms of rejection language for each post will also be calculated. This was done to obtain detail information regarding the seven dominant forms of rejection language used by netizens towards Rohingya immigrants. Furthermore, qualitative data analysis was carried out by classifying and analyzing data based on forms of rejection by referring to Miles and Huberman's analysis model which includes reduction, presentation and drawing conclusions. The results of the analysis are then described in detail and concretely. In addition, to see the frequency with which the most dominant words appear from each Instagram netizen's comments, analysis uses the AntConc application (Anthony, 2012).

Results and Discussion

Results

The findings of this study revealed that the Acehnese people's rejection language, as expressed in comments on Instagram accounts, encompassed the seven varieties of rejection language outlined by Kartomihardjo (1990). The primary manifestation of rejection language observed in the findings of this study is the disapproval of suggestions or alternative choices, with a total count of 230 instances. However, we only discovered one instance of rejection in which gratitude was used as a means of rejection. The findings of this investigation are as viewed in Table 2.

Table 2. Forms of language rejection and their frequency

No.	Forms of language rejection	Frequency	%
1	utilizing the term 'no' or its corresponding synonym	12	2,42
2	providing reasons for rejection,	99	20,00
3	using terms or conditions as a substitute for rejection,	117	23,64
4	using suggestions or other options	230	46,46
5	using gratitude as a rejection,	1	0,20
6	using comments as a rejection, such as	3	0,61
7	using gestures or rejection	33	6,67
	Total	495	

The predominant form of rejection observed in this study involves Instagram users declining suggestions or alternative possibilities and advocating for the repatriation of individuals to their respective countries of origin. The rejection of proposals or alternative possibilities reached a total of 230, which corresponds to 46.46%. The second most prevalent form of rejection is employing terms or conditions as a surrogate for rejection, accounting for a total of 117 instances, or 23.64%. The situation in Aceh Province, which is currently experiencing armed conflict between the Free Aceh Movement (GAM) and the National Army of the Republic of Indonesia, had an impact on Instagram users' comments regarding the rejection of using alternative terms or conditions. Additionally, there has previously been a devastating tsunami that affected Aceh. The prevailing conditions in Aceh province do not permit the accommodation of Rohingya immigrants, and such accommodation is also not feasible in accordance with the rules. In addition, the people of Aceh are not yet fully prosperous, making them the government's primary concern.

The utilization of gratitude as a means of rejection is the least prevalent form, with an occurrence rate of merely 1 or 0.202%. This form appeared the least because before, the people of Aceh had taken good initiatives to welcome Rohingya immigration. Nevertheless, the behavior of immigrants frequently disrupts society to such an extent that a subtle kind of exclusion through the omission of expressing gratitude is not obligatory.

The five posts analyzed in this study share a common characteristic, which is the rejection of suggestion-based language patterns in expressing disapproval towards Rohingya immigration. The suggestions primarily address the claims made by pro-Rohingya immigration groups, advocating for the accommodation of Rohingya immigrants in certain locations. Additional recommendations from online users included repatriating the Rohingya migrants

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to their place of origin and urging the Indonesian government to enhance maritime border security to prevent further influxes of Rohingya migrants into Aceh Province. Language forms of rejection of Rohingya Immigrants based on Instagram (IG) posts as viewed in Fig 1.
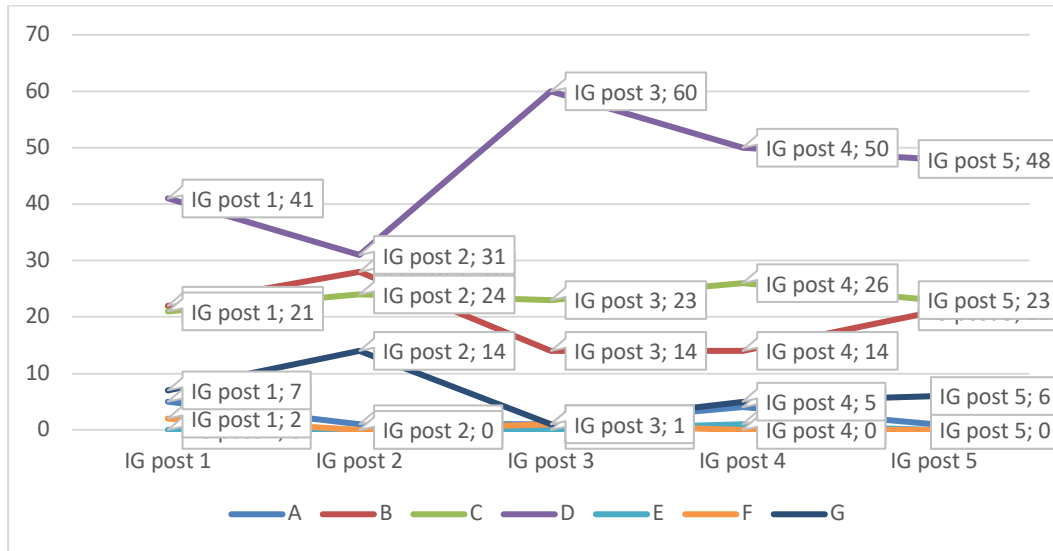

Fig 1. Language forms of rejection of Rohingya Immigrants based on Instagram (IG) Posts

Information

A	:	utilizing the term 'no' or its corresponding synonym
B	:	providing reasons for rejection,
C	:	using terms or conditions as a substitute for rejection,
D	:	using suggestions or other options
E	:	using gratitude as a rejection,
F	:	using comments as a rejection, such as
G	:	using gestures or rejection

Post (1) of this data includes contextual information in the form of an elucidation from the Aceh People's Advocacy Foundation (YARA) explaining the repercussions of declining to offer aid to Rohingya immigrants. This comment incited Instagram users to leave comments. Instagram users have stated that the YARA chairman's remark is biased and damages the reputation of the Aceh people. This is due to the fact that the Criminal Code exclusively pertains to the citizens of Indonesia, and Indonesia has not ratified the corresponding United Nations agreement.

Since it was posted on December 22, this post has garnered attention from Instagram users. The research findings indicate that the primary mode of rejection observed was the utilization of suggestions or alternative choices. Netizens often suggest requesting the YARA chairman to provide accommodation at his residence. The general structure of rejection is as

viewed in Table 3.

Table 3. Forms of rejection on post (1)

No.	Forms of language rejection	Frequency	%
1	utilizing the term 'no' or its corresponding synonym	5	5,10
2	providing reasons for rejection,	22	22,45
3	using terms or conditions as a substitute for rejection,	21	21,43
4	using suggestions or other options	41	41,84
5	using gratitude as a rejection,	0	0,0
6	using comments as a rejection, such as	2	2,04
7	using gestures or rejection	7	7,14
	Total	98	

The YARA chairman makes a statement in post (2) expressing his party's willingness to help Rohingya immigrants who have received no support from Acehnese. The context of this post is that the community has given permission for Rohingya immigrants to be in their area within a few days. Nevertheless, the relevant parties have made no endeavor to relocate them from their villages.

Post (2) garnered significant attention from netizens since it was posted on December 25, 2023. The research findings indicate that the primary form of rejection observed was the utilization of suggestions or alternative choices. The findings in post (2) that netizens suggested to YARA to accommodate it. The rejection of Rohingya immigration is because of their intention to permanently settle in Indonesia, particularly in Aceh, rather than seeking temporary refuge. The findings related to post (2) are as viewed in Table 4.

Table 4. Forms of rejection on post (2)

No.	Forms of language rejection	frequency	%
1	utilizing the term 'no' or its corresponding synonym	1	1,02
2	providing reasons for rejection,	28	28,57
3	using terms or conditions as a substitute for rejection,	24	24,49
4	using suggestions or other options	31	31,63
5	using gratitude as a rejection,	0	0,00
6	using comments as a rejection, such as	0	0,00
7	using gestures or rejection	14	14,29
	Total	98	

The context of post (3) relates to a hunger strike by Rohingya immigrants. The video depicts Rohingya immigrants declining the food provided to them. They are requesting suitable housing as they are currently being housed at Balee Meuseraya, Aceh Province.

Since it was posted on December 24, 2023, this post has garnered attention from Instagram users. The majority of internet users expressed their indignation against the

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demeanor of the Rohingya migrants. This is due to the fact that their expectations are seen as excessive. Their hunger strike behavior also signifies their desire for fair treatment, despite their status as undocumented immigrants residing in Indonesia. Netizens proposed repatriating the Rohingya immigrants to their place of origin as a gesture of resistance. Indeed, a particularly brutal comment was made, proposing that Rohingya immigrants should be sent to the sea: "*benam kn aj d laut,, rakyat msih bnyk yg susah,*" "just drown them in the sea; many people are still in trouble." The findings show the manner in which Rohingya immigrants are being rejected in post (3) are as viewed in Table 5.

Table 5. Forms of rejection on post (3)

No.	Forms of language rejection	Frequency	%
1	utilizing the term 'no' or its corresponding synonym	1	1
2	providing reasons for rejection,	14	14
3	using terms or conditions as a substitute for rejection,	23	23
4	using suggestions or other options	60	60
5	using gratitude as a rejection,	0	0
6	using comments as a rejection, such as	1	1
7	using gestures or rejection	1	1
	Total	100	

Faisal Rahman, who works as the Protection Associate for the United Nations High Commissioner for Refugees (UNHCR), makes a statement in post (4). The statement pertains to the Banda Aceh Police's identification of a Bangladeshi individual as the leader of Rohingya immigrants in Aceh Province. Faisal Rahman asserted that the transgressions of a single individual among the Rohingya immigrants should not be attributed to the entire group.

The Acehnese people's skepticism towards Rohingya immigrants as refugees has been conclusively validated. The entry of immigrants into Indonesia is not solely motivated by self-preservation but rather a premeditated act with additional aims and purposes. The police inquiry identified one of the Rohingya inhabitants as a suspect in the alleged offense of trafficking 137 individuals to Indonesia. The sympathy of the Acehnese people for the Rohingya immigrants has evolved since their initial arrival in Aceh. The majority of internet users strongly disagreed with Faisal Rahman's statement in his capacity as the Protection Associate for the United Nations High Commissioner for Refugees (UNHCR). The comments on the post clearly conveyed disapproval towards Faisal Rahman's stance. This type of rejection is mostly characterized by the use of suggestions or alternative choices. The varieties of rejection language identified in Post 4 are as viewed in Table 6.

Table 6. Forms of rejection on post (4)

No.	Forms of language rejection	Frequency	%
1	utilizing the term 'no' or its corresponding synonym	4	4
2	providing reasons for rejection,	14	14
3	using terms or conditions as a substitute for rejection,	26	26
4	using suggestions or other options	50	50
5	using gratitude as a rejection,	1	1
6	using comments as a rejection, such as	0	0
7	using gestures or rejection	5	5
	Total	100	

The context of post (5) is the decision of the Aceh Government to send a letter to the Government of the Republic of Indonesia regarding the inability of Aceh province to accommodate Rohingya. The letter was sent by the Aceh Regional Police Chief together with the Acting Governor of Aceh on December 12, 2023.

The Aceh Regional Police Chief's post in this regard received positive feedback from the public. The aforementioned post, published on December 25, 2023, received significant attention from internet users. The Aceh Government's position in writing to the Central Government on the current situation in Aceh Province has garnered support from internet users. The majority of internet users strongly oppose the presence of Rohingya immigrants, whom they perceive as a burden on the Aceh government. It can be observed in the documented Post 5 as viewed in Table 7.

Table 7. Forms of rejection on post (5)

No.	Forms of language rejection	Frequency	%
1	utilizing the term 'no' or its corresponding synonym	1	1,01
2	providing reasons for rejection,	21	21,21
3	using terms or conditions as a substitute for rejection,	23	23,23
4	using suggestions or other options	48	48,48
5	using gratitude as a rejection,	0	0,00
6	using comments as a rejection, such as	0	0,00
7	using gestures or rejection	6	6,06
	Total	99	

Forms of Rejection Language

1. The form of rejection utilizes the term 'no' or its corresponding synonym

Netizens employ the term "no" to convey their disapproval of Rohingya immigrants in Aceh. The rejection statement is plainly communicated with the word "no," as seen in Data (1). The Instagram account user *cellvin59* explicitly expressed their refusal to welcome Rohingya immigrants. The Instagram user wiigiid (Data 2) echoed this sentiment and advocated for the expulsion of Rohingya immigrants from the Unitary State of the Republic of Indonesia (NKRI).

There are typically justifications or explanations for rejections that use the word "no." This is evident in Data (3), where *cut_darnita* refused to accept Rohingya immigration due to the situation of the Acehnese people, which had been worsened by the conflict and tsunami. The existence of these Rohingya immigrants will be perceived as disturbing the recently developing structure of life for the Acehnese population. In addition, Rohingya immigrants are not compatible with being housed in Aceh Province due to its status as the most impoverished province in Indonesia.

Data (1)		*Intinya rakyat RI <u>TIDAK</u> MENERIMA. itu saja !! Paham..*
cellvin59	:	(The point is that the people of the Republic of Indonesia DO NOT ACCEPT it. That's it!! Understand..)
Data (2)		*Sory ne, aq bukan menolak Rohingya ya, mohon di pahami dan dicermati, yg*
wiigiid	:	*ingin saya lakukan adalah mengusir Rohingya dr NKRI...,, Jd jelas ya, saya <u>tidak</u> menolak mereka...,, Buat apa ditolak, mending di usir saja segera... Usir imigran gelap Rohingya dr NKRI...*
		(Sorry, I'm not rejecting the Rohingya, please understand and pay attention, what I want to do is expel the Rohingya from the Republic of Indonesia... So it's clear, I'm not rejecting them... Why reject them, it's better to just expel them immediately... Expel illegal Rohingya immigrants from the Republic of Indonesia...)
Data (2)		*cukup lama sudah rakyat Atjeh menderita krn konflik dan bencana tsunami*
cut_darnita	:	*biarkan kami menata hidup kembali dgn tenang. tolong jgn ganggu kami dgn kehadiran imigran gelap rohingya. bukan kami <u>tak</u> berbudi dan <u>tak</u> punya hati nurani tapi masyarakat Atjeh sendiri skrg dlm keadaan susah. bukankah Atjeh propinsi termiskin di Sumatera. segerakan di pulangkan mereka pak. biar kan kami hidup tenang walaupun tidak kaya.*
		(The people of Aceh have been suffering for quite a long time because of the conflict and tsunami disaster, let us organize our lives again in peace. Please don't bother us with the presence of illegal Rohingya immigrants. It's not that we are unconscionable and have no conscience, but the people of Aceh themselves are now in a difficult situation. Isn't Aceh the poorest province in Sumatra? send them home immediately sir. let us live in peace even though we are not rich.)

2. The form of rejection by providing a reason

The manner in which Rohingya immigrants are being rejected, together with the justifications for this rejection, may be observed through the legislation and social dynamics within the local community. As an illustration, in Data (4), the Instagram user *andaaptr* openly stated their opposition to Rohingya immigrants due to the infringement of Indonesia's maritime sovereignty and their unlawful entry. There is no necessity to advocate for the protection of Rohingya immigration. User @*umar_ade* (Data 5) argues that cows, when housed and cared for, bring advantages, while Rohingya immigrants bring disaster, as a metaphorical basis for their exclusion from Instagram. The concept of rejection (Data 5) might be likened to the Acehnese saying *"lagee leumo tapeungoh dari mon"* (a cow is plucked from a well). This implies displaying ingratitude and eventually causing harm to others.

Data (4)

andaaptr : *Hadeh😂😂 itu Rohingya melanggar kedaulatan perairan alias ILEGAL!!! Lucu kali bapak ini ya. Malah dibela ny org yg ilegal dri pd tanahny sendiri di jajah*

(*Hadeh😂😂* the Rohingya are violating water sovereignty, aka ILLEGAL!!!) The chairman is funny, isn't he? On the contrary, he defend illegal people even though his own land is being colonized)

Data (5)

umar_ade : *Sapi membawa manfaat hai lempap !!! Rohingya membawa azab ... beda itu ! Bek that galak keu peng dan tali barut US... UNHCR nyan semua dibelakangnya ureung2 kaphe hai lempap ! Ka jak beut2 keudeh bek ka jak peu gala nanggro !*

(Cows bring benefits, hi bitch!!! Rohingya bring doom... that's different! Don't be too fond of money and traitors US... UNHCR is all behind it, they are infidels, hi bitch! Just take part in the recitation of Al-Quran, don't sell the country)

Data (6)

indahros25 : *@_chyoadi gak tau diri emang,udah numpang,banyak tingkah lagi,harusnya ini kena sanksi imigran gelap tanpa paspor dan visa,gak guna juga mereka punya kartu/keanggotaan @unhcrindonesia,itu cuma kartu sampah #usirrohingya #tutup@unhcrindonesia*

(@_chyoadi they lack self-awareness and have been engaging in hitching and deceptive behavior. Their actions should be considered as those of illegal immigrants without proper documentation such as passports and visas. Their possession of a card or membership is useless)

@unhcrindonesia, it's just a trash card
#usirrohingya #expeltherohingya
#tutup@unhcrindonesia #close@unhcrindonesia

Additionally, Data (6) may show the kind of rejection that comes with regulatory grounds. The Rohingya immigrants who arrived in Aceh were undocumented, lacking passports and visas. Only a UNHR card is necessary for their entry. Thus, according to the Instagram user *indahros25*, it was justifiable for them to be evicted by initiating the use of the hashtags #usirrohingya and #klik@unhcrindonesia.

3. The form of rejection uses terms or conditions as a substitute

The study identifies a form of rejection that employs terms or conditions as an alternative to outright refusal. This phenomenon is observed within the context of Indonesian society and is in accordance with the prevailing regulations in Indonesia. The Rohingya immigrants in Aceh, as foreign citizens do not deserve to be treated like Indonesian natives. The Instagram user *@amril_bustamam* has provided this information. In his remark, Data (7) expressed the view that the state has a responsibility to safeguard Indonesian citizens rather than those from other countries. In addition, he urged all Instagram users not to be deceived by the statement made by the chairman of Yara (see post context).

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Regarding the replacement conditions, the rejection was also expressed by Instagram user *Dianrahmadsyahputra* (Data 8). He observed that the Rohingya immigrants in Aceh were not there owing to death or emergency circumstances, but rather because they feigned suffering to gain acceptance in Aceh. Multiple data points indicate that Rohingya immigrants who arrived in Aceh paid a certain amount of money. Instagram user *abdullah1234.idbanda* also made the same statement that those who accept Rohingya refugees will face criminal penalties (Data 9). Hence, it is imperative for citizens to notify the authorities about the entrance of Rohingya immigrants.

Data (7)		
amril_bustamam	:	@haikalkonoha *Iya biar kita orang awam jgn di bodohin oleh mereka yg mencari untung.... Dalam Pembukaan UUD 1945 tertera " NEGARA MELINDUNGI SEGENAP WARGA NEGARA DAN YANG BERTUMPAH DARAH INDONESIA" kan tidak disebutkan warga Negara Asing.*☝️
		(@haikalkonoha Indeed, it is crucial to protect regular individuals from being deceived by those who prioritize financial gain. The Preamble of the 1945 Constitution explicitly declares that "THE STATE PROTECTS ALL CITIZENS AND THOSE OF INDONESIAN DESCENT," without making any reference to foreign citizens.)
Data (8)		
dianrahmadsyah putra	:	*Keadaan maut Kan?* *Emang orang lain disana buta ya? Ga bisa bedain mana yg maut. Dan yg mana yg berpura2 ?* *Tolakk aja rohingya pantek tu.* (Death, right? Are the other people there blind? Why can't they discern which one is dead? And which one is pretending? Just reject the Rohingya bitch.)
Data (9)		
abdullah1234.id banda	:	*Menerima Rohingya bisa di hukum lebih setahun, tanpa melapor terlebih dari ke pemerintah nkri* (Accepting Rohingya can be punished for more than a year, without first reporting it to the Indonesian government)

4. The form of rejection uses other suggestions or options

The form of refusal using suggestions or other options was the most dominant form found in this research. The majority of internet users provided the party with the opportunity to cater to their needs, under the condition that the statements made were inclined towards defending Rohingya immigration. This may be observed in the data presented below, specifically in the range of values from 10 to 12. Netizens requested that YARA provide accommodation for them since they were advocating for the protection of Rohingya immigrants in Aceh. As an illustration, the comment made by *_susidamayanti_* requested that other internet users relocate Rohingya immigrants to YARA. *ruucass_* made similar comments, suggesting that the Rohingya immigrant should be brought to the chairman's residence. Meanwhile, *rusdy_virgo* proposes the possibility of denying Rohingya immigrants the

opportunity to return to the sea in order to forage for food in the ocean.

Data (10)
susidamayanti   : *Antar Rohingnya ke Yara mereka ga berani nolak*
                        (Take the Rohingya to Yara, they don't dare to refuse)
Data (11)
rusdy_virgo   : *Sep bereh.. Ka di jok.. Sok tema .. Tulak balek u laot kedeh.. Bah di mita bu inan tengoh laot.*
                        (Good.. We gave them food.. They are rude.. Return them to the sea.. Let them look for food in the middle of the ocean.)
Data (12)
ruucass_   : *KACOK ROHINGYA NYAN KABA UE RUMOH JIHH*
                        (Take the Rohingya and send them to his house)

5. The form of rejection uses gratitude

The form of rejection using gratitude was the least found in this research. Out of the 500 comments that were examined, only a single message conveyed gratitude as a means of refusal. This is evident from *Syermanii's* remarks, expressing gratitude to the Aceh Regional Police Chief for his concern in refusing the admission of Rohingya immigrants in Aceh Province (see context of post 5).

Data (13)
syermanii   : *Trks banyak bapak* 👍
                (Thank you so much, sir)

6. The form of rejection uses comments

This form of rejection using comments as a rejection appears to be very tendentious when considering the existence of Rohingya immigrants in Aceh Province. Based on the data from 14-16, it is evident that the comments employed exhibit bullying and personal characteristics. The statements employed also have a tendency to be impolite and socially unacceptable. As an illustration, *harwalis602's* comment in Data (14) states that the rejection was based on the question: It is acceptable to engage in sexual intercourse with one's mother? Moreover, in data (15), the rejection was also grounded on a question: yesterday UNHCR, now this damn baldy, who do you think you are to create your own regulations? Meanwhile, data (16) indicates that you are facing criticism for your refusal to accept Rohingya immigrants.

Data (14)
harwalis602   : *Emang boleh se oek ma ini ?* 😂
                    (Is it acceptable to have a sexual activity with your mother?)
Data (15)
ikhsan.adishpta : *kemarin unhcr skrg si botak sialan ini, lu siapa bikin aturan aturan sendiri ?*
                    (yesterday UNHCR, now this damn bald guy, who do you think you are to make your own rules?)

Data (16)
ipccreator : *BACOT KAU*
  (FUCK YOU)

7. The form of rejection uses a gesture

This study revealed that technological developments made verbal signals more active by using emoticons. In addition, hashtags are employed to convey rejection through the use of gestures. The gesture can also be understood in terms of connotation. As an illustration, Data (17) *helmi_al.farizi* informed the gathering that the envelope thickness indicated that they had received a bribe. Moreover, *nuryantojagat_28* used the hashtags #tolakrohingyadiindonesia, #usirrohingyadariindonesia, #saynotorohingya, #bubarkanunhcrindonesia in Data (18) to articulate his rejection of Rohingya immigrants. This is different from data (19), in which the user creates a dog emoticon to express rejection.

Data (17)
helmi_al.farizi : @errijal95 tebai amplop sang keu YARA.😂😂😂
  (@errijal95 it looks like they paid YARA alot)
Data (18)
nuryantojagat_28 : #tolakrohingyadiindonesia #usirrohingyadariindonesia
  #saynotorohingya #bubarkanunhcrindonesia
  #   rejectrohingyainindonesia
  #expelrohingyafromindonesia
  #saynotorohingya #disbandunhcrindonesia
Data (19)
exx_jbt : 🐕🐕🐕

Discussion

The research uncovered a novel manifestation of rejection used to reject Rohingya immigrants. This new type does not encompass the seven forms of rejection outlined by Kartomihardjo (1990). This emerging form of rejection encompasses four distinct elements: (1) the act of rejecting accompanied by explicit explanations, (2) the utilization of metaphors to convey the rejection, (3) the expression of rejection through sarcasm, and (4) the incorporation of symbols such as emoticons and hashtags to convey the rejection. When expressing their rejection on the internet, users frequently use biased language and hate speech directed at Rohingya immigrants. Wordcloud N-Gram displayed in AntConc with output label type and value frequency as viewed in Fig 2.

Fig 2. Wordcloud N-Gram displayed in AntConc with output label type and value frequency

The primary discovery of this study is the existence of diverse manifestations of language used to reject Rohingya immigration by the people of Aceh. The various forms of rejection language can be observed through: 1) explicit negation such as the word 'no' or its synonym, 2) providing reasons for the rejection, 3) employing terms or conditions as a substitute for outright rejection, 4) offering suggestions or alternative options, 5) expressing gratitude while still rejecting, 6) utilizing comments as a form of rejection, and 7) employing nonverbal cues to convey rejection. In addition, new forms of rejection have also surfaced, including 1) the utilization of metaphors, 2) rejection through sarcasm, and 3) the incorporation of symbols such as emoticons and hashtags. The appearance of linguistic expressions opposing Rohingya immigration in the comment sections of the Instagram accounts *@tercyduck.aceh, @kabaraceh, @acehworldtimenews, @tanyoe.acehtimur*, and *@infobandaaceh* signifies a resolute repudiation by the Acehnese populace against Rohingya immigrants.

This finding reflects the argument that the form of rejection language implies actions that can threaten the face of the addressee or a face-threatening act, as stated by Nadar et al. (2005). This form of rejection can threaten the negative or positive face of the interlocutor by using various language communication strategies (Kana, 1982). The presence of rejection narratives in the Instagram comments section is not a coincidence or unintentional. Nevertheless, these comments were written as a form of strong rejection of Rohingya immigrants who landed illegally in Aceh. Netizens on social media actively engaged in widespread rejection to sway other users into supporting the rejection of the Rohingya. According to Umale (2011); Al-Mahrooqi & Al-Aghbari (2016) the language of rejection is delicate and has the potential to disrupt harmony in a relationship. Rejection, when perceived

as impolite, can detrimentally affect a person's relationships. Multiple studies indicate that linguistically and culturally varied groups may interpret speech acts in different ways. Consequently, it is very important to consider cultural values and norms to understand resistance strategies (Chang, 2009; Sattar et al., 2011).

The utilization of social media by netizens to express their rejection of Rohingya immigrants has proven to be quite impactful (Allen et al., 2014; Guzik, 2018; Nursyazwani & Jalil, 2023). The absence of rules on social media fosters a culture of communication that significantly impacts the vocabulary used to express rejection (Warren et al., 2014). The research identifies several types of rejection via social media, such as the utilization of linguistic patterns that incorporate irony or sharp sarcasm. Social media users employ words or phrases that possess a positive or neutral connotation, but are expressed in a manner or context that suggests rejection or disapproval. Commonly employed strategies include inserting phrases with ironic connotations, incorporating emoticons in an ironic way, and employing disparaging humor or subtle innuendo.

The type of rejection observed in this study yields contrasting outcomes compared to Dapubeang's (2020) investigation on the language expression of rejection among Muslim communities towards food offerings from Christian communities in Kupang City. Dapubeang (2020) identified two sorts of rejection: direct rejection and indirect rejection. Direct rejection encompasses two distinct forms of rejection, specifically performative rejection and persistent rejection. Indirect rejection encompasses seven distinct forms of rejection, specifically: 1) rejection accompanied by explanations, 2) rejection accompanied by alternative options, 3) rejection accompanied by promises, 4) rejection accompanied by regret, 5) rejection accompanied by the possibility of future acceptance, 6) rejection based on values, and 7) rejection by avoidance. The findings of Pratiwi & Ramdani's (2021) study identified five distinct forms of rejection language. These include: (1) explicit rejection using the word "no" or its synonym, such as "nope" and "don't" (2) rejection accompanied by reasons, (3) rejection accompanied by specific terms and conditions, (4) rejection accompanied by constructive suggestions or alternative choices for the invitee, and (5) rejection expressed with gratitude.

Both studies' findings indicate that the usage of rejection language does not create any adverse perception, as it is considered a means of showing respect towards others. Unlike this study, it demonstrates a negative perception characterized by open and severe rejection of Rohingya immigrants, who are viewed as a burden by the people of Aceh. The variation in research findings between researchers Dapubeang (2020); Pratiwi & Ramdani (2021) can be attributed to social relationship characteristics. The rejection of speech is influenced by social elements, including the interaction between speakers and the media through which the speech

is given (Nurbaiti, 2017). Social interactions significantly influence the manner in which rejection language is conveyed on social media platforms (McFarland & Ployhart, 2015). Interpersonal ties can significantly impact the manner, attitude, and tactics employed in the act of rejecting someone. The impact of social connections on the language used to express rejection on social media might differ based on the unique dynamics of the relationship and the environment of communication (Carr & Hayes, 2015). The presence of mutual trust, respect, and comprehension of social norms within online communities can significantly influence the manner in which rejection is conveyed and accepted.

According to Maemunah's (2014) research findings, the utilization of speech acts of denial is contingent upon the specific circumstances and the hierarchical dynamics between the person declining and the person making the request (such as the asker or inviter). Rejecters opt for employing indirect speech acts as a means of safeguarding the reputation and dignity of both the one refusing and the individual making the request during their interaction. Expressions of remorse, pardoning, justifications, and rationales are employed to circumvent potential damage to one's reputation. In addition, greetings play a significant role for individuals who reject something. Greetings serve as an indication that the person who is declining the request has a genuine concern for and comprehension of the person making the request (Baldridge & Veiga, 2001). In order to mitigate the requester's dissatisfaction resulting from refusal, statements of principle, alternative statements, and commitments are commonly employed.

Conclusion

The language employed by internet users to express their rejection in response to posts concerning Rohingya immigrants serves as a representation of the feelings of the Acehnese people. Out of the 500 posts that were examined, 497 of them included disclaimers. This research identifies the occurrence of rejection in the form of dominating suggestions. This evidence demonstrates that the residents of Aceh possess compassion and understanding towards mankind. However, it is unsuitable to accommodate Rohingya immigration due to the incongruity in economic, social, and cultural aspects between the people of Aceh and the Rohingya.

There is only one form of rejection using gratitude that can be found in the research. This identifies that the Acehnese people firmly reject the presence of Rohingya immigrants in Aceh so that the use of polite language does not accurately represent what they feel. We realize that this research does not represent all forms of rejection language found on social media. This

is because the motives for rejection by Instagram users towards Rohingya immigrants are triggered by social, economic, political and cultural factors circulating in society. We recommend that research related to forms of rejection language be continued by other researchers in different contexts and objects to compare the results obtained in this research and enrich pragmatic theories regarding forms of rejection language.

Declarations

Author contribution	:	Ramli was responsible for the entire research project. He also led the writing of the manuscript and the collaboration with the first and third author. Rahmad Nuthihar, Herman Rusli, and Ixsir Eliya participated in the data collection, transcription and analysis. They also revised the manuscript.
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