

## Humor and Sarcasm in TikTok Comments on @fujiiian's Videos: A Multimodal Discourse Analysis

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### ABSTRACT

This study investigated how Indonesian TikTok users express humor and sarcasm through comments on Fuji's official account. The research objectives are to understand how individuals employ language, emojis, and cultural references to convey emotions and meanings in online interactions. The research subjects consist of twelve comments, including six humorous and six sarcastic ones, selected from TikTok through purposive sampling based on their relevance to the themes of humor and sarcasm. The participants are Indonesian netizens, with no specific details on age, gender, or other demographics provided. The research employs a qualitative descriptive approach, utilizing Multimodal Discourse Analysis as the primary framework. Data collection involved selecting and extracting the comments directly from the TikTok platform. Data analysis was conducted across five dimensions: linguistic, visual, typographic, interactional, and socio-cultural. The results indicate that humor often arises from exaggeration, playful slang, and self-deprecating jokes, enhanced by expressive emojis to foster a warm and relatable atmosphere. Sarcasm, conversely, depends on irony and subtle wordplay to offer gentle criticism while preserving a polite and humorous demeanor. Both expressions demonstrate the creative use of digital tools to forge connections, reveal personality, and embody shared cultural values among Indonesian users. The conclusions highlight that humor and sarcasm on TikTok serve as entertainment and significant avenues for expressing identity, emotions, and community in the digital era, with implications for enhancing online communication strategies and fostering cultural understanding in social media environments.

**Keywords:** *Humor; Sarcasm; TikTok Comments; Multimodal Discourse Analysis*

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## INTRODUCTION

In recent years, the rise of social media has transformed how individuals communicate, enabling not only linguistic but also visual, typographic, and interactional resources to contribute to meaning-making. One of the major platforms leading this transformation is TikTok, which has rapidly become a site of rich multimodal interaction

across the globe. In Indonesia, the popularity of TikTok is particularly notable: young users not only consume content but actively engage in comment sections that blend text, emojis, exaggeration, and playful references to build identity, express emotion, and interact with digital communities. For example, the comment “Fuji di tabrak pangeran tampan, gw di tabrak soang 🐼🐼🐼” illustrates how visual emoticons, self-deprecation, and hyperbole merge into a humorous exchange. This phenomenon points to a broader problem: how meaning is constructed online via the interplay of multiple semiotic modes, especially in non-Western cultural settings where humour, sarcasm, and community values intersect. Studying how Indonesian TikTok users utilise humour and sarcasm in comment sections offers insight into how digital communication practices reflect cultural, social, and ideological dimensions.

The importance of investigating this problem lies in its potential to deepen our understanding of multimodal communication on social media in localized contexts. Prior research has established that social media texts function as complex meaning systems in which linguistic and visual components cooperate to represent cultural and ideological perspectives (Ahaotu, 2023). From a multimodal discourse analysis (MDA) standpoint, content such as user-generated comments should be seen not only as verbal text but as artifacts in which different modes (text, emoji, layout, image, interaction) interweave. Given that young Indonesians engage heavily on TikTok, the comment sections become fertile sites for identity work, humour, social bonding, and critique, yet academic attention to how humour and sarcasm operate in this specific space remains limited. By exploring how Indonesian users combine language and visual signs in TikTok comment threads, this study contributes to both theoretical and practical dimensions of digital communication research: theoretically by applying MDA to a new context practically by shedding light on how influencers, communities, and platforms might understand user engagement in culturally specific ways.

In terms of literature, research on multimodal practices in social media has grown. For example, scholarship on Western platforms illustrates how texts, visuals, and layout converge to convey emotion and ideology. One study of the hashtag-based discourse around Black Lives Matter shows how visual and textual resources jointly function. (Ahaotu, 2023) Meanwhile, in Indonesia, there are studies exploring humour on social media: works such as the semantics analysis of Indonesian netizen comments on Instagram highlight techniques such as sarcasm, irony, puns, and word-play in humour-oriented comments. (Besti Horasia Haloho, 2023) Others examine sarcasm in Indonesian Twitter communities, emphasising how sarcastic language functions as social critique and identity construction. (Siti Hanifah Amaliah, 2025) Research applying MDA in Indonesia has examined internet memes, revealing how visual grammar and discourse practices reproduce stereotypes via humour and multimodal means. (Sri Widyarti Ali, 2024) However, despite these contributions, several gaps remain. First, while memes and Instagram comments are increasingly studied, the comment sections of TikTok videos, especially from popular influencers, have not been deeply examined through the lens of humour and sarcasm as multimodal practices. Second, much of the research emphasises textual humour or meme visuals, but fewer

studies investigate how emojis, typographic conventions, comment layout, and interactional dynamics co-compose humour and sarcasm in real-time user comments. Third, existing Indonesian-focused research often treats humour broadly but does not always address how it intersects with local cultural norms of togetherness, politeness, indirect criticism, and self-deprecation. In short, the localisation of global platforms (such as TikTok) through Indonesian linguistic and cultural creativity remains under-explored.

The purpose of this research is to investigate how humour and sarcasm are produced and interpreted in the comment sections of videos by the influencer Fuji on TikTok, using a Multimodal Discourse Analysis framework. The study focuses on how Indonesian TikTok users creatively combine linguistic, visual, typographic, interactional, and socio-cultural dimensions to construct meaning, express identity, perform humour, and participate in digital communities. By doing so, this research aims to fill the gap in understanding how localised humour and sarcasm function as communicative tools in the Indonesian digital media landscape.

In terms of implications, theoretically, this study contributes to the growing body of MDA research by applying its principles to user-generated comment sections on TikTok within an Indonesian cultural context. It expands our understanding of multimodal meaning-making beyond primary content to the interactive space of comments and community humour. Practically, the findings may inform social media practitioners, influencers, and digital communication strategists about how humour and sarcasm operate in comment threads, how they reflect community values, build rapport, enable playful critique, and respond to platform affordances. Moreover, the insights might help educators and researchers understand how young Indonesians engage in identity formation and social bonding through multimodal textual-visual practices online.

Finally, this research poses the following question: How do Indonesian TikTok users employ humour and sarcasm in the comment sections of Fuji's videos through multimodal means, and how do these practices reflect cultural values of togetherness, politeness, self-deprecation, and community?

## **METHOD**

This research employed a qualitative descriptive approach using Multimodal Discourse Analysis (MDA) as its main analytical framework. The qualitative descriptive design was selected because it enables a rich, contextual understanding of naturally occurring data while maintaining closeness to participants' authentic expressions. This approach allowed the researcher to explore how humor and sarcasm were expressed, interpreted, and socially constructed through multimodal forms of communication within TikTok comment sections.

MDA was chosen as the analytical framework because it provides a comprehensive lens for examining how meaning is constructed through the interaction of various semiotic modes. Following the frameworks developed by van Leeuwen (1996) and Kress

(2010), the analysis considered five interconnected dimensions: linguistic (words, sentence structure, slang, and tone), visual (use of emojis, symbols, and layout), typographic (capitalization, repetition, and punctuation), interactional (responses and engagement among commenters), and socio-cultural (references to Indonesian humor norms and digital culture) (Kress, 2010) (Gunther Kress, 1996). This framework was essential for understanding how users blend verbal and non-verbal cues to create humor and sarcasm as social and cultural performances in the online space.

The participants in this study were not human subjects but rather the textual and visual data themselves, specifically, TikTok comments posted under public videos of the Indonesian influencer Fuji. These comments were treated as linguistic and multimodal artifacts representing collective patterns of meaning-making in online interaction. From a larger dataset of approximately sixty comments, twelve were purposively selected for detailed analysis, consisting of six humorous and six sarcastic examples. The purposive sampling technique was used to ensure that the chosen comments were representative of diverse multimodal expressions, including the presence of emojis, visual repetition, or textual exaggeration that signaled humor or sarcasm. To ensure ethical integrity and privacy, no usernames, profile images, or identifiable information were recorded; only the comment content was analyzed.

Data collection was conducted entirely within the digital environment of TikTok. The researcher directly observed Fuji's public videos and their associated comment sections to identify user posts that demonstrated clear humorous or sarcastic intent. The comments were documented through manual observation, ensuring that all multimodal features such as wording, emoji placement, punctuation, and visual arrangement were preserved. Because the study focused on naturally occurring discourse, no researcher intervention or communication with users was undertaken. This method maintained the authenticity of the data as genuine examples of spontaneous social interaction and creativity within Indonesia's TikTok community.

To ensure validation and transferability, credibility was achieved by prolonged engagement with the data and by maintaining a detailed audit trail of the selection and analytical process. The researcher also employed reflexive interpretation, constantly comparing emerging meanings with relevant theoretical insights from multimodal and discourse analysis literature. Transferability was established through thick description, allowing readers and future researchers to evaluate the contextual applicability of findings to other online communicative settings.

The data analysis followed the principles of Multimodal Discourse Analysis as outlined by Kress and van Leeuwen. Each selected comment was examined across multiple semiotic dimensions to identify how textual and visual resources interacted to construct humor and sarcasm. The analysis involved four stages: (1) identifying the multimodal components of each comment, (2) describing their functional roles in creating humor or sarcasm, (3) interpreting how these multimodal combinations reflected Indonesian socio-cultural values such as politeness, self-deprecation, and communal harmony, and (4) synthesizing findings to reveal patterns of meaning-making within the dataset. Through this interpretive process, the researcher aimed to uncover

how TikTok comment sections serve as sites for cultural creativity and digital identity expression within Indonesian online communities.

## FINDINGS AND DISCUSSION

The results of this study showed how humor and sarcasm were expressed through various multimodal features in the TikTok comments taken from Fuji's official account. From a larger collection of sixty comments, twelve were selected for detailed analysis, six humorous and six sarcastic. These twelve comments were chosen because they stood out as the most engaging and representative examples, showing clear patterns of how TikTok users communicate emotion, personality, and opinion in creative ways.

Each comment was examined using the five dimensions of Multimodal Discourse Analysis (MDA): linguistic, visual, typographic, interactional, and socio-cultural. Through these dimensions, the analysis explored how words, emojis, writing styles, and shared cultural knowledge worked together to build meaning.

### Humor Comments

*"Njir gue sampe jungkir2 liat ini 🤪"*

(Omg, I flipped upside down seeing this 🤪)

**Table 1. Humor Comment Analysis**

Dimension	Analysis
Linguistic	"Njir" (strong reaction) to convey surprise or amazement with "gue" for "I," and the hyperbolic phrase "sampe jungkir2" (flipping upside down) to emphasize being overwhelmed by what was seen.
Visual	"🤪" Often playful exaggeration
Typographic	Lowercase and casual
Interactional	Expressive first-person reaction to content and for personal amusement
Socio-Cultural	Youth internet slang, physical hyperbole as a comic device

This is a lively, humorous reaction: "Omg, I flipped upside down seeing this 🤪". It's not literal; it uses bodily exaggeration to convey shock. The crying emoji shows

emotional overflow, and the slang anchors the voice as youthful and playful. It's pure spontaneous fan-type humor; it is energetic, positive, and performative.

*"Tanyain gigi gua sekarang woiii 😁😭"*

(Ask about my teeth now, woiii 😁😭)

**Table 2. Humor Comment Analysis**

Dimension	Analysis
Linguistic	Informal Indonesian; imperative/request form ("tanyain" = ask/about); first person possessive ("gua" = my); attention marker "woiii"
Visual	😁 (grinning) + 😭 (crying) mixed affect
Typographic	Lowercase, no punctuation, elongated "woiii" for emphasis
Interactional	Attention grab; invites others (or creator) to reply to his comment; performative and engagement seeking
Socio-Cultural	Youth Indonesian netizens; humor through exaggeration/self-deprecation; common in TikTok comment culture

The commenter playfully demands attention, "ask about my teeth now!" using casual slang and a stretched "woiii" that reads like a shouted or joking call. The paired emojis (grin + cry) create a mock dramatic reaction: half amused, half exaggeratedly distressed. Altogether, the short text performs a humorous, attention-seeking move typical of young Indonesian TikTok users who use slang, vocalized spelling, and emoji combinations to create lively, in-group banter.

*"fuji tabrakan dengan cinta*

*gue tabrakan dengan tembok 🚗💥"*

(Fuji collided with love, I collided with a wall 🚗💥)

**Table 3. Humor Comment Analysis**

Dimension	Analysis
Linguistic	Two juxtaposed clauses; a Short, colloquial pronoun gue signals an informal register; parallel structure creates contrast, no full stops
Visual	“😭” Expresses exaggerated sorrow/overwhelm in a playful situation
Typographic	Lowercase, line break to stage the joke; no punctuation besides emoji, conversational, immediate
Interactional	Frames the commenter as the butt of the joke to invite sympathetic laughter/likes; reparative irony that builds a playful situation
Socio-Cultural	Humor arises from social comparison and cultural tropes about romance. And draws on Indonesian youth TikTok vernacular (slang gue, dramatic emoji)

This comment is a compact, performative joke built on contrast and self-deprecation. The first clause, “Fuji tabrakan dengan cinta” (literally “Fuji collided with love”), is a figurative, flattering image that personifies an ideal romantic outcome for the named subject (likely a public figure or creator called Fuji). It conveys that Fuji’s experience is overwhelmingly romantic or successful in love. The second clause turns that figurative language against the commenter: “gue tabrakan dengan tembok” (“I collided with a wall”). The abrupt shift from an almost poetic image of romantic collision to a clumsy, physical collision with a wall produces the humorous effect through incongruity.

*“Fuji rambutnya lurus dari lahir jadi mau kena ujan badai air laut air tsunami pun gak akan kribooo 😭😭😭”*

(Fuji's hair is straight since birth, so even rain, storms, seawater, tsunamis won't make it frizz 😭😭😭)

**Table 4. Humor Comment Analysis**

Dimension	Analysis
Linguistic	Single complex sentence with two main clauses
Visual	😂😂😂(three times) laughter, showing a joking/excited message
Typographic	Repetition of words (sea water, tsunami water), elongated spelling: kribooo (vowel extension “o”), no emphatic punctuation, and casual conversational style
Interactional	Express admiration/adoration; form of fan to celebrity
Socio-Cultural	Referring to the ideal of straight hair as an aesthetic value, the concept of “kribo” (curly/rebellious hair) is common in Indonesian culture

A playful, affectionate compliment: the commenter jokingly claims Fuji’s hair is naturally straight and won’t frizz even in absurd wet conditions. The stretched “kribooo” and laughing emojis cue teasing warmth and make the exaggeration clearly humorous, signaling fan affiliation and inviting shared laughter. Overall: lighthearted praise designed to bond with other fans and earn quick positive reactions.

*“ti kulkas lu lebih penuh dari pada kulkas warung madura bapak gua 😂”*  
(Your fridge is fuller than my dad’s Madura stall fridge 😂)

**Table 5. Humor Comment Analysis**

Dimension	Analysis
Linguistic	Comparative joke; Informal spoken “lu” (you) and “bapak gua” (my dad), regional reference (warung madura bapak gua 😂)
Visual	😂 Signals mock drama/overwhelmed laughing, it turns the comment playful, not hostile



Typographic	“Dari pada” casual spelling, no punctuation, compressed phrasing sounds like a quick, spoken remark
Interactional	Friendly teasing by that to invite interactions/reactions
Socio-Cultural	“Warung Madura” anchors the joke in everyday Indonesian life, making the comparison relatable

This comment is a friendly, teasing exclamation of disbelief that uses a domestic comparison to make its point: “Your fridge is so full that it even outdoes the fridge in my dad’s little Madura shop.” The opening “ti” is a nickname of Fuji. By comparing a private home fridge to a warung’s fridge (a public, work-related storage space), the commenter exaggerates the contrast for comic effect: a warung’s fridge is expected to be stocky because it serves customers. The crying emoji (😭) pushes the reaction into performative territory; the commenter is mock overwhelmed, half laughing, half envious. Rather than insulting, the remark reads as an affiliative joke like “warung madura.” In Indonesian social media terms, this is classic light-hearted banter that invites likes and short replies; it positions the speaker as familiar and conversational, someone who shares everyday references and humor with the community.

*“Fuji di tabrak pangeran tampan, gw di tabkrak soang 🤪🤪🤪”*

(Fuji gets hit by a handsome prince, I get hit by a rooster 🤪🤪🤪)

**Table 6. Humor Comments Analysis**

Dimension	Analysis
Linguistic	Two balanced clauses separated by a comma: the first frames Fuji’s experience as romantic. The contrast (prince vs. bird) is the core semantic device creating humor through incongruity. Informal register: “gw” (I), contraction “tabkrak” (typo/fast typing), no capitalization, all signals casual, conversational tone.
Visual	Emojis function to defuse any potential sting and cue readers that the comment is meant to be laughed with, not at someone seriously
Typographic	Lowercase and spelling speed up reading and mimic spoken banter. Comma as a quick pause sets up a

	punchline rhythm. Repetition of the laughter emoji intensifies performative laughter
Interactional	Self-deprecating humor: the commenter pokes fun at their own romantic misfortune, increasing chances of likes/comments
Socio-Cultural	Using a bird (soang) as the absurd comparator draws on local humor that relies on exaggerated

This is a light, self-mocking joke. The commenter contrasts a fairy-tale moment for “Fuji” being “hit” by a handsome prince (a romantic metaphor) with their own ridiculous fate of being “hit” by a bird (soang). The informal language and three 🤔 emojis make the tone clearly playful and inviting: it’s meant to get a laugh and build rapport with other viewers, not to insult. In short: envy + self-deprecation = a friendly punchline.

### Sarcasm Comments

*“ini bukan magrib ini gerhana total malem jumat kliwon ”*

(This isn’t dusk, this is a total eclipse on a Friday night the 13th )

**Table 1. Sarcasm Comment Analysis**

Dimension	Analysis
Linguistic	Informal; compares ordinary dusk to a "total eclipse" hyperbole for dramatic effect. Adds culturally loaded phrase "malem Jumat Kliwon" (a Javanese/folk supernatural time) to amplify spooky/dramatic
Visual	Emoji 🤔 (face with hand over mouth) signals playful shock, mock-secrecy, or staged astonishment. teasingly dramatic rather than literal.
Typographic	Lowercase and no punctuation create a breathless, spoken tone delivery. The stacked imagery (magrib → gerhana → malem Jumat Kliwon) accelerates escalation for comedic or dramatic
Interactional	Invites others to react (likes/comments) by leaning into local spooky-cultural humor. High likes suggest

	strong resonance with the audience's sense of theatrical or supernatural humor
Socio-Cultural	References to "malem Jumat Kliwon" tap local folklore and communal ideas about timing, which deepens relatability for Indonesian viewers familiar with the trope

A playful, over-the-top reaction: the commenter jokes that the scene isn't just dusk but a full-on supernatural event mixing dramatic metaphor ("total eclipse") with local spooky lore ("malem Jumat Kliwon"). The hand over mouth emoji makes it clear this is theatrical fun, aiming to amuse and bond with viewers, not a serious claim.

*"Kl diendorse knp byk ya isinya 🤔"*

(If it's an endorsement, why is it so packed 🤔)

**Table 2. Sarcasm Comment Analysis**

Dimension	Analysis
Linguistic	Short interrogative questioning whether the post is sponsored; uses abbreviation ("kl" = kalau/if).
Visual	🤔 shows surprised curiosity rather than hostility.
Typographic	Short chatty abbreviations; quick casual tone "kl" "knp" "byk" (if, why, much)
Interactional	Functions as a polite probe into authenticity; invites others to confirm or debate.
Socio-Cultural	Reflects audience media literacy and common suspicion toward influencer marketing and staged content.

This is a light skeptical nudge: the commenter suspects the content might be paid or staged and asks why there's so much of it. It's not an accusation shouted in all caps, but a soft, curious question that seeks social validation, either confirmation that the post is sponsored or reassurance that it isn't. The chosen emoji softens the challenge into bemused surprise, keeping the tone civil and engaging. Pragmatically, it performs gatekeeping: followers use questions like this to hold creators accountable for transparency and to signal their own savvy about influencer practices. For creators or moderators, this kind of comment points to audience expectations around disclosure and authenticity.

*"Ini cakep bgt, tp knp wktu di kamera org kyk bedaaa 🥲"*

(She looks so pretty here, but why does she look different on other people's cameras 🥲)

**Table 3. Sarcasm Comment Analysis**

Dimension	Analysis
Linguistic	Compliment followed by contrast: praises appearance, then questions why it looks different on other cameras; elongation of "bedaaa" emphasizes perceived gap
Visual	🥲 conveys amused frustration and a shared, playful lament
Typographic	Informal contractions and elongation mimic spoken emphasis, increasing relatability
Interactional	Affirms the subject's attractiveness while building camaraderie around a common social media gripe
Socio-Cultural	Taps into widespread awareness of camera angles, lighting, and filters shaping public appearance

This comment blends praise with a relatable complaint: the writer admires the subject ("very pretty") but notes that when seen through other people's cameras, she looks different. It captures a common social media experience: we all know someone who looks perfect in one angle and off in another, and the humor comes from the sympathetic recognition of that inconsistency. The dramatic "bedaaa" plus the crying emoji turns mild annoyance into a performative, shared sadness that invites others to chime in. Functionally, it reassures the creator with a compliment while also engaging the community in a light conversation about how photography and context alter perception, signaling empathy rather than malice.

*"Ibaratnya kopi tapi lupa gula 🥲"*

(It's like coffee, but you forgot the sugar 🥲)

**Table 4. Sarcasm Comment Analysis**

Dimension	Analysis
Linguistic	Concise simile: compares the subject to coffee missing sugar, something acceptable but lacking a finishing touch
Visual	😂 indicates the remark is intended playfully, as a teasing roast
Typographic	Short, punchy construction suited to quick sharing and likes
Interactional	Light criticism packaged as humor to provoke laughs and agreement without escalating into insult
Socio-Cultural	Coffee metaphor is accessible and culturally resonant, easy for many readers to understand and react to

The comment used a simple simile comparing the subject to “coffee missing sugar,” suggesting that the person was fine but lacked something to feel complete. Linguistically, this playful comparison softened the critique and made it sound more teasing than offensive. The laughing emoji (😂) indicated that the remark was meant as a joke, reinforcing a humorous tone rather than a serious insult. The short, punchy sentence structure made the comment easy to read and share, fitting the fast-paced interaction style common on TikTok. Interactionally, it invited others to laugh and agree, turning light criticism into a shared moment of amusement. Socio-culturally, the use of coffee as a metaphor resonated with Indonesian audiences, as it referred to something familiar and culturally meaningful, allowing the humor to feel relatable and friendly.

“Cantik dia kalau di dempul 😂”

(She’s pretty once she’s fully plastered with makeup 😂)

**Table 5. Sarcasm Comment Analysis**

Dimension	Analysis
Linguistic	Compliment paired with qualifier “kalau di dempul” (when made up or heavily filled/edited)

Visual	😊softens the comment, giving it an affectionate or admiring tone
Typographic	Direct phrasing; the qualifier introduces ambiguity about authenticity
Interactional	Operates as a backhanded compliment: admiration laced with a comment about artifice
Socio-Cultural	Speaks to debates about makeup, editing, and beauty labor in influencer culture; "dempul" evokes heavy makeup or retouching

This remark admires the person's beauty but immediately qualifies that admiration by pointing to the enhancement "dempul" implies, which can include heavy makeup, contouring, or even digital touch-ups. The tone remains warm (the heart-eyed emoji), so it reads more like teasing admiration than a hostile call-out. However, it also participates in a broader conversation about authenticity and beauty standards: the comment acknowledges that appearances are often constructed and that those constructions shape how attractiveness is judged. For the subject, it's both praise and a reminder that looks are curated; for the audience, it's an invitation to reflect on the line between genuine beauty and enhancement, all delivered in a flirtatious register.

*"Tiap hari emang gacape pake bulu mata 🧐"*

(Don't you ever get tired of wearing fake lashes every day? 🧐)

**Table 6. Sarcasm Comment Analysis**

Dimension	Analysis
Linguistic	Rhetorical observation: wonders (with incredulity) whether wearing false lashes every day is tiring
Visual	+ 🧐 mix teasing exasperation with melodramatic sympathy
Typographic	Casual, emoji-heavy, much of the emotional shading comes from icons
Interactional	Teasing critique that also signals concern about the effort behind curated beauty
Socio-Cultural	Raises awareness of the labor and maintenance required in influencer aesthetics and the expectation to always look polished

This comment performs a double move: it teases the subject for a seemingly exhausting beauty routine (false eyelashes daily), while simultaneously expressing empathetic concern. The emojis amplify the mixed feeling, part joking disbelief, part dramatized sympathy, making the line playful rather than judgmental. Socioculturally, it points to an important conversation: the invisible labor behind polished online appearances. The audience is not only noting the physical inconvenience but also subtly critiquing the expectation that influencers maintain a high effort look constantly. It's a mild social commentary wrapped in humor, which encourages others to acknowledge the maintenance behind the image without escalating into negativity.

The findings of this study indicate that digital humor and sarcasm play an essential role in shaping emotional expression, social commentary, and identity construction within online communities, particularly on TikTok. The linguistic inventiveness displayed by Indonesian netizens illustrates how users creatively adapt communication styles to the affordances of digital media while remaining grounded in local cultural values. Echoing (Eka Dyar Wahyuni, 2025) Sarcasm online functions not only as entertainment but also as a subtle means of critiquing societal norms and public figures. Consistent with the pragmatic perspective of humor proposed by (Hasbiya Miryami Jundiaturrahman, 2025) Incongruity, irony, and playful exaggeration emerge as key mechanisms for generating amusement and engagement, allowing users to voice empathy or critique in a socially acceptable manner. Furthermore, humor strengthens group cohesion and shared identity, supporting (Suryaningsih, 2025) observation that textual and sarcastic humor fosters emotional bonds among Generation Z, while (Ikawati, 2025) notes that TikTok humor often encapsulates broader cultural narratives. The multimodal aspects, such as emojis, repetition, and code-switching, further enrich meaning by combining visual and linguistic cues that intensify irony and emotional nuance, as highlighted by (Sri Widyarti Ali, 2024) and (Besti Horasia Haloho, 2023). Altogether, these findings demonstrate that Indonesian TikTok humor operates as a dynamic form of cultural negotiation and digital artistry, revealing that what might appear as mere online amusement actually reflects deeper processes of collective expression, resistance, and identity-making in the contemporary digital era.

## CONCLUSION

This study emphasizes that humor and sarcasm in Indonesian TikTok comments function as meaningful forms of digital expression rather than mere entertainment. They reveal how users employ linguistic creativity and multimodal resources to communicate emotion, construct identity, and sustain social harmony in online spaces. Through the strategic use of informal language, emojis, and culturally grounded expressions, TikTok users demonstrate emotional intelligence and social awareness, transforming humor into a communicative tool that fosters empathy and collective belonging. These findings contribute to the development of discourse and communication studies by highlighting humor as a form of psychological and cultural adaptation in digital interaction, one that allows individuals to negotiate identity, express criticism, and strengthen community bonds in a socially acceptable and emotionally resonant manner. The study also broadens the understanding of multimodal discourse in Indonesian digital culture,

showing that humor and sarcasm serve as psychological mechanisms for maintaining togetherness, resilience, and creativity in the evolving landscape of social media communication.

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