

FALLACIES AND TOPOS IN PUBLIC CRITIQUE: THE CASE OF GUS MIFTAH ON TWITTER

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Abstrak

Penelitian ini mengkaji wacana seputar pengunduran diri Gus Miftah sebagai utusan khusus presiden, dengan menitikberatkan pada komentar-komentar para pengguna Twitter. Dengan menggunakan kerangka teori Martin Reisigl dan Ruth Wodak tentang kekeliruan berargumen dan topoi serta teori attitude yang dikembangkan oleh Martin dan White, penelitian ini mengidentifikasi dan menganalisis strategi argumentasi yang lazim digunakan dalam wacana publik. Temuan penelitian ini menunjukkan adanya kekeliruan yang signifikan, termasuk *ad hominem* yang sangat dominan yaitu 30.2% dan *ad populum* 15.7% dan *justice*, *disadvantage*, dan *humanitarianisme* sebanyak 10.7%, 9.7% dan 9.7% berturut-turut dari 113 data menjelaskan bahwa wacana media sosial menantang struktur kekuasaan dan dapat berakibat pada perubahan politik. Berada dalam konteks sosial-budaya Indonesia, penelitian ini menyoroti bahwa kebanyakan dari argument tersebut terjebak dalam kesalahan berpikir yang dikendalikan oleh emosi dan penghakiman yang keliru dalam analisis attitude yang ditemukan bahwa 69.8% adalah tentang judgment negatif dan 13.4% adalah appreciation negatif. Selain itu, penelitian menemukan adanya judgment negatif sebesar 45% dan affect positif sebesar 16% dalam topos. Penelitian ini lebih jauh lagi menunjukkan bahwa meskipun banyak komentar yang dikendalikan oleh emosi dan kesalahan berpikir, beberapa dari komentar tersebut masih memberikan harapan perubahan kepada Gus Miftah dan pemerintah yang memilihnya sebagai utusan khusus presiden.

Kata Kunci: media sosial, kekeliruan dan topos, analisis wacana kritis, kritik publik, twitter

Abstract

This study examines the discourse surrounding Gus Miftah's resignation as a presidential special envoy, emphasizing Twitter users' remarks. This study focuses on how public debates and criticism toward Gus Mifath can be misleading and out of focus. This study aims to show that emotion and improper judgment can break the arguments rule in public debates. By using Martin Reisigl and Ruth Wodak's theoretical framework on pragmatic fallacies and topoi and the theory of attitude in appraisal theory by Martin and White, the research identifies and analyzes argumentative strategies prevalent in public discourse. The findings reveal a significant presence of fallacies, including *ad hominem* which has dominant result 30.2% and *ad populum* 15.7% and topos of *justice*, *disadvantage*, and *humanitarianism* by score 10.7%, 9.7% and 9.7% from 113 data respectively can challenges power structures and result in political change. Situated within Indonesia's socio-cultural context, the study highlights mostly those arguments fall into fallacies which means that they were fueled by emotions and misjudgment in attitude analysis found that 69.86% are about negative judgment and 13.4% negative appreciation. In addition, this research also found 45% in negative judgment and 16% in positive affect in topos. This result shows that although many comments are fueled by emotions and misjudgment, few of them still states their hope of change from Gus Miftah and the government who chose him as the presidential special envoy.

Keywords: social media, fallacy and topos, critical discourse analysis, public critique, twitter.

1. Introduction

The resignation of Gus Miftah as a presidential special envoy became a viral topic on Twitter. Matamoros-Fernandez and Farkas (2021) found that Twitter or now X is used for giving comments to particular person or phenomena which can lead to hate speech and racism. In this paper, the researchers chose the case of Gus Miftah because this case received public attention. For the background, the case of Gus Miftah harsh critiques was caused by his improper words to one of an iced tea vendor who sells in the middle of his events. This case sparked widely in online discussion and received intense scrutiny. This public discourse illustrates how digital platforms like Twitter can amplify societal debates and mediate accountability in leadership as Tao (2021) found in the research that public figures can receive derogatory address because of particular case. In this topic, Gus Miftah, known for his role as a preacher and public figure, faced significant backlash for controversial remarks that were perceived as misaligned with his public persona. This case sheds light on the broader dynamics of digital discourse and its implications for democratic engagement in Indonesia.

The previous research addressing Gus Miftah are related to the preaching style of Gus Miftah using, code mixing theory from sociolinguistics (Pertiwi, 2023), and politeness strategy (Habibah & Baehaqie, 2025; Lestari, 2020) without addressing the recent case of how Gus Miftah interacted with the iced tea seller. Other researchers observed the preaching style of Gus Miftah using Aristotle's rhetoric theory (Fadillah, 2023) and Fikriyah et al. (2024) analyzed it further by using contemporary preaching rhetoric from legal and communication perspective. In addition, for the case of how Gus Miftah said the improper word to iced tea seller, other researchers have approached with different theories. For example, Kudrawi et al. (2025) discussed this case by applying the situational crisis communication theory and it was found that Gus Miftah tried to rebuild and bolster his image after the case gone viral. Meanwhile, Nadhif et al. (2024) viewed the case from the social status perspective relating to how people perceive the case, and this point of view was similarly taken by Masruroh and Mahmudi (2025) and Setiawan (2024) who added the communication ethic point of view and Azwendra and Putri (2025) applied the ethic perspective with Islamic ethical theory by Ibnu Miskawaih. From language perspective Khaer and Zahroh (2025) using discourse analysis discussed how the cancel culture in social media is based on emotional trigger not by the fact and other researchers such as Fahmi et al. (2025), Pangaribuan and Saphira (2025) focused on how Gus Miftah case was seen from pragmatic and framing analysis.

By seeing how the case between Gus Miftah and iced tea seller gone viral in social media, social media platforms, particularly Twitter, have emerged as transformative spaces where authority is questioned, and societal norms are contested. The immediacy and broad reach of these platforms enable unprecedented levels of engagement, turning tweets, retweets, and hashtags into powerful tools of collective discourse. Boyd et al (2010) highlight that Twitter's structure facilitates conversational aspects of retweeting, enabling rapid information dissemination and fostering collective action. Similarly, Jenkins et al. (2013) argue that participatory platforms empower marginalized voices, creating value and meaning in networked cultures, thereby contributing to the democratization of public debates. However, this accessibility also amplifies emotionally charged rhetoric, complicating the pursuit of reasoned and inclusive dialogue.

The controversy surrounding Gus Miftah exemplifies how social media can transform individual incidents into broader narratives about accountability and leadership. Twitter's viral nature allows personal opinions to evolve into collective critiques, showcasing the power of rhetorical strategies to

influence public opinion. In this context, the use of fallacies and topoi plays a crucial role in shaping these dynamics. Bou-Franch and Blitvich (2018) describe social media as a "third space" for political conversations, where traditional hierarchies are challenged but polarizing tendencies often prevail. The transformation of personal controversies into collective discourse illustrates the dual potential of social media as a democratizing force and a site of division.

These trends are particularly evident within Indonesia's socio-political and cultural framework, where moral and religious norms heavily influence public sentiment. For instance, Laksono et al., (2020) show how cultural values are frequently weaponized through rhetorical shortcuts to critique authority figures. Additionally, Wodak (2001) focus on the role of topoi in argumentation underscores how these rhetorical commonplaces frame debates within specific ideological contexts. This intersection of cultural norms and digital rhetoric reveals the unique challenges of fostering constructive discourse in Indonesia's online sphere.

In viewing this phenomena, this article tries to discuss within the lens of discourse analysis. The analysis of comments addressing the famous religious figure can be seen from the framework of discourse because it includes in the attitude (Martin, 2009) of the netizen towards the phenomena. Discourse analysis which is not limited to analyzing the cohesive devices can be broaden into the analysis of the attitude from the lens of logical topoi and fallacies. The netizens, because of their numbers, they have the power of the masses to make something right. Discourse as the way of criticizing and power relation cannot be separated (Fairclough, 2013). Critiques as the part of the aims in doing discourse analysis can be used to uphold the justice. However, in the way of making something right, the power should not be abused only to serve particular agenda which may misguided or misdirected. Therefore, this articles chose the argumentation strategy to see how the netizen criticized Gus Miftah as the famous religious figure.

This research viewed previous research to consider the gap of the research. Because previous research addressed Gus Miftah's case from the perspective of communication, ethics, rhetoric and only a few in discourse analysis, this research aims to apply critical discourse analysis in addressing that case. The reason is that critical discourse analysis can favor this research because it can be used to analyze representation of people, marketing, and education. Critical discourse analysis can be used to address how media used to represent people (Catalano & Gatti, 2017; Elyas et al., 2020; Veum & Undrum, 2017). In those three research, those research used van Leeuwen, Kress and van Leeuwen and Machin and Mayr theory respectively. Those research focused on how the representation was built in both visual and verbal sources. Similarly, in marketing, the research also focused on the representation of products through websites offering snacks (Ariel & Eriksson, 2019), offering values in marketization of higher education in China (Teo, 2019) and the era change the face of tourism in terms of accommodation (Hassanli et al., 2018). For educational purposes, critical discourse analysis is also used for analyzing text book in investigating multiculturalism (Setyono & Widodo, 2019) and educational software for investigating the potentiality for advancing the knowledge (Hei & van Leeuwen, 2020).

This paper, aim to use critical discourse analysis to investigate how freedom in democracy is viewed by netizen, to answer the call for further research from Fahmi et al. (2025) which stated that sentiment analysis is needed and applying the mixed-method. This research applies descriptive statistics and sentiment analysis to the corpus of comments (Mautner, 2009). This is important to address because the dominance of fallacy-driven arguments raises significant concerns about the erosion of rational debate despite the democratizing potential of social media. Tindale (2007) observes that digital platforms often exacerbate the prevalence of fallacies due to their immediacy and lack of accountability. For example, ad hominem attacks and populist appeals frequently overshadow substantive critiques,

reflecting a broader trend of emotional polarization. This study explores how these mechanisms manifest in Gus Miftah's case and investigates the critical need for enhanced digital literacy to promote reasoned and inclusive online discussions. The central questions guiding this research are 1) how do social media comments employ fallacies and topoi to critique authority? And 2) what do these argumentative strategies reveal about the relationship between public discourse and power dynamics in the digital realm?

By analyzing this phenomenon, the study contributes to the broader understanding of digital discourse, emphasizing the complexities and implications of online public critiques. Additionally, it highlights the challenges of navigating fallacy-driven arguments in fostering constructive dialogue, while also pointing to the transformative potential of social media in enabling widespread participation in socio political conversations.

2. Method

This qualitative study employs a Critical Discourse Analysis (CDA) approach to examine Twitter comments regarding Gus Miftah's resignation. CDA, as defined by van Dijk (2014), is an interdisciplinary method that seeks to uncover the relationships between language, power, and ideology in texts. Specifically, this research adopts the Discourse-Historical Approach (DHA) developed by Reisigl and Wodak (2001) which emphasizes contextual analysis to reveal how argumentative strategies operate within broader socio-political structures.

This research employs three steps of collecting the data. First, data were collected from public tweets using hashtags such as #GusMiftah and keywords related to the event. Comments were sourced from two prominent trending posts on Twitter: one from the account @kegblgnunfaedh (<https://x.com/kegblgnunfaedh/status/1864932759497773204>) and another from @opposite6892 (<https://x.com/opposite6892/status/1864507131699040677>). Second, these posts were selected due to their high engagement and prominence, reflecting public sentiment during the trending period. Third, after a process of filtering and categorization, a total of 224 comments were selected for analysis. This selection aimed to ensure a diverse representation of viewpoints and rhetorical strategies, following the principle of thematic saturation (Saunders et al., 2018). Ethical standards were rigorously maintained by analyzing only publicly accessible tweets, anonymizing usernames, and adhering to established internet-based research guidelines (Townsend & Wallace, 2017).

The analytical process involved four key steps. First, the selected comments were systematically coded based on types of fallacy and topoi, utilizing a framework adapted from Tindale (2007) and Reisigl and Wodak (2001). This coding was further guided by Braun and Clarke (2019) thematic analysis framework to ensure a nuanced identification of rhetorical strategies. Second, thematic analysis was performed iteratively to link these argumentative strategies to broader sociopolitical contexts. Third, the sentiment analysis was conducted by applying the appraisal theory from Martin and White (2005) because this theory can be applied to sentiment analysis. Finally, the data were critically interpreted within the Discourse-Historical Approach (DHA) framework to examine power dynamics, public accountability, and social critique manifested in the digital discourse. While the analysis focused on Twitter, the study acknowledges its limitations in representing a broader population and understanding.

3. Results and Discussion

A. Fallacies in Public Discourse

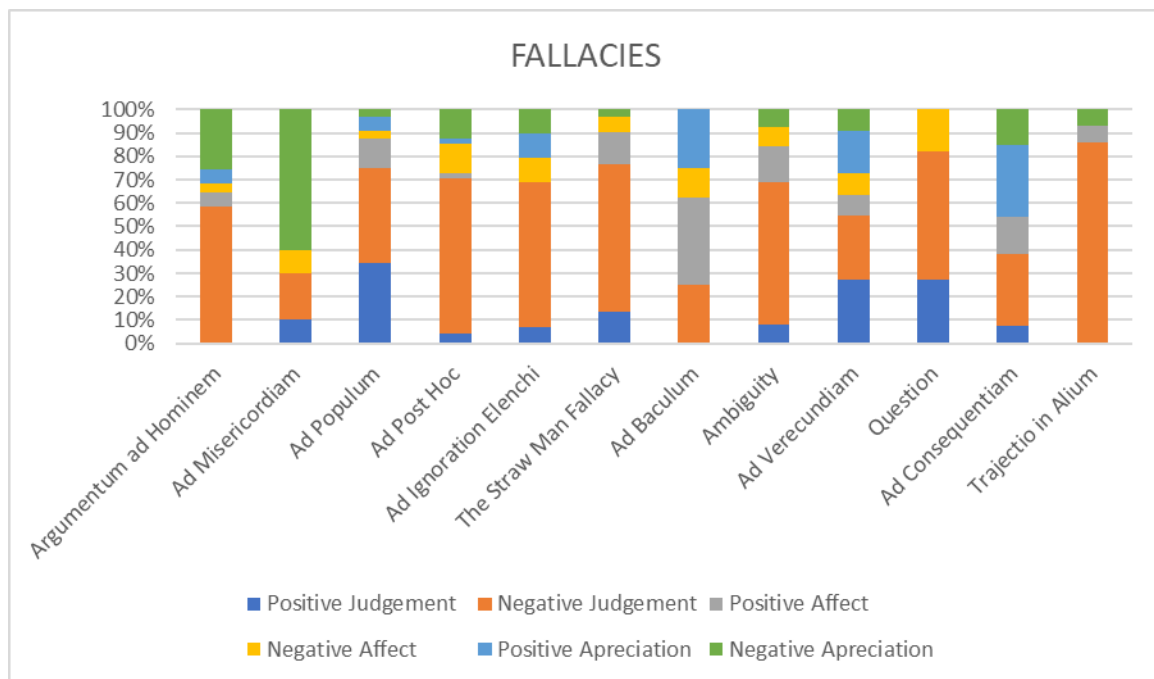


Figure 1. Fallacies and Attitude Analysis of X/Twitter Comment on the Case of improper words stated by Gus Miftah to Iced Tea seller

In the analysis of criticism of Gus Miftah's resignation, it was found that the dominance of the use of *ad hominem* fallacy reached 30.2%, which led to attacks on Miftah's personal character, not on substantial issues related to his resignation (Tindale, 2007). This is in line with Tindale's (2007) view that fallacies are often used to divert attention from the main topic and undermine rational discourse. In addition, the use of the *ad populum* fallacy (15.7%), which relies on majority opinion as an argument, also dominated the discussion, in line with Tindale (2007) findings showing how the power of collective opinion can reinforce criticism without a rational basis. Furthermore, *ignoratio elenchi* (10.5%) which often appears in the form of irrelevant conclusions, diverts the focus from the reasons for Gus Miftah's resignation, in accordance with the analysis found in research by (Reisigl & Wodak, 2001). This analysis reveals the importance of improving digital literacy to reduce the prevalence of fallacies in public discussions and encourage more constructive dialog.

a. Argumentum ad Hominem in Public Critique

The analysis of comments surrounding Gus Miftah's resignation shows that the use of *ad hominem* fallacies dominates the public discussion. For example, terms like “resign” (AH1) and “undeserving” (AH2) are not just criticisms of his actions but also attacks on his character and morality. This supports Tindale (2007) argument that fallacies often serve as rhetorical shortcuts, shifting the focus from substantial issues to personal attacks. As a result, these comments create an emotional atmosphere that clouds rational debate.

Additionally, comments like “better suited to be a comedian at the edge of a cliff” (AH5) and “deserve to be a scumbag, not a preacher” (AH6) clearly shift the focus from evaluating Gus Miftah's actions to attacking his character. In this context, (Reisigl & Wodak, 2001) emphasize that such fallacies are rooted in power struggles, shaping public perception in a way that undermines constructive dialogue. By attacking an individual's character, these comments not only ignore the substance of the argument but also deepen the polarization among social media users.

Table 1.1 Instances of Fallacy Argumentum ad Hominem

Words	Translate into English	Code
“Mundurkan diri”	“Resign”	AH1
“Tidak Pantas”	“Unworthy”	AH2
“Pendakwah”	“Preacher”	AH3
“Hina”	“Insult”	AH4
“Lebih cocok jadi komika pinggir jurang”	“More suitable to be a comedian by the cliff”	AH5
“Lebih pantas jadi bangsat daripada pendakwah”	“More fitting to be a scoundrel than a preacher”	AH6
“Dia nggak rukun dalam beragama”	“He does not live in harmony in religion”	AH7

Furthermore, the use of the term “preacher” (AH3) in the criticism highlights how someone's social role can become a target, questioning their professional identity. Meanwhile, the word “humiliating” (AH4) reflects a tendency to use highly emotional and degrading language, worsening the discussion's tone. While some comments attempt rhetorical strategies, such as the danger topoi (AH7) stressing the risks of unqualified leadership or cultural topoi referring to religious norms, these strategies are often overshadowed by more emotionally charged ad hominem attacks. For example, the criticism “he's not united in religion” (AH7) tries to frame the critique within the cultural expectation of religious harmony but still comes across as a personal disagreement rather than a substantial argument. This shows that arguments driven by fallacies not only worsen polarization but also limit opportunities for balanced and constructive discussions.

The implications of these findings are significant. First, the dominance of ad hominem fallacies reveals the vulnerability of digital public spaces to emotional rhetoric, which often obscures rational discourse. Second, it highlights the need to improve digital literacy to encourage healthier discussions. As (Graham et al., 2015) note, digital platforms have the potential to democratize public discourse, but their effectiveness relies heavily on efforts to minimize the prevalence of fallacies. By addressing these rhetorical shortcomings, social media could better serve as a space for constructive and inclusive debate.

b. Argumentum ad Populum in Public Critique

Argumentative errors are frequently exposed in public discussions surrounding controversial topics, especially on internet forums where viewpoints are amplified and multiplied. The argumentum ad populum fallacy, in which arguments rely more on popular opinion than on good logic or evidence, is a well-known example. This kind of fallacy is seen in the debates surrounding Gus Miftah's resignation, when a lot of criticisms relied on the presumptive consensus to support their arguments. By examining these remarks, we reveal how public opinion, as expressed in online interactions, may be used as a distraction from critical analysis as well as a tool for group responsibility. The rhetorical patterns and consequences of ad populum fallacies in influencing public conversation and critique are highlighted in this examination.

Table 1.2 Instances of Fallacy Argumentum ad Populum.

Comments	Translate into English	Code
“Keputusan yang bijak, dia paham etika dalam	“A wise decision, he understands ethics in	AP1

pemerintahan jika melakukan pengunduran diri. Pejabat lain harus mencontoh sih ini”	governance by resigning. Other officials should follow this example.”	
“Baguslah mundur”	“It's good that he resigned.”	AP2
“bahasa halusnya daripada dipecat, karena sudah banyak masyarakat bereaksi”	“It's a polite way of saying he resigned rather than being fired because many people have reacted.”	AP3
“Netizen bersatu ganyang pejabat ga bisa kerja”	“Netizens unite to take down officials who can't do their jobs.”	AP4
“Guys ayo semangat kita harus gini ke semua orang/tokoh atau influencer yang problematik”	“Guys, let's stay motivated. We need to act like this toward all problematic figures/influencers.”	AP5
“ini kan yang kalian mau?”	“Isn't this what you all wanted?”	AP6
“Good for you!! Good for Indonesia!!”	“Good for you!! Good for Indonesia!!”	AP7

The comments coded as AP1 and AP2 show how the argumentum ad populum fallacy works by framing the resignation as a wise decision because it aligns with the majority's opinion. In AP1, the commenter explains that the resignation was ethical and suggests that other officials should do the same. This relies on popular support to justify the action. Similarly, AP2 is a shorter comment that still assumes the majority agrees, making it seem like the decision is universally good. According to Walton (2010), these types of comments use public agreement as a shortcut to avoid deeper discussions, like whether the resignation was truly the best decision or addressed the root issues.

K3 highlights the power of public reaction, suggesting the resignation was caused by widespread disapproval. This shows how collective sentiment can influence decisions, but it also risks simplifying the issue. Reisigl and Wodak (2001) explain that focusing too much on the majority's opinion can silence other perspectives and reinforce existing power structures. Instead of critically examining the situation, these comments lean on public emotion to justify actions.

AP4 and AP5 focus on collective action. AP4 encourages netizens to unite against incompetent officials, while AP5 pushes for the same approach toward all problematic figures or influencers. These comments show the strength of collective action in demanding accountability. However, this focus on unity can also create polarization. In AP6, for example, the comment uses the majority's will to silence other opinions, framing the issue as a simple “us versus them” debate. This can make it harder for people to share different perspectives or have thoughtful discussions. Reisigl and Wodak (2001) warn that appeals like this can divide public dialogue and limit critical engagement.

Finally, AP7 shows how social media can amplify positive goals, like encouraging ethical governance and accountability. While these comments reflect the public's aspirations, they often lack deeper analysis. Walton (2010) cautions that relying on popular sentiment without critical thinking can lead to superficial critiques. Instead of fostering meaningful conversations, these appeals risk focusing too much on emotional responses.

c. Ignoratio Elenchi in Public Critique

The public discourse surrounding Gus Miftah's resignation also reveals a significant use of *Ignoratio Elenchi* (irrelevant conclusion) fallacies, where arguments diverge from the central issue to offer unrelated or speculative conclusions. These fallacies often sidetrack the conversation from the actual reasons behind the resignation, focusing instead on irrelevant aspects such as personal assumptions or emotional appeals.

Table 1.3 Instances of Fallacy of Ignoratio Elenchi.

Comments	Translate into English	Code
Miftah mundur harusnya si Usman Ali yg ketawa terbahak bahak minta maaf donk.. jgn cma ngumpet d pondok pesantren aja	Miftah's resignation should make Usman Ali, who laughed loudly, apologize instead of just hiding in the Islamic boarding school.	IE1
Ayo netizen ulas terus kesalahan gus miftah....tunjuk kan kebusukan hati kalian yang penuh dengan belatung	Let's go, netizens, keep exposing Gus Miftah's mistakes...show your rotten hearts full of maggots.	IE2
Krna udh kelewatan Bangett...	Because it's already too much...	IE3
Netizen bersatu ganyang pejabat ga bisa kerja	Netizens unite to crush officials who can't do their job.	IE4

The comments in the table above show how the Ignoratio Elenchi fallacy is used in public discussions about Gus Miftah's resignation. The first comment (IE1) shifts the focus away from the main reason for his resignation by mocking another individual, Usman Ali. It talks about irrelevant issues, like Usman Ali's behavior, instead of addressing the resignation itself. This matches Walton (2010) definition of Ignoratio Elenchi, where arguments stray from the main issue and lead to unrelated conclusions.

The second comment (IE2) takes an emotional approach by attacking the moral character of other social media users. Instead of discussing the actual reasons for Gus Miftah's resignation, it uses phrases like "show your rotten hearts full of maggots," which derail the conversation. This shows how emotional arguments can dominate public discussions and push aside fact-based debates.

The third comment (IE3) is another emotional response, saying, "because it's already too much," without providing any concrete evidence or reasoning. This kind of statement reflects a common fallacy in public discourse, where emotions replace logical arguments (Walton, 2010). Such remarks fail to explore the real reasons behind the resignation and instead create a superficial reaction.

The fourth comment (IE4) generalizes all officials as incompetent by saying, "netizens unite to crush officials who can't do their job." This comment moves the discussion away from the specific case of Gus Miftah's resignation and shifts it to a broader critique of government officials. According to (Reisigl & Wodak, 2001), such generalizations are common in political discussions and often replace deeper, more specific analysis.

Overall, these comments show how the Ignoratio Elenchi fallacy can distort public discussions. In digital spaces, irrelevant arguments often take over and replace evidence-based conversations, focusing instead on personal attacks or emotional reactions. To improve the quality of public discussions, it's essential to encourage logical and fact-based arguments rather than relying on speculation or emotions. This not only helps create more meaningful debates but also supports critical thinking in society.

d. Attitude Analysis in Fallacies

In the attitude analysis, this research found that the most dominant feature is negative judgment and it is closely related to propriety classification (Martin & White, 2005). In this case, propriety showed that the appraiser or netizen judged the appraised or Gus Miftah by being less sensitive to the iced tea seller, some appraisers also criticized the appraised position as religious figure who cannot give the example of his own teachings. They also wanted the appraised to stop becoming the Islam preacher after this case gone viral by showing the capability classification in judgment. The appraiser also compared to other Islam preacher i.e. Habib Ja'far as the more capable man to fill the role of Gus Miftah position as the special staff of the president. What makes the researchers concerned is that the appraiser or netizen do not focus on the case but

they tend to show their emotions. It is proved that in the attitude analysis, the satisfaction in negative affect category appears.

Negative affect of satisfaction shows that netizen is not happy with Gus Miftah's position by showing their anger and their dissatisfaction to the government who chose him. Some comments also appears to suspect that Gus Miftah resignation is a fake or just a drama or negative valuation in appreciation category (Martin & White, 2005) which was used to hide another case or to protect Gus Miftah's name from being dishonorably discharged from his position. What makes this into fallacy is that the netizen is trapped in the emotion, and suspicion towards the government. They did not focus on the most important thing, to build the ethics and value between preacher and his surroundings. They only focus on the Gus Miftah as an individual and also his job as a preacher. This kind of comments can be misleading and can fall into hate speech rather than a criticism.

B. Topos in Public Critique

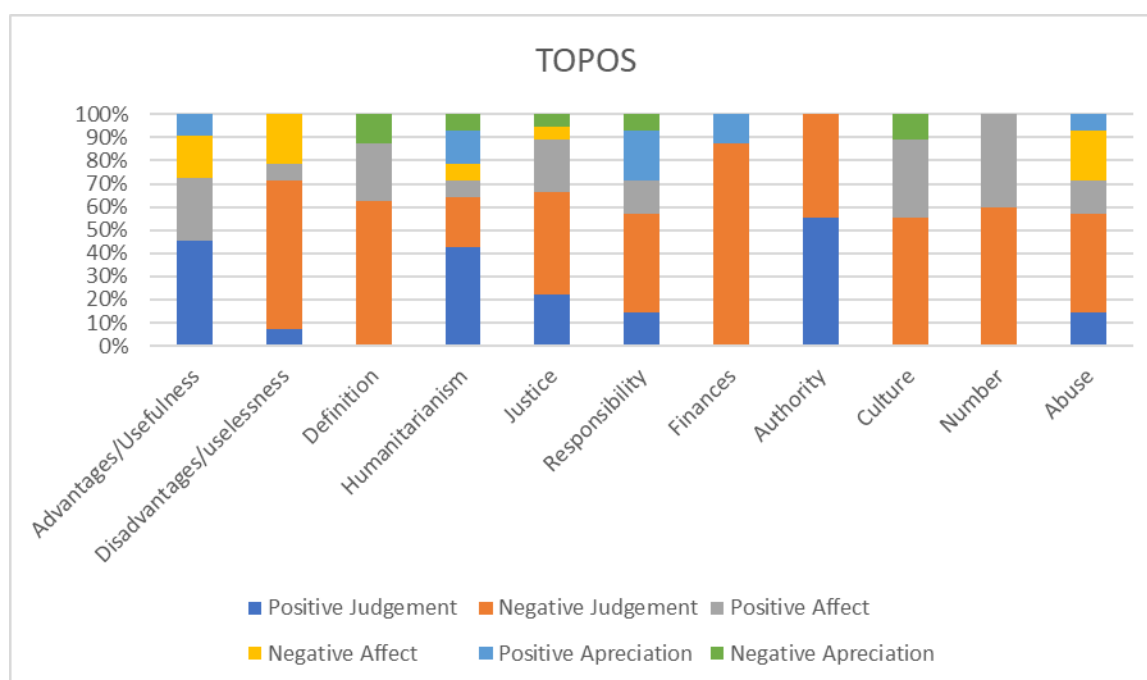


Figure 2. Topoi and Attitude Analysis of X/Twitter Comment on the Case of improper words stated by Gus Miftah to Iced Tea seller

The Topos of Abuse, which accounts for 10.7% of the analyzed data, highlights how personal attacks and behavior-based criticisms dominate social media discussions. In this case, the comments often criticize actions perceived as violating social or moral norms.

a. Topoi of Abuse

Table 2.1 Instances of Topoi of Abuse.

Comments	Translate into English	Code
Pendakwah tapi kok ga bawain hal yg baik? Sekalian mundur juga yuk bang Ta'im" aja	A preacher but not spreading good values? Might as well step down too, Ta'im.	TA1
Bukan pendakwah tapi 'penghina'	Not a preacher but an 'insulter.'	TA2
Baguslah ta'im klo bgitu skalian jangan jdi pendakwah juga hentikan smua soalnya	Good, Ta'im. Might as well stop being a preacher too. Your words are useless in any	TA3

mulutmu nda guna di majelis manapun	gathering.	
Staf bidang kerukunan beragama tetapi kepada sesama agamanya sendiri dia remehkan. Gimana konsepnya?	A staff member in religious harmony but belittling those of the same faith? How does that work?	TA4
Lebih pantas jadi bangsat dari pada pendakwah	More fitting to be a scoundrel than a preacher	TA5

Topoi of abuse refer to rhetorical strategies used to attack or discredit someone, either directly or indirectly, with the aim of damaging their credibility or reputation. In the table provided, each comment contains elements that explicitly criticize or insult Ta'im's role as a preacher, using various forms of offensive and accusatory language. For example, comment TA1 conveys irony and sarcasm to question Ta'im's status as a preacher, while implying that he should resign from his position. TA2's comment directly attacks Ta'im's identity by calling him an "insulter" instead of a preacher, thus confirming the discredit of his role.

Meanwhile, TA3 extends the criticism by denigrating his communication skills through the phrase "your words are useless in any gathering," which becomes a personal attack on his contributions in public or religious spaces. TA4's comments highlighted the contradiction between Ta'im's position as a religious harmony officer and his actions in denigrating fellow believers, thus challenging his credibility. Finally, TA5 delivers a very direct and harsh insult by calling Ta'im a "bastard" rather than a preacher, a scathing attack on his character. All of these comments use topoi of abuse to criticize and discredit Ta'im as a preacher or public figure through various rhetorical strategies, including sarcasm (TA1, TA3), direct accusations (TA2, TA5), contradictory designations (TA4), and explicit insults (TA5).

b. Topoi of Uselessness / Disadvantages

Table 2.2 Instances of Topoi of Uselessness/Disadvantages.

Comments	Translate into English	Code
"Mundur sbg utsus pres Nyatanya emang gak punya kapasitas dan kapabilitas, malah merusak kerukunan umat."	"Resigning as a special envoy proves he lacks capacity and capability, and instead damages religious harmony."	TU1
"Utusan presiden bidang kerukunan umat beragama kayanya ngga perlu ada."	"The president's envoy for religious harmony seems unnecessary."	TU2
"Baguslah sadar diri kalo dirinya itu sangat amat tidak rukun dalam beragama."	"Good that he realizes he is very much not in harmony with religion."	TU3
"Miftah mending lo stop dakwah kata gw, mending lo balik jadi marbot masjid lagi dah."	"Miftah, you should stop preaching and go back to being a mosque caretaker."	TU4
"Jabatan ini tidak diperlukan, sudah ada Kementerian Agama yang mengurus hal ini."	"This position is unnecessary; the Ministry of Religion already handles this."	TU5

The topos of uselessness or harm refers to arguments that emphasize the lack of value, necessity, or effectiveness of a person, role, or action. In the table provided, each comment questions the usefulness or relevance of Ta'im's position or actions, describing them as unnecessary, ineffective, or even harmful. These comments collectively construct a narrative that downplays the importance of Ta'im's role and contribution.

For example, TU1 asserts that Ta'im's resignation as special envoy reflects his lack of capacity and capability, while framing his actions as detrimental to religious harmony. This comment positions Ta'im not only as ineffective, but also as someone whose very existence actively undermines the very cause he is supposed to uphold. Similarly, TU2 questions the necessity of the position itself, implying that the presidential envoy for religious harmony is redundant and serves no real purpose. This subtle rejection challenges the very basis of the role's existence.

Meanwhile, TU3 uses sarcasm to criticize Ta'im's failure to realize religious harmony, indirectly suggesting that his actions contradict the expectations of the role. He questioned whether someone like Ta'im deserved to hold the position. TU4 further diminishes Ta'im's credibility by suggesting that he should step down from preaching and return to being a mosque caretaker, implying that he is better suited for a less prominent role and reinforcing the perception of his ineffectiveness. Finally, TU5 directly argues that the position is redundant, pointing out that the Ministry of Religious Affairs already deals with religious harmony issues, thus implying that Ta'im's role does not provide any unique value or function.

Each of these comments uses the topos of uselessness or disadvantage to challenge the necessity and effectiveness of Ta'im's position or actions. Rhetorical strategies include questioning his capabilities (TU1, TU4), pointing out redundancies (TU2, TU5), highlighting contradictions (TU3), and downplaying the significance of his role (TU4). Together, they construct a critical discourse that aims to discredit the individual and the institutional role he represents.

c. Topoi of Danger

The topos of threat or danger is used to highlight potential risks, negative outcomes, or harmful consequences that could arise if a particular individual, action, or situation is allowed to continue. In the table, each comment focuses on the potential harm that Ta'im's presence or role could cause, emphasizing threats to societal, institutional, or moral values.

Table 2.3 Instances of Topoi of Danger.

Comments	Translate into English	Code
Kalau masih dipertahankan, maka kredibilitas bidang kerukunan beragama akan hancur.	If he is still retained, the credibility of religious harmony will be destroyed.	TD1
Kalau dia tetap jadi pendakwah, masyarakat akan semakin resah.	If he continues to be a preacher, society will become more restless.	TD2
Staf bidang kerukunan beragama tetapi kepada sesama agamanya sendiri dia remehkan. Gimana konsepnya?	A staff member in religious harmony but belittling those of the same faith? How does that work?	TD3
Baguslah sadar diri kalo dirinya itu sangat amat tidak rukun dalam beragama.	Good that he realizes he is very much not in harmony with religion.	TD4
Kalau masih ada yang mengundang dia, berarti sama saja mendukung perilaku buruknya.	If anyone still invites him, it means they are supporting his bad behavior.	TD5

The topos of threat or danger refers to rhetorical strategies that emphasize the risks or harmful consequences associated with one's role or actions. In the table provided, each comment

highlights the potential danger posed by Ta'im's continued presence in his role, whether to institutional credibility, societal stability, or moral values. These comments construct a narrative that frames Ta'im not only as ineffective, but also as an active threat to the ideals and harmony he is supposed to uphold.

For example, TD1 directly links Ta'im's retention to the destruction of the credibility of religious harmony, presenting a clear cause-and-effect relationship. This positions his presence as a serious risk to the reputation and functioning of the institution. Similarly, TD2 shifts the focus to community stability, stating that if Ta'im continues to preach, it will increase community unrest. This comment implies that his words or actions contribute to community anxiety and conflict, framing him as a danger to communal peace.

TD3, while essentially pointing out a contradiction-how someone tasked with promoting religious harmony could disparage those who share the same faith-also hints at a deeper threat. It implies that such contradictory behavior undermines the purpose and values of the institution, thus jeopardizing its legitimacy. Similarly, TD4 uses sarcasm to emphasize the Ta'im's lack of alignment with religious harmony, subtly warning that his failure to embody these principles threatens the credibility and integrity of his role.

Finally, TD5 extends the perceived threat beyond Ta'im herself, by warning that anyone who continues to invite or support her is complicit in supporting her negative behavior. This comment warns against associating, framing such support as a way to perpetuate harmful actions and spread their impact.

Each of these comments uses themes of threat or danger to underscore the risks associated with Ta'im's continued engagement. Rhetorical strategies include highlighting institutional risks (TD1, TD3), predicting community unrest (TD2), undermining credibility and values (TD4), and issuing warnings not to associate (TD5). Together, they form a discourse that calls for distancing oneself from Ta'im to protect institutional integrity, social harmony, and moral standards.

d. Topoi of Justice

The topos of justice focuses on fairness, appropriateness, and the upholding of moral and ethical standards. In the table, each comment evaluates Ta'im's actions and decisions through the lens of justice, emphasizing accountability, ethical behavior, and lessons for others.

Table 2.4 Instances of Topoi of Justice.

Comments	Translate into English	Code
Baguslah mengundurkan diri. Sekalian gk usah jd pendakwah lg. Meresahkan warga lain lg nnt.	Good that he stepped down. Might as well stop being a preacher to avoid troubling others.	TJ1
Sudah sepatutnya, dan semoga hal ini bisa menginspirasi pejabat lain untuk tahu diri dan mengundurkan diri jika melakukan kesalahan.	This is appropriate, and hopefully, it inspires other officials to step down if they make mistakes.	TJ2
Keputusan yang bijak, dia paham etika dalam pemerintahan jika melakukan pengunduran diri.	A wise decision. He understands the ethics of governance by resigning.	TJ3
Langkah ini menunjukkan tanggung jawab moral yang patut dicontoh.	This step shows moral responsibility that should be emulated.	TJ4
Semoga ini menjadi pelajaran bagi pejabat lain untuk lebih bijak dalam bertindak.	Hopefully, this becomes a lesson for other officials to act more wisely.	TJ5

The topos of justice refers to rhetorical strategies that emphasize fairness, ethical responsibility, and moral accountability in evaluating one's actions. In the provided commentary, each statement assesses Ta'im's resignation through the lens of justice, portraying his decision as an appropriate, ethical, and exemplary response to the situation. These comments collectively construct a narrative that frames his resignation not only as the right choice, but also as a moral and ethical lesson for others.

For example, TJ1 expressed his approval of Ta'im's resignation, describing it as the right move to prevent further harm or harassment to others. The additional suggestion that he should stop preaching reflects a sense of justice, implying that aligning one's role with one's actions is an ethical imperative. Similarly, TJ2 frames the resignation as appropriate and just, extending the appeal to a broader context by hoping that it inspires other officials to resign if they make the same mistake. This comment emphasizes fairness and accountability, suggesting that fairness requires equal responsibility from all public figures.

TJ3 further reinforces the ethical aspect of Ta'im's decision by describing it as a "wise decision" that reflects an understanding of the ethics of governance. This statement highlights the alignment between his actions and the principles of just leadership. Similarly, TJ4 praised Ta'im's resignation as a demonstration of moral responsibility, describing it as behavior that should be emulated. Here, justice is linked to moral responsibility, positioning Ta'im's actions as a positive example for others in similar roles.

Finally, TJ5 focuses on the educational value of Ta'im's decision, hoping that it can serve as a lesson for other officials to act more wisely in the future. These comments underscore the idea that justice is not only about direct accountability but also about promoting ethical growth and better judgment over time.

Each of these comments uses the topos of justice to assess Ta'im's resignation, employing rhetorical strategies such as recognizing the right action (TJ1, TJ3), providing ethical examples (TJ2, TJ4), and encouraging lessons for the future (TJ5). Together, they construct a discourse that celebrates justice, moral integrity, and ethical leadership as key components of justice.

e. Attitude Analysis in Topos

What were found in fallacies are not quite different from what found in topos. However, what makes it different is that some arguments are deliberately targeting the case and the root of the problem. Some of the netizen comments are addressing how Gus Miftah react to the viral case by resigning from his position as the special staff of the president. This action received good reaction from the netizen which belongs to positive judgment, propriety or being sensitive (Martin & White, 2005) to the public situation. Some netizens also makes Gus Miftah resignation as the good example to the public leaders who did mistake and they should do what Gus Miftah did as the responsibility of their mistakes. Some of them also give positive affect, desire to Gus Miftah and other people in order to be more cautious and careful in the way they speak and behave especially if they have a position as public officer.

4. Conclusion

An analysis of Gus Miftah's resignation and the public criticism it received on Twitter offers important new perspectives on how social media platforms influence public opinion and create dialogue. According to the study, the prevalence of fallacies like *ignoratio elenchi*, *ad populum*, and *ad hominem* frequently leads to emotionally charged arguments that trump reasoned and productive discussion. These misconceptions draw attention to how difficult it may be to have rational conversations in online forums where divisive and passionate debate is more common. In a similar vein, the usage of topoi; such as those of abuse, danger, and justice; illustrates how cultural and ideological values influence debates and frame public discussions in the sociopolitical

setting of Indonesia. Furthermore, public debates should only focus on the problem instead of showing improper judgment and emotion as shown in attitude language features.

This study highlights that social media promotes emotive and contentious narratives while also providing chances for democratic participation and public accountability. The results highlight the need of enhancing digital literacy in order to assist users in identifying and reducing the use of fallacies and to promote more rational, inclusive, and solution-focused conversations. This study adds to larger conversations on how social media might support democratic principles and meaningful public engagement by comprehending the mechanics of digital discourse.

Future studies should examine these relationships on other social media sites and look at how digital education programs affect the decline in fallacious arguments. By tackling these issues, social media may function as a forum for logical and productive public debate more effectively, eventually fostering the growth of an informed and involved populace.

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