RESEARCH ARTICLE

Demoralization narrative: Foul language of community figures

Ma’rifatul Munjiah

Abstract: This study in addition to describing the speech-language in the communication process of community figures will also explain what the meaning behind the speech is. This study is descriptive and qualitative by using the netnography method. Data collection in this study was carried out through a reading process on 500 YouTube videos, using the search keywords “sexual harassment” and “sexual violence”. The data in this study are in the form of classifications of speech used by community leaders in the form of text excerpts. This study shows that the speech used by community figures in the communication process does not contain a few dictions that are sexual harassment in verbal and non-verbal forms, such as written, spoken, gesture, touch, and symbolically. The speech used also contains critical and evaluative meanings that reflect the morality of a community figure in the communication process.

Keywords: Demoralization, Speech, Community figure

Abstrak: Studi ini selain mendeskripsikan tutur bahasa dalam proses komunikasi tokoh masyarakat, juga akan menjelaskan makna apa yang ada di balik tutur tersebut. Studi ini bersifat deskriptif kualitatif dengan menggunakan metode netnografi. Pengumpulan data dalam studi ini dilakukan melalui proses pembacaan pada 500 video Youtube, dengan menggunakan kata kunci pencarian “pelecehan seksual” dan “kekerasan seksual”. Data dalam studi ini berupa klasifikasi dari tutur bahasa yang digunakan oleh tokoh masyarakat dalam bentuk format kutipan-kutipan teks. Studi ini menunjukkan bahwa tutur kata yang digunakan oleh tokoh masyarakat dalam proses komunikasi nya, tidak sedikit mengandung diksi yang bersifat sexual harassment dalam bentuk verbal dan non-verbal, seperti tulisan, lisian, gestur, sentuhan, secara simbolik. Tutur kata yang digunakan tersebut, juga memuat makna yang bersifat kritis dan evaluatif yang mencerminkan moralitas dari seorang tokoh masyarakat dalam proses berkomunikasi.

Kata kunci: Demoralisasi, Tutur bahasa, Tokoh masyarakat.

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1. Introduction

Immoral acts that are rife today involve a lot of community figures. The involvement of community figures in immoral acts may appear in the speech they use in the communication and interaction process. The rampant involvement of community figures in immoral acts can be seen through reports from the National Commission on Violence against Women (Komnas Perempuan) which shows the number of cases of immoral acts against women in the last two years is around 299,911 cases, with 62% being verbal immoral acts, and 11% experiencing nonverbal immoral acts, where most of the perpetrators of these actions were carried out by community figures, such as Quran teachers, lecturers, and religious leaders (The National Commission on Violence against Women, 2020). Immoral acts involving these community figures indicate that their morality is no longer shown through a positive attitude in the process of choosing communication and interaction dictions, hence the context is crucial to be explained in terms of language symbols and meaning (Nindatu, 2018; Rahardjo, 2018; Sultan & Akmaluddin, 2019).

In Yolanda’s viewpoint (2019), there has been demoralization of community figures in the process of choosing communication dictions and their interactions given their involvement in immoral acts. Studies on immoral acts, however, have only focused on three aspects so far namely; first, studies that discuss measures to prevent immoral acts by the government and society (Al Amin Siregar, 2017; Anwar, 2018; Saputro et al., 2020). Second, studies that address the imposition of sanctions and punishment on immoral acts to give a deterrent effect on those who commit immoral acts (Khairida et al., 2018; Romana, 2015; Susila, 2019). Third, studies addressing criminal law reviews and juridical analysis related to immoral acts (Saputra & Ishak, 2019; Widayati, 2019; Yuniantari & Rusdiana, 2021).

Studies that have been conducted have positioned immoral acts as being very complex, but discussions regarding immoral acts have not been carried out comprehensively, particularly those that look at the context of speech. Therefore, this study not only complements the shortcomings of the studies that have been conducted, but also explains how immoral acts are committed by community figures both verbally and nonverbally in a more comprehensive manner, especially in analyzing the speech used by community figures in their communication and interaction process. In line with this phenomenon and to formulate a basis for analysis, this study focuses on three questions, namely; (1) What are the forms of immoral acts in the speech involving community figures?; (2) How is the immoral act displayed in the speech spoken by the community figures?; (3) What is the meaning of speech used by community figures?

This study is also based on the argument that immoral acts in speech involving community figures are a reflection of the functioning and non-functioning of morality in society. In other words, community figures’ speech also contains a system of values, ideas and language culture that is crucial to upload linguistically, in order to explain the views of the community in interpreting immoral acts committed by community figures in the use of language speech in the communication and interaction process. In other words, speech in a linguistic context is a crucial element in reflecting the morality of speakers both as individuals and for collective society.
2. Literature review

2.1. Demoralization

Tang, Wang, & Chou (2015) define demoralization as a continuous inability to overcome feelings of helplessness, hopelessness, meaninglessness, subjective feelings, and loss of self-esteem. Meanwhile, Frankfurt & Frazier (2016) mention that demoralization is a type of social reality which shows that morals or moral standards in a social environment have decreased or even declined on both a large and small scale. Demoralization also happens when people behave in ways that are rude, against values and norms, and lead to criminality and conflict (Ngadhimah, 2018). Demoralization is associated with a set of values that a community begins to ignore. Apart from happening in society, demoralization also tends to occur in religious leaders. Religious leaders who ought to be the pinnacle of morality reflecting a group have become less moral and less competent at delivering their da’wah (sermon) (Fehr, Yam, & Dang, 2021). This can be distinguished by the fact that the knowledge being taught does not adhere to the principles of religious teachings.

Demoralization is also evident in the language used by religious leaders in delivering religious knowledge. Language demoralization causes a decrease in the values and quality of a religious leader’s speech in front of his followers (Balraj et al., 2020). Tengku, Lubis, Zein, Nurlela, & Zulfan (2019) mention that demoralization in religious leaders’ speech manifests as: (1) harsh and high-pitched speech; (2) the use of language structures that contain swearing; (3) the choice of words that are taboo/impolite; (4) the use of words that lead to immoral things; (5) indulgence in one’s disgrace or sin. The use of language that is inconsistent with the principles written in the Qur’an can lead to conflict between religious leaders and the listeners. Syobah & Samarin (2020) mention that the prevalence of speech or language containing provocation or hate speech is also a factor that causes demoralization of language. Due to the demoralization of language, the image of Islam has been damaged because in the eyes of the public, religious leaders usually talk in peace and speak politely.

2.2. Language Politeness

In Malay society, the word polite is given the meaning of being delicate (courtesy or ethics), civilized, polite. Meanwhile, according to Sahib (2013), politeness or modesty is the use of everyday language that does not cause annoyance, anger and offense from the listeners. Politeness in speaking can also prevent someone from getting involved in conflicts and disputes between speakers and listeners. Therefore, language politeness emphasizes on choosing words that are appropriate to the situation and conditions, meaning that the speaker does not only think about choosing the right word, but also pays attention to the context surrounding the theme being discussed so that the information is delivered properly to the listener (Wirajaya et al., 2021). The concept of language politeness is a concept that is closely related to manners and morals in Islam. Al-Ghazali (2003) explained that the best communication ethics is to gain the pleasure and guidance of Allah (W Hassan, 2019). Among the manners outlined by Al Ghazali in keeping one’s word is not involving oneself in talking about pointless subjects and saying bad words. According to W Hassan (2019), language politeness is very important in communication so that messages, advice, and teachings conveyed can be effectively received.

In Al-Qur’an, six principles of polite language are concisely conveyed: first, qaulan sadidan (Q.S An-Nisa: 9; Al-Ahzab: 70), speaking correctly and honestly; second, qaulan
of 66 balighan (Q.S An-Nisa: 63), speaking effectively; third, qaulan ma'rufan (Q.S An-Nisa: 5, 8; Al-Baqarah: 235; Al-Ahzab: 32), speaking using good words, which are pleasing to the soul, which create a sense of peace in the heart; fourth, qaulan kariman (Q.S Al-Isra': 23), speaking with noble words that are encouraging and spark joy; fifth, qaulan layyinan (Q.S Thaha: 44), speaking using gentle words; sixth, qaulan maysuran (Q.S Al-Isra': 28), speaking using words that are good, appropriate, and easy to understand (Tengku et al., 2019). One example of language politeness that complies with Islamic religious principles is politeness in preaching. The structure of the language used in preaching is more polite and peaceful since it is meant to create a friendlier da'wah strategy. In addition, polite preaching can create integrative reflections between the hearts, thoughts, actions, and appreciation for the topics presented (Zulfan et al., 2018).

2.3. Community Figures

Community figures are prominent people who have names in various fields of community life. Community figures are a representation of leadership traits that become a reference for the community in actualizing the hopes and desires of the community. Thus, community figures cannot be separated from the leadership traits that are reflected in them (Sparks & Farsides, 2011). This leadership then becomes a role model because the community members identify themselves with the leader, and he is considered a mouthpiece for the community. Meanwhile, for Nolan (2021), community figures are symbols and representatives of a community. Community figures come from various fields, ranging from entertainment, politics, law, social and religion. Then, Gill et al. (2021) said that a community figure is an individual or entity that has fame or has participated in certain public controversies. A person who is featured usually has exemplary traits and expertise in their field. Natalia Bupu & Iswahyudi (2019) said that community figures can play a role in social control, provide positive input and be able to move the community to make social changes. Therefore, Pabbajah et al. (2020) assert that community figures can also be called “vehicles of development”.

Community figures have a major role and contribution to society; hence many of them become role models for the community. Huang (2015) mentions the role of community figures, namely: (1) community social control; (2) enforcement of applicable values and norms; (3) raising community participation in development; (4) development planning; (5) motivating and inspiring the community. Furthermore, Mat Karim, Saili, & Kambali (2014) state that a religious leader at least has characteristics such as: (a) charismatic; (b) intellectual; (c) have integrity; (d) have character and morals that comply with prevailing social and religious values. Huang (2015) adds that community figures have the ability to inspire others by showing charismatic images, having strong determination and being able to motivate others to have the same or even more advanced mindset. Public figures have more opportunities to speak out. Every word they say and everything they do can affect ordinary people (Ellwanger, 2012). Therefore, public figures must maintain their own public image, have a positive impact on everyone who pays attention to them, and become role models for others.

3. Method

To explain and disclose forms of communication, language units, and forms of harassment from narratives of immoral acts committed by community figures, this study chose to use a qualitative descriptive approach. The disclosure is conducted through several stages which include; 1) problem formulation, 2) literature study, 3) determination
of observation units and units of analysis, 4) determination of samples and variables, 5) making categorization and coding guidelines, 6) data collection, 7) data coding, 8) data presentation and interpretation, 9) data processing, and 10) drafting reports.

In this study, data collection was conducted using netnography methods. Data collection began with a reading of 500 videos broadcast via the YouTube platform using the keywords ‘sexual harassment’ and ‘sexual violence’. The reading of the video is focused on narratives that contain immoral acts committed by community figures such as officials, academics, and religious leaders. The video data collected are events that occurred in the last 3 years, specifically those that occurred from 2020 to 2022 and through systematic online documentation by looking at the narration of videos shown on YouTube. The data obtained through this process is then classified and coded based on the type of narrative.

To analyze the types of immoral acts, language units, and forms of harassment committed by community figures, this study chose to use the content analysis method by emphasizing the inductive development of ideas, views, and ideology, which then went through restatement process and data classification thematically and systematically to be reflected into a conclusion. The content analysis method as stated by Riffe, Lacy, and Fico (1998) can be replicated from communication symbols to describe communication, draw conclusions, provide context, and find meanings that exist in a communication process. According to Yuris (2019), content analysis can be employed to analyze all forms of communication, including newspapers, radio news, television advertisements, and social media such as YouTube, Instagram, Twitter, and all other documentation materials.

4. Result

Demoralization that occurs in society often involves community figures. Demoralization involving community figures is done in language both verbally and nonverbally which leads to immoral acts. Therefore, besides explaining immoral acts involving community figures in the form of verbal language, this study also shows immoral acts committed in nonverbal forms in the form of language units containing unethical expressions as an important finding in this study.

4.1. Verbal and Nonverbal, Immoral Acts

Verbal immoral acts committed by community figures sometimes happen in formal and informal institutions in society, such as immoral acts committed by lecturers, teachers, and police, as can be seen in figure 1.

**Figure 1. Verbal, Immoral Acts**

<table>
<thead>
<tr>
<th>No</th>
<th>Verbal Communication</th>
<th>Perpetrator/Victim</th>
<th>Source</th>
<th>Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sending short messages containing invitations to have sex</td>
<td>Lecturer-female student</td>
<td><a href="https://www.republika.co.id/berita/r7g95m330/">https://www.republika.co.id/berita/r7g95m330/</a></td>
<td>Writing</td>
</tr>
<tr>
<td>2</td>
<td>A solicitation to hang out and do indecent things via WhatsApp messages</td>
<td>Campus employee-female student</td>
<td><a href="https://www.youtube.com/watch?v=PE7blOfI2k">https://www.youtube.com/watch?v=PE7blOfI2k</a></td>
<td>Writing</td>
</tr>
<tr>
<td>3</td>
<td>“I love you, I want f**k you”</td>
<td>Athlete-volunteer</td>
<td><a href="https://www.youtube.com/watch?v=Gq1XVdg0_b0">https://www.youtube.com/watch?v=Gq1XVdg0_b0</a></td>
<td>Spoken</td>
</tr>
</tbody>
</table>
The use of verbal language that contains immoral elements is expressed by lecturers, teachers, police, and religious leaders to students, celebrities, and the public. Immoral acts committed by community figures are often expressed directly by the speaker to the listener or expressed through writing as well. In this context, the language used by these community figures brings out negative meanings that demean a person’s dignity. Languages that have negative connotations can be found in the behavior of a lecturer towards his female student in the communication process, such as a supervising lecturer’s utterance while raising his student’s head, “Give me your lips, give me your lips”.

The use of verbal language that contains immoral elements is also found in the communication between a teacher and his students. In this context, immoral acts committed by the teacher towards his students appear in the form of jokes that contain negative connotations, such as “A questions and answers session between a teacher and his students; S: why do women who are raped remain silent? J: because it feels good.” Communication between the teacher and the students is a form of immoral behavior because the language spoken by the teacher emphasizes more on negative connotations and leads to sensitive matters.

Verbal immoral acts involving community figures or someone who is considered a public figure is a phenomenon that occurs in almost all levels of society, academics, and non-academics. As seen in figure 1 No. 3, an Indonesian badminton player who was about to return to Indonesia after competing and parted ways with the volunteers who had helped them while in Vietnam said impolite words to one of the volunteers, “I love you, I want f**k you”. These statements are believed by the public as verbal abuse and should not be uttered especially by someone who is seen as a successful person and a hero.

Immoral acts committed by community figures also appear in the form of nonverbal behavior that occurs in formal institutions, as those committed by lecturers to his female student in various contexts, such as when teaching in class or when giving guidance. This can be seen through figure 2.

Figure 2. Nonverbal, Immoral Acts

<table>
<thead>
<tr>
<th>No</th>
<th>Nonverbal Communication</th>
<th>Perpetrator /Victim</th>
<th>Source</th>
<th>Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pointing at the victim’s thigh with a lascivious smile</td>
<td>lecturer-female student</td>
<td><a href="https://www.youtube.com/watch?v=EKTjIEfWdI&amp;list=RDCMUCo8h2TY">https://www.youtube.com/watch?v=EKTjIEfWdI&amp;list=RDCMUCo8h2TY</a></td>
<td>Gesture</td>
</tr>
<tr>
<td>2</td>
<td>Showing pornographic images</td>
<td>teacher-students</td>
<td><a href="https://www.youtube.com/watch?v=OFL&amp;JjLRSUI">https://www.youtube.com/watch?v=OFL&amp;JjLRSUI</a></td>
<td>Signs</td>
</tr>
<tr>
<td>3</td>
<td>Using love and kiss emoticons</td>
<td>lecturer-female student</td>
<td><a href="https://www.youtube.com/watch?v=EKTjIEfWdI&amp;list=RDCMUCo8h2TY">https://www.youtube.com/watch?v=EKTjIEfWdI&amp;list=RDCMUCo8h2TY</a></td>
<td>Signs</td>
</tr>
</tbody>
</table>
Immoral acts committed by community figures such as lecturers, teachers, policemen, and religious leaders are found in nonverbal forms, such as gestures, signs, and touching. Those who become victims of nonverbal immoral acts are civilians, students, and students. Immoral acts committed by perpetrators to victims are often expressed through communication media. In this context, messages sent by perpetrators to victims through communication devices often appear in the form of written language, emoticons, or images with negative connotations. This can be seen through the pattern of communication between the teacher and his students, where a teacher deliberately "shows pornographic images to his students".

Nonverbal, immoral acts are not only done by teachers towards their students. This immoral act is also done by a lecturer towards his student in the interaction and communication process. In this context, the communication and interaction between a lecturer and his student that leads to nonverbal immoral acts is shown through the negative gestures of the lecturer, where the lecturer deliberately "pointed at the student’s thigh while smiling lasciviously and giggling". The negative gesture done by the lecturer is a form of immoral behavior in the nonverbal category through a process of interaction and communication shown through inappropriate gestures by the lecturer toward his student.

Not only lecturers and teachers, nonverbal immoral acts in several cases also involved community figures toward civilians, where this act was done by a public official who deliberately "poked the sensitive parts of a woman's body, on the chest and thighs" to a civilian. The rise of immoral acts by community figures is not only done verbally but also nonverbally. This is not only committed by one figure but also others from various professions, and it harms the victims who come from various layers of society.

4.2. Immoral Acts in Language Units

Immoral acts committed by community figures are not only on a large scale. Even in language units, these acts are perpetrated. Sentences, phrases, and words that contain immoral utterances are also found among people belonging to different classes of society who are considered public figures by the general public. It is as seen in figure 3.

**Figure 3. Cases of Immorality in Language Unit**

<table>
<thead>
<tr>
<th>No</th>
<th>Language</th>
<th>Perpetrator/Victim</th>
<th>Source</th>
<th>Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&quot;To you, hey, sow, whore!&quot;</td>
<td>religious leader-celebrity</td>
<td><a href="https://www.youtube.com/watch?v=RmzNOPvKoXg">https://www.youtube.com/watch?v=RmzNOPvKoXg</a></td>
<td>Phrase</td>
</tr>
<tr>
<td>2</td>
<td>&quot;To you, hey, bootleg!&quot;</td>
<td>religious leader-celebrity</td>
<td><a href="https://www.youtube.com/watch?v=RmzNOPvKoXg">https://www.youtube.com/watch?v=RmzNOPvKoXg</a></td>
<td>Word</td>
</tr>
<tr>
<td>3</td>
<td>“And the whore dared to speak up, and the police were frantically guarding the whore.”</td>
<td>religious leader-celebrity</td>
<td><a href="https://www.youtube.com/watch?v=TcL-1PQ68JM">https://www.youtube.com/watch?v=TcL-1PQ68JM</a></td>
<td>Word</td>
</tr>
<tr>
<td>4</td>
<td>“Give me your lips, give me your lips.”</td>
<td>lecturer-female student</td>
<td><a href="https://www.youtube.com/watch?v=SN8eVFWotFg">https://www.youtube.com/watch?v=SN8eVFWotFg</a></td>
<td>Sentence</td>
</tr>
</tbody>
</table>
Whatever the form is, immoral acts should not occur. Whoever the perpetrators are—whether they are ordinary people, government officials, academics, or religious leaders—they are not justified in doing this. All those acts are regarded as violating religious and social norms, whether nonverbally through physical actions or verbally through language units such as filthy words, phrases, or sentences.

This can be seen in the utterance of a person who is considered a religious figure in a YouTube video that was broadcast for the first time in November 2020 “To you, hey, *bootleg*, an impolite word aimed at someone who is suspected to be a celebrity, or “To you, hey, *sow, whore*”, a phrase which also contains immoral remarks uttered by the same person to the same victim.

Not only religious leaders, language units that have a negative connotation are also expressed often by academics, such as “*Give me your lips, give me your lips*”. This sentence, which shows immorality, was uttered by a lecturer to his female student while doing undergraduate thesis supervision.

Based on these cases, immoral acts in language units such as words, phrases, sentences can also be found in cases where community figures from various professions, such as religious leaders and lecturers, become the perpetrator, both in formal and informal institutions in society.

4.3. Sexual Harassment in Community Figure Speeches

Immoral acts committed by community figures occur in various forms, not only in the form of pornographic words, but also sexual mockery, pornographic jokes, and even sexual solicitation. As seen in figure 4.

**Figure 4.** Forms of Harassment by Community Figures

<table>
<thead>
<tr>
<th>No</th>
<th>Language</th>
<th>Perpetrator/Victim</th>
<th>Source</th>
<th>Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>“How was it? it's good, right?” said a police officer when receiving a report from a woman who was sexually harassed</td>
<td>police officer-victim</td>
<td><a href="https://www.youtube.com/watch?v=Fli0_K27Bbg">https://www.youtube.com/watch?v=Fli0_K27Bbg</a></td>
<td>Sexual mockery</td>
</tr>
<tr>
<td>2</td>
<td>“Give me your lips, give me your lips” - the supervisor’s utterances while raising his student’s head</td>
<td>lecture-female student</td>
<td><a href="https://www.youtube.com/watch?v=SN8eVF%E6%B2%83Fg">https://www.youtube.com/watch?v=SN8eVF沃Fg</a></td>
<td>Sexual solicitation</td>
</tr>
<tr>
<td>3</td>
<td>Questions and answers: S: Why do women who have been raped remain silent? J: Because it feels good.</td>
<td>teacher-student</td>
<td><a href="https://www.youtube.com/watch?v=H4kKiLOXgc">https://www.youtube.com/watch?v=H4kKiLOXgc</a></td>
<td>Pornographic jokes</td>
</tr>
<tr>
<td>4</td>
<td>Hugging, kissing the lips, touching the chest</td>
<td>motivator-student</td>
<td><a href="https://www.youtube.com/watch?v=qE7snKKu8HY">https://www.youtube.com/watch?v=qE7snKKu8HY</a></td>
<td>Pornoaksi (inappropriate touching)</td>
</tr>
</tbody>
</table>
Sexual harassments can have various forms: verbal, spoken, and written (figure 1) or nonverbal such as gestures, signs/symbols, and touching (figure 2) in the form of language units such as words, phrases, and clauses (figure 3), some are in the form of jokes, solicitation, mockery, image, or sign as shown in figure 4. Jokes that contain sexual elements can also occur in society, and are even made by someone who becomes a role model. As can be seen in figure 4 (No. 3), when in a class, the teacher asked the students jokingly like asking a quiz “why do the women who are raped remain silent?”, and one of the students answered while laughing “because it feels good”. Even though this incident was in the context of a joke, it is still inappropriate for a teacher who should be an example with their attitude and speech, especially in the context of learning because the sexual content in the joke will be considered normal by students and no longer be viewed as an immoral and despicable act.

Harassment was also committed by a long-time educational motivator who often gives motivations for high school students in some big cities in Indonesia, and even founded a high school-level educational institution. The motivator committed an immoral act by harassing a female student by hugging, kissing her lips, and touching the sensitive spot on her chest, as seen in figure 4 No. 4.

5. DISCUSSION

This study shows that immoral acts in society committed by community figures or someone who is considered a public figure, both from academics and non-academics, such as lecturers, teachers, police, athletes, and religious leaders, to be perpetrators, and it also involves students, students, celebrities, and civil society as victims. In this context, immoral acts are also interpreted as demoralization behavior both the verbal and nonverbal acts. Demoralization behavior, according to Frankfurt & Frazier (2016), is part of social reality that emphasizes morals or moral standards in a social environment that has decreased and even declined in terms of space, time, conditions, and certain contexts. Therefore, immoral acts committed by community figures are behaviors that go against the values and social norms of the collective society. Globally, immoral acts committed by community figures have long-term implications for the social life of the community, especially in ensuring the welfare and comfort of the community.

The demoralization behavior committed by community figures also reflects the prevalence of immoral behavior today, which involves people from all layers of society as perpetrators and as bullies, both in language and in action. Ngadhimah (2018) in her conception has explained that immoral acts that occur often appear in the form of abusive language, inconsistent with values and norms, and in the form of conflicts, hence immoral acts are categorized as a demoralization behavior that is often associated with values and social norms that are starting to be ignored by a community.

Immoral acts as demoralization behavior by community figures have highlighted the importance of a more comprehensive understanding of society, the environment, and formal and informal institutions, in responding to the massive immoral acts that occur in society. The lack of public understanding of the boundaries of social values and norms has significantly influenced people’s meanings and attitudes in a more negative direction. Tang, Wang, & Chou (2015) said that the role of formal and informal institutions in society does not yet have an understanding of immoral acts, thus attitudes and behavior that deviate from social values and norms often emerge. Meanwhile, at the same time, the state, society
and community also have the responsibility to prevent and protect individuals from massive immoral acts.

These verbal and non-verbal immoral acts also represent the quality of one's language politeness. According to Pranowo in Chaer (2010: 69-72), there are several factors behind someone's lack of politeness in language, namely: first, direct criticism, this often uses harsh words. Second, the driving of emotion expressed in impolite narration. Third, intentionally accusing and often expressing it in a way that shows suspicion. Fourth, intentionally cornering. These four factors often become triggers for people, including community figures, to use impolite language. Cases of impoliteness in speaking and behavior containing elements of immoral acts, even to the extent of causing sexual harassment, are indicators of the demoralization of the community figures above. In Fraser's viewpoint (Rahardi, 2015: 38), it is because politeness is a measure of social norms in society (the social-norm view) and it is equated with language ethics (language etiquette). This is inseparable from community figures who have a crucial role as social controllers in society. Apart from serving as guardians and enforcers of the values and norms that apply in society, community figures also play a role in solving various problems that occur.

So far, studies discussing immoral acts as demoralization acts have only been discussed by emphasizing the application of laws and regulations in immoral crime cases, emphasizing on the protection and enforcement of the law for perpetrators and victims of immoral acts (Saputro et al., 2020). However, studies that have discussed immoral acts experienced by the community have not explored the long-term implications of these actions, especially in manifesting social values and norms by community leaders. Therefore, the discussion regarding the implications of immoral acts that lead to demoralization behavior by community figures is a very crucial discussion because according to Ellwanger (2012), community figures are public figures who must maintain a public image and have a positive impact on their environment.

Given the implications of immoral acts on the existence of values and social norms in society, knowledge and conceptions about immoral acts from community figures are necessary to ensure the manifestation of a more positive social environment. In addition to support from the state in the form of regulations to prevent immoral acts from occurring, the important role of community figures and social groups is also very much needed in ensuring the actualization of social values and norms as they should be. This is because community figures have a crucial role as social controllers in society. Apart from serving as guardians and enforcers of the values and norms that apply in society, community figures also play a role in solving various problems that occur.

6. Conclusion

In the context of sexual harassment, this study has discovered three important findings related to the increasing immoral acts in society, namely. First, sexual harassment may occur in various forms, such as verbal and nonverbal, in units of words, and solicitations, mockery, jokes and even pornoaksi. Second, the abuser is a community figure or someone who is considered a public figure. This is awful because the harassers are those who ought to be role models. Third, harassment does not recognize educational background, economy, religion or social strata. This can be seen from the harassers' backgrounds, which include those of religious leaders, academics, educators, and government officials.
The role of community figures as social controllers in society, guardians, and enforcers of prevailing values and norms has been lost. People do not feel the need to adhere to their figures and do not have to listen to their advice. In this condition, attention and handling from the government through the provision of education about sex and social ethics as well as law enforcement is very urgent to return community figures to their main duties and reconstruct public trust that is starting to erode. The speech used also contains critical and evaluative meanings that reflect the morality of a community figure in the communication process.

In its attempt to describe and explain immoral acts of sexual harassment, this study certainly has weaknesses, including in obtaining and analyzing data that is limited to harassment incidents on YouTube. In reality, there are still many other social media platforms to which netizens upload sexual harassment cases, and these cases require further research. This study also highlights sexual harassments only from a linguistic perspective. There must be other studies that look at the same topic from a different perspective, such as a religious perspective, social or educational background of the perpetrators of the sexual immorality, or from the psychological side of the victims.

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Ma’rifatul Munjiah contribute as concepts, drafters, analyzer, interpreters, collecting data, and critically revising the article.

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