Exploring Affective Meaning in Indonesian TikTok News Comment Sections

Nazzaura Kayla Audrey[1*], Theofani Donita Padang[1], Intan Putri Ginary[1], M. Syafiq[1], Grace Chelvia Ginting[1]

[1]*Universitas Sumatera Utara, Medan, Indonesia*

nazzaurakayla@students.usu.ac.id[*]

Abstract

This study analyzes affective meaning in the comment sections of Indonesian TikTok news accounts using Leech's (1981) semantic theory and Ekman's (1992) framework of six basic emotions: happiness, sadness, anger, disgust, surprise, and fear. The research aims to identify how TikTok users express emotions and attitudes toward news content through linguistic choices and emoji usage. A qualitative content analysis approach was employed, wherein twenty-five comments were collected through purposive sampling from five official news accounts: Inilah.com, Kumparan, Kompas TV, CNN Indonesia, and Detik.com. Data collection occurred between June and November 2025, focusing on videos with a minimum of ten million views. From each account, five of the most-liked comments were selected for semantic analysis. Both researchers independently analyzed the comments and compared interpretations to ensure reliability. The findings show that anger appeared most frequently (7 instances), followed by fear (6), sadness (4), disgust (4), happiness (2), and surprise (2). These results indicate that emotional responses on TikTok are often dominated by negative or serious feelings, reflecting users' sensitivity toward issues such as injustice, danger, and tragedy. Overall, the study concludes that affective meaning in TikTok comment sections not only represents individual emotions but also reflects collective empathy and cultural values within Indonesian digital discourse.

Keywords: Affective meaning, TikTok comments, Ekman emotions, Leech semantics

Introduction

TikTok's social media has grown to become one of the largest and most influential digital platforms in the world, especially in dominating user engagement in Indonesia. With millions of active users spread across the country, TikTok not only serves as a mere entertainment space, but also becomes a major arena for massive news consumption, public discussion, and emotional expression. The platform's artificial intelligence-based algorithms allow the circulation of information to take place very quickly, making TikTok an important source of public discourse and affective exchange in the digital space. In the context of digital

communication, especially in the comment column of Indonesian news accounts on TikTok, the affective meaning becomes very visible and easy to observe. TikTok's interactive environment encourages users to respond quickly and emotionally, often through brief comments and the use of emojis that encapsulate complex affective expressions. Semantic analysis of this phenomenon reveals not only the emotional reactions of commentators to news content, but also broader social attitudes and cultural values embedded in Indonesia's online discourse.

According to Leech in his work *Semantics: The Study of Meaning* (Coppini, Lucifora, Vicario, & Gangemi, 2023), meanings in language can be categorized into seven types: *Conceptual Meaning*, *Connotative Meaning*, *Social Significance*, *affective meaning*, *Reflection*, *Collocative Meaning* and *Thematic Meaning*. Each type has a different function in understanding how language carries messages both literally and implicitly. Among the seven types, affective meaning focuses on the speaker's emotional attitude towards the listener or topic being discussed, which reflects the psychological dimension in communication. As stated by (Syah Putra, Alyani, Melyana, & Sari, 2024), "affective meaning refers to what is conveyed about the feelings and attitudes of the speaker or writer." This dimension of meaning is particularly visible in spontaneous digital communication, where users express direct emotional responses to various external stimuli such as news content. (Nasution, Lismawarni, Sinambela, & Daulay, 2025) provides an illustration of the affective meaning through the sentence "*You're a vicious brute*" and "*You're an adorable pet*." These two sentences refer to the same subject, but express very different emotional attitudes. The first sentence conveys anger or disapproval, while the second sentence shows affection and favoritism. This contrast highlights how affective meanings reflect the speaker's personal feelings, not the conceptual meaning of the words. Thus, affective meaning indicates that language communicates not only facts, but also emotions that shape the way the message is understood by the listener.

Emotions are defined as universal basic emotions by (Latifah, Amilia, & Masrokhin, 2023). Over the years, alternative models have emerged, as presented by (Salsabilla & Muhammad Yusuf, 2023), which describes emotions as social and linguistic constructs. Through a series of studies, Ekman found high agreement among members of various Western and Eastern literate cultures in choosing emotional labels that correspond to facial expressions. (Fadhila Rahmadina, 2024) argues that "certain emotions are fundamental and universal across cultures," identifying happiness, sadness, anger, disgust, surprise, and fear as fundamental emotional categories. These basic emotions provide a powerful framework for analyzing emotional expression in cross-cultural digital contexts such as Indonesian social media. Many users in Indonesia rely on TikTok as a platform to engage with current news and social issues, but little is known about how their comments, through linguistic forms, signs, and symbols, encode emotions and attitudes. Exploring these affective elements is crucial because the emotional tone in a comment can affect public perception and interpretation of the news itself.

Recent research shows that emotions in social media not only reflect spontaneous psychological states, but are also socially structured practices and shaped by platform architecture as well as cultural dynamics. (Astuti & Antika, 2025) Introducing the concept *affective affordances*, which is defined as "the relational embodiment of feelings through vernacular technological functions that represent discrete emotions." In the context of TikTok, features such as emojis, reactions, and short comments facilitate quick and intuitive emotional expression. (Ardana, Daosti, & Zen, 2025) emphasizing that a unique aspect of affective on

social media is that it is shared collaboratively and disseminated among individuals through relational means. Further (Elfisnur, 2020) found that social media comments, regardless of the language used, had a significant effect on the emotional state of viewers. Their research suggests that comments with positive, negative, or neutral sentiments can directly influence how viewers perceive and interpret video content, indicating that language in the comment column plays an important role in shaping collective affective experiences.

Other research also highlights the importance of emotions in video-based social media communication. (Azura, Rangkuti, & Nasution, 2025) shows that video-sharing platforms like TikTok have great potential to elicit emotional responses through entertaining and inspiring content. They emphasize that emotions play a role in shaping the way people react and interact with the content they encounter on social media. In the context of mental health, (Azura et al., 2025) analyze the content of depression, suicide, and *Self-harm* on Pinterest and found that posts often featured melancholy quotes that could potentially exacerbate feelings of hopelessness and isolation. This suggests that emotional content on social media can have a profound impact on users' psychological well-being, especially when negative emotions are widely disseminated. (Safiuddin, Putra, & Amstrong, 2021) Introducing the concept *Digital Emotion Contagion*, which means that the emotions of a person viewing an emotional expression online can become more similar to the emotions of the user posting that emotional content. This phenomenon is particularly relevant in the context of TikTok, where emotional content spreads faster and easier than non-emotional content, creating a collective emotional atmosphere that can affect users' perceptions and behaviors broadly.

TikTok's comment column serves as a rich source of linguistic data to explore affective meaning, as it represents spontaneous and emotionally charged user interactions in response to various issues presented in Indonesian news accounts. These comments often reveal how language users convey feelings, judgments, and social attitudes through words, tones, and symbols such as emojis, making them ideal for semantic analysis. Therefore, examining how affective meaning is represented through semiotic signs in the TikTok comment column offers valuable insights into the emotional and cultural dynamics in Indonesia's contemporary digital discourse.

Several previous studies have examined affective and semantic meanings in a variety of linguistic contexts, highlighting how meaning is conveyed in both literary works and digital media. Social and affective in online news *The New York Times* about Covid-19, showing how affective meaning emerges through linguistic expressions in digital media discourse. Associative meaning in lyrics *Soundtrack* (Sell, Hosangadi, & Trotochaud, 2020) using Leech's theory, shows how affective meaning is expressed through word choice and lyrical context in songs. (Sell et al., 2020) Investigate the meaning of associations in dialects *Scouse* represented in the TV series *The Responder*, reveals that affective meaning plays an important role in expressing regional identity and emotional nuances in popular media discourse. Beyond literary works and traditional media, previous research has also explored semantic meaning in the context of social media. (Basch, Hillyer, & Jaime, 2022) performed a semantic analysis of Taylor Swift's song lyrics using Leech's theory, identified seven types of meanings and found that affective meanings dominate, reflecting personal emotions and expressive depth. Putra et al. (2024) analyzed Instagram captions using the Leech framework, showing how users convey conceptual, affective, and contextual meanings through captions that express emotions,

attitudes, and situational nuances. (Ardana et al., 2025) examining English expressions used by Indonesian users on the X social media platform through a morpho-semantic approach based on the Bauer and Leech framework, revealed that affective and connotative meanings are predominantly reflected in digital communication. These studies describe how affective and semantic meanings are conveyed in a variety of linguistic contexts, including literary works such as song lyrics, television dialogue, and digital media such as social media captions and posts, highlighting the important role of language in expressing emotions, social identity, and contextual nuances.

Several other studies have succeeded in providing richer and more reliable insights into affective meaning. (Ihkam & Nafisah, 2020) applying Leech's semantic framework to song lyrics, uncovering the emotional and cultural dimensions embedded in musical expression. Similarly (Ihkam & Nafisah, 2020) explores affective expression in cinematic dialogue, describing how emotions are semantically encoded in film scripts. Moreover (Ardana et al., 2025) emphasizes the cultural role of affective meaning by showing how expressive, directive, and aesthetic language functions are used to engage and emotionally engage readers in tourism discourse. This study highlights that affective meanings not only convey emotions, but also reflect the cultural context, persuasive intentions, and aesthetic values of the speaker or writer. Together, these studies emphasize the importance of basing semantic interpretation on authentic sources, whether from journalism, music, or film, to capture how emotions operate through language in their natural context. Based on these insights, the study places its analysis in a contemporary and interactive medium: the TikTok comment column of an Indonesian news account, where spontaneous public reactions reveal how affective meanings are expressed and negotiated in digital discourse.

No previous study has specifically focused on TikTok as a platform for analyzing affective meaning, and this absence forms a major research gap addressed in this study. Although previous research has explored affective meanings in literature, journalism, song lyrics, movies, and even on social media platforms like Instagram and X (formerly Twitter), no one has examined how affective meanings are expressed and interpreted on TikTok. This gap is important to highlight as TikTok has become one of the most popular social media platforms worldwide, known for its interactive nature and combination of audiovisual and textual communication. Despite its linguistic and cultural significance, TikTok has remained underexplored in previous semantic studies. Therefore, this study focuses on the analysis of affective meaning on TikTok, especially in the comment column of Indonesian news accounts. Although TikTok provides different types of content such as entertainment, education, lifestyle, and more, this study deliberately focused on news categories. The comment columns of news-related posts often contain spontaneous public responses to current issues, making them a valuable resource for understanding how emotions, opinions, and attitudes are conveyed through language. By examining these comments, the study aims to fill in existing research gaps and contribute to a deeper understanding of how affective meanings operate in real digital interactions on TikTok.

This research seeks to contribute to the broader field of semantics by providing a detailed analysis of affective meaning in authentic and contemporary digital discourse. By examining real comments from Indonesian news accounts on TikTok, this study not only expands the application of the Seven Types of Meanings (Yelliza, Siska, & Nusi, 2021) into the

context of modern social media, but also highlights how language reflects emotions, attitudes, and cultures in online interactions. The findings are expected to demonstrate how affective meaning operates in spontaneous communication and how it shapes TikTok user comments as public sentiment in the digital space. Thus, this research makes significant theoretical and methodological contributions to the study of semantics, digital communication, and popular culture studies in Indonesia.

Research Methodology

This study uses qualitative research methods that are chosen because they are suitable for exploring complex and subjective aspects such as emotions, attitudes, and cultural expressions in language. As stated by (Yelliza et al., 2021) The qualitative method seeks to build a context-rich understanding, generating insights that resonate deeply with the individual's authentic experiences while maintaining academic integrity through its methodological foundations, procedures, and precision. This research involves an analysis of the affective meaning behind the use of language in the TikTok comment column, which requires an in-depth interpretation of how affective meaning is conveyed through linguistic choices and the use of emojis. The qualitative method allows researchers to interpret and describe emotional phenomena holistically in the context of authentic digital communication.

This research data was collected from five well-known Indonesian TikTok news accounts with at least two million followers, namely inilah.com (@inilahcom), Kumparan (@kumparan), Kompas TV (@kompastv.indonesia), CNN Indonesia (@cnnindonesia), and detik.com (@detikcom). These accounts were chosen because they are credible national news sources with large audiences and active engagement on TikTok. The selection of these accounts ensures that the data represents mainstream news content and reflects how Indonesian audiences respond to current issues on social media. Data collection is carried out over a fixed time period (June-November 2025) to ensure consistency in the number of impressions, likes, and comments. From each account, one video with a minimum of ten million views is selected for analysis. This selection focuses on the videos that receive the most attention from users and are most likely to contain strong emotional engagement. Videos that are not related to news content, such as advertisements or entertainment clips, are excluded. If the video with the highest views doesn't meet the criteria, the next eligible video is selected.

After selecting the video, the researcher analyzed relevant information including the video link, upload date, total impressions, and number of likes. A screenshot of the comment column was taken to preserve the original content. From each selected video, five comments with the highest number of likes were selected for analysis. These comments are considered to represent the most visible and widely supported public reaction. In cases where multiple comments have the same number of likes, the comments that appear earlier are selected. To protect user privacy, all usernames and identity information are removed. Each comment is labeled using a code such as "User 1" or "User 2." Since most of the commentaries are written in Indonesian, the analysis is conducted in the original language.

To ensure the reliability and validity of the analysis, several validation strategies are implemented. First, the researcher's triangulation (*Researcher Triangulation*) applied, in which both researchers independently analyzed the same set of comments and compared their interpretations. (Azura et al., 2025) Identify four types of triangulation: method triangulation,

researcher triangulation, theory triangulation, and data source triangulation arXiv. Any differences in emotional categorization are discussed until a consensus is reached. Second, triangulation of data sources (*Data Source Triangulation*) is achieved by selecting comments from multiple news accounts covering diverse topics, ensuring that the findings reflect a varied pattern rather than an account-specific pattern. (Azura et al., 2025) emphasizes that by embracing diverse perspectives, methods, and data sources, researchers can verify and validate their findings, leading to more comprehensive and reliable conclusions OpenReview. Third, this study uses a framework (Safiuddin et al., 2021) about basic emotions as a theoretical validation tool, providing a clear operational definition for each emotional category. Finally, the inclusion of linguistic evidence such as words, phrases, and emojis in the analysis ensures that the interpretation is based on observable data rather than purely subjective judgment.

Findings and Discussion

This section presents the analysis of affective meaning found in the comment sections of five Indonesian TikTok news accounts Inilah.com (@inilahcom), Kumparan (@kumparan), Kompas TV (@kompastv.indonesia), CNN Indonesia (@cnnindonesia), and detik.com (@detikcom). A total of twenty five comments, five from each account, were analyzed using Ekman's (1992) framework of six basic emotions: happiness, sadness, anger, disgust, surprise, and fear. Each emotion was identified based on linguistic cues, emojis, and contextual meanings within the comments. The results reveal that emotional expressions on TikTok are not only reactions to news events but also indicators of collective sentiment and public engagement. Through this framework, the discussion explores how different types of news stories evoke specific emotional responses and how these affective expressions shape online conversations and cultural interpretations in Indonesian social media spaces.

The five news headlines that the researchers found, explain about the latest Indonesian news from June to November 2025. In kumparan account posted on October 29, 2025, the video shows black, foul-smelling foam clouds floating and polluting residential areas in Patokbeusi, Subang, allegedly caused by industrial waste. The KompasTV video was posted on November 5, 2025, showing Committee IV DPD RI member Sinta Rosma Yenti protesting to Finance Minister Purbaya Yudhi Sadewa over the reduction of East Kalimantan's regional performance allowance (TKD). The CNN Indonesia video was posted on November 7, 2025, highlights the disappearance of a four-year-old girl in Makassar, allegedly kidnapped by a mysterious woman. The video in detik.com posted on November 7, 2025, shows an explosion at SMAN 72 Kelapa Gading, North Jakarta, injuring two students and prompting a direct inspection by Metro Jaya Police Chief Inspector General Asep Edi Suheri. Posted on June 25, 2025, the video in inilah.com captures the emotional rescue efforts on Mount Rinjani, where a Malaysian hiker's drone helped locate Brazilian climber Juliana Marins after she fell from a cliff, showing the unity and humanity of fellow hikers amid the crisis.

Findings

Happines

Figure 1 @kumparan

Figure 2 @inilahcom

1. Comment 1 in Kumparan account "That's the airplane's fart, be careful). This comment conveys an affective meaning dominated by happiness expressed through humor. The commenter responds to a potentially alarming or confusing visual with a playful remark, describing it as "the airplane's fart." As the comment softens a warning ("caution") through humor. The affective meaning here demonstrates how Indonesian social media users often employ humor as a strategy to reduce tension and maintain positive interpersonal engagement within online interactions.

2. The comment in Inilah.com account *"Rinjani on Roblox is also extreme bgt".* The comment is of an affective meaning dominated by happiness and humor references. Playfully, the commenter compares the difficulty in climbing Mount Rinjani with this exaggerated virtual experience in a Roblox game. The humor reduces the tension from the real event and provides shared laughter. The affective meaning here is that Indonesian netizens make use of digital humor and gaming metaphors to build light-hearted senses of community online.

Sadness

makanya pada stop ngebully sih kta gw mah... anak sekarang Klo marah serem2 banget😭😭😭

4d   Reply   ♡ 294.6K 👎

View 538 replies ⌄

Figure 3 @detikcom

Komennya 😔 bukan serius malah bercanda, makanya pemerintah ngasal2 sama kek pabrik dikira ga diributin warga

10-29   Reply   ♡ 2,122 👎

View 7 replies ⌄

Figure 4 @kumparan

1. One of the users commented in detik.com account *: "That's why stop bullying me... The kids are now very angry (Three Crying Emojis)."* This comment conveys sadness as its affective meaning. The speaker expresses emotional pain and empathy toward the victims of bullying. The crying emojis intensify the feeling of sorrow and collective concern, reflecting a shared emotional response within the community.

2. Based on the comment in the Kumparan account *"The comment (emoji of disappointment) is not serious but a joke, that's why the government is angry with the factory cake thought it would not be disturbed by the residents."* The affective meaning of this comment is primarily shaped by anger and sadness. The commenter expresses disappointment toward other users who treat a serious issue as a joke, linking such behavior to a broader sense of frustration with government negligence. The emotional tone reflects both critique and moral concern. In Leech's framework, the Sympathy Maxim is partially observed, as the user expresses empathy for the seriousness of the issue while voicing frustration. Although the statement includes criticism, the presence of the sad emoji softens the tone, reducing the risk of conflict. This demonstrates how Indonesian TikTok users employ affective politeness to express disagreement and social critique without violating community norms of respect.

3. The comment in Inilah.com account *"She underestimated Rinjani too much (frustated emoji)."* This comment conveys sadness in its affective meaning, expressed through empathetic criticism. The commenter expresses disappointment towards someone who underestimated the difficulty of Mount Rinjani, showing empathy rather than direct ridicule. The use of the (frustated emoji) illustrates criticism and signifies shared emotional concern. The emotional meaning here reflects how Indonesian social media users express collective disappointment while maintaining an emotional connection through empathetic language.

4. Another comment in Inilah.com account *"Until Pak Prabowo's IG was invaded by Brazilian netizens, it was thought that Prabowo was the one who pushed (crying*

emoji)." This comment conveys an emotional meaning dominated by sadness, expressed through humorous hyperbole with the addition of a crying emoji to illustrate the sadness at the end of the sentence. The absurdity of the situation in which Brazilian internet users attacked the wrong Instagram account creates a sense of sadness.
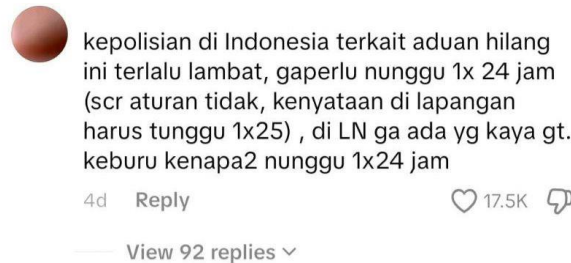
Anger

kepolisian di Indonesia terkait aduan hilang ini terlalu lambat, gaperlu nunggu 1x 24 jam (scr aturan tidak, kenyataan di lapangan harus tunggu 1x25) , di LN ga ada yg kaya gt. keburu kenapa2 nunggu 1x24 jam

4d   Reply   ♡ 17.5K   ⟲

View 92 replies ⌄

Figure 5 @cnnindonesia

Jalanan Hancur kok nyalahin Menkeu... tahun² kemarin kemana aja Dana nya Buk??????

6d   Reply   ♡ 79K   ⟲

View 541 replies ⌄

Figure 6 @kompastv.indonesia

1. The comment criticized the Indonesian police for being slow *"The police in Indonesia regarding this missing complaint is too slow...."* This comment from CNN Indonesia account expresses the emotion of anger. Based on Leech's Politeness Principle, this statement shows a lack of politeness because it openly criticizes an institution. However, the anger also reflects empathy for the victim.

2. In the Kompas account, the comment *"The streets are ruined to blame the Minister of Finance... "Have you ever heard of the Spaniards???????."* This comment explain anger in its affective meaning. The commentator is frustrated with government accountability as he questions where the money went. Emphasized punctuation marks and double question marks reinforce the emotional attitude that underlies dissatisfaction and distrust in this statement. As suggested by Leech's theory, strong emotional and connotative meaning developed in this statement dominates the factual content. These emotions reflect disappointment due to perceived corruption or poor management.

3. The comment *"Stop bullying guys, you don't know the point of people's anger when."* Found in detik.com account, expresses anger as its affective meaning. The speaker's tone shows frustration and moral urgency toward the act of bullying. The emotional force emphasizes disapproval and a strong sense of justice, reflecting anger as a reaction to social wrongdoing.

4. The comment from detik.com is *"For teachers"* please be aware of this bullying *problem, if this is the case, there will be victims as well."* This comment reflects anger as its affective meaning. The speaker shows disapproval and disappointment toward the

lack of responsibility from authority figures. The emotion of disgust arises from witnessing a repeated and harmful social issue that leads to suffering.

5. In Inilah.com account, the comment *"It's a shame, don't give permission to climb the mountain again."* This comment is filled with anger in affective meaning, expressed through direct disapproval. The repetition of *"kan"* emphasizes frustration and impatience toward careless climbers. Although this sounds quite blunt, the tone is still colloquial, in line with Indonesians' tendency to express social criticism through everyday speech. It shows how anger is conveyed as a kind of care for collective order and reflects social responsibility in the online community.

6. The user commented *"O people of East Kalimantan, have you felt the benefits of the 3 trillion?"* This comment from Kompas accounts by affective meaning dominated by anger expressed through irony and sarcasm. The commenter uses rhetorical questions to highlight dissatisfaction with the unclear use of government funds. The formal and almost poetic address *"O citizens of Kaltim"* adds a layer of mockery, transforming a serious issue. This playful form of sarcasm allows frustration to be conveyed effectively while maintaining a sense of community and shared awareness among readers.

7. The comment in Kompas account: *"The road is broken,??? So all this time the budget has run to Buuuu."* This comment conveys anger in its affective meaning. The excessive punctuation (",???") reinforces the tone of disbelief and frustration, while the use of the informal term *"buuuu"* adds a teasing yet accusatory nuance. This comment reflects dissatisfaction with government spending, questioning accountability in a humorous yet critical manner.

Disgust

Figure 7 @kompastv.indonesia

Figure 8 @kompastv.indonesia

1. A comment found on the Kompas TV account *"Mom, her outfit looks like she wants to swim."* convey disgust in its affective meaning. The user shows this through indirect mockery, comparing her clothes to swimwear with sarcasm. The affective power lies in the mocking tone. According to Leech's theory, the meaning of this comment is

affective and connotative because the humor on the surface contains a negative judgment.

2. Same as *"This mother's speech style is always smart and challenging (arrogant emoji)"* from Kompas TV account, it shows an affective meaning dominated by disgust, expressed through ironic language. The lexical sets *"sok smartar"* and *"sok challenge"* are judgmental and disapproving of the woman's personality. In Leech's framework, this statement has an affective meaning since the speaker shows attitude and social position rather than objective information. The emotion, as described by Ekman, is a display of disrespect and moral rejection, tinged with covert anger.

3. In detik.com account, it can be found that a comment shows disgust which is "*Gua alumni situ. Indeed, from 2015 bullying in high school 72 is not maen (laughing emoji).*"This comment is classified as disgust as its affective meaning because the speaker used sarcasm to criticize the long standing presence of bullying at the school. The laughing emoji functions ironically, expressing contempt rather than amusement. The emotion of disgust appears through this sarcastic tone, revealing deep disapproval toward a situation that has become normalized over time.

4. The last comment that implicitly expresses disgust from inilah.com account is *"He said he never climbed a mountain and even tried to climb Rinjani."* This comment conveys in affective meaning dominated by disgust mixed with mild anger, expressed through sarcastic humor. It criticizes the overconfidence of someone who attempts a challenging climb without experience. The tone of this comment shows disbelief, but remains humorous, thus indicating a negative assessment. The emotional meaning here shows how Indonesian users utilize sarcastic comments to criticize without openly showing hostility, thus maintaining social balance in the digital space.

Surprise

Figure 9 @kumparan

Figure 10 @cnnindonesia

1. This phrase "Cloud bread?" comment that's found in Kumparan account reflects surprise and mild amusement. The user draws a humorous comparison between the visual content and a popular internet meme ("cloud bread"), creating a light hearted and relatable tone. The affective meaning is characterized by curiosity and shared cultural understanding. The user participates in the conversation without expressing disagreement or criticism. By choosing humor and intertextual reference rather than direct judgment, the user contributes to a friendly and cohesive online atmosphere. This

illustrates how affective meaning can emerge through minimal linguistic expression, relying on shared context and digital culture for interpretation.

2. The last comment that shows surprise is found in CNN Indonesia account is "*Teguess ngamuknya bininya kaya mana (pleading face emoji)*". It expresses because the comment violates politeness norms because it makes light of a serious situation and shows a lack of empathy toward the victim. Rather than maintaining sensitivity, it shifts attention to irrelevant curiosity.

Fear

Figure 11 @kumparan

Figure 12 @detikcom

1. The user commented "*The danger should not be touched by many germs*" is found in the coil account, is the emotion expressing fear. The user expressed concern over potential contamination, warning others not to touch the object mentioned in the video. The affective meaning emphasizes care and caution, which is conveyed through polite advice rather than command. The speaker minimizes the imposition of their warning by using indirect language. The tone is not confrontational but advisory, suggesting empathy toward others. The polite expression of fear demonstrates how affective meaning in Indonesian online discourse is often shaped by communal concern and social responsibility, even when dealing with negative emotions.

2. In detik.com account the comment *"'WELCOME TO HELL' afraid to read that the writing is on his snapan (crying emoji)."* This comment conveys fear as its affective meaning. The word "fear" directly expresses anxiety and emotional discomfort. The speaker's fear is shared through the crying emoji, showing how emotional tension spreads within an online community.

3. *"Gaisss be careful about the spread of the virus, I think it's too far away (crying emoji)."* This comment in Kumparan communicates a mixture of fear and anxiety, accompanied by self-doubt. The repetition ("hati hatiii") and the crying emoji convey emotional intensity, while the phrase "I think it's far from over" ("am I overthinking it?") shows self-reflection. The affective meaning combines worry with humility, creating an empathetic tone that invites solidarity from others. The comment reflects the user downplays their concern to avoid appearing overly emotional or alarmist. This strategy reduces potential face threatening effects and encourages understanding. Overall, the affective meaning reflects both personal vulnerability and collective

empathy, which are common in digital interactions where users balance fear with the desire for social acceptance.

4. One of the comments by the user from CNN Indonesia is *"jgn2 yang two are victims lgi."* express the emotions of fear and anxiety. These feelings show the speaker's care and concern for others, reflecting an empathetic reaction to the situation. It does not break politeness norms, since the expression of fear is gentle and compassionate, not aggressive. According to Ekman's theory, this emotion represents social empathy (*empati social*), where the speaker shows emotional connection and solidarity with the victims' families through compassionate concern.

5. Another comment from CNN Indonesia "*Does it mean that the other two children were also kidnapped?*" expresses the emotions of fear and anxiety. In Leech's framework, this comment shows concern and emotional involvement in the ongoing tragedy, maintaining politeness through an empathetic and cautious tone. This reflects social empathy where fear is used to express solidarity and shared worry. The comment supports social harmony by emphasizing collective concern rather than assigning blame.

The comment in CNN Indonesia account *"Taking care of children cannot be part-time, we must keep our eyes on the child. "Dear God, I hope to see you soon, Bilqis."* This expresses deep emotional concern and empathy toward the missing child. (Sari, 2023) theory of affective meaning, the language used reflects the speaker's emotional attitude and sympathy rather than factual information. The use of a prayer phrase "Ya Allah, hopefully cepat ketemu" shows sincerity and compassion, indicating the speaker's shared emotional involvement with the situation. The dominant emotion is fear, as the comment expresses sorrow over the loss and anxiety for the child's safety.

Discussion

Table 1. Total of each emotions in every news account

Number	News Accounts	Happiness	Sadness	Anger	Disgust	Surprise	Fear
1.	Inilah.com	1	2	1	1		
2.	Detik.com		1	2	1		1
3.	CNN Indonesia			1		1	3
4.	KompasTV			3	2		
5.	Spindle	1	1			1	2

The six types of emotions happiness, sadness, anger, disgust, surprise, and fear in table 1 shows the total distribution across five news accounts: Inilah.com, detik.com, CNN Indonesia, KompasTV, and kumparan. The data indicate that happiness appears two times, sadness four times, and anger seven times, then the emotions of disgust appear four times, surprise two times,

and fear six times. In total of twenty five comments. Overall, anger is the most frequently expressed emotion among the analyzed comments in the news accounts, suggesting that news content tends to focus more on emotionally negative or serious themes compared to positive or neutral ones.

Conclusion

The findings of this study show that affective meaning is clearly reflected in the comment sections of Indonesian TikTok news accounts. Through linguistic expressions, tone, and the use of emojis, users express a wide range of emotions such as anger, fear, sadness, disgust, happiness, and surprise in response to news content. These expressions reveal both individual emotional reactions and shared social attitudes and cultural values among Indonesian TikTok users. The frequent appearance of anger and fear suggests that audiences are highly responsive to issues related to injustice, tragedy, and social problems, showing empathy and awareness within digital interactions.

This study specifically analyzes TikTok news comment sections as spaces where affective meaning is constructed through spontaneous and authentic communication. These sections serve as digital forums where users engage emotionally with current events, creating a collective interpretation of social realities. In this context, affective meaning extends beyond literal language and reflects how people experience and communicate emotions in real time within Indonesia's online environment. The dynamic nature of these interactions demonstrates how social media platforms have become essential spaces for emotional expression and public discourse.

By applying semantic theory and emotional frameworks, this study demonstrates that affective meaning continues to play an essential role in digital discourse. The analysis provides insight into how Indonesian TikTok users express emotion, empathy, and social stance through language, showing the close relationship between emotion, culture, and online communication. Understanding these patterns contributes to broader knowledge of how digital platforms shape contemporary communication practices in Indonesia.

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