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Submission date: 25-May-2026 09:50AM (UTC+0700)

Submission ID: 2968743791

File name: Humanist_relationships_ghancaran.pdf (720.9K)

Word count: 5122

Character count: 28896



**GHANCARAN: JURNAL PENDIDIKAN
BAHASA DAN SASTRA INDONESIA**

<http://ejournal.iainmadura.ac.id/index.php/ghancaran>

E-ISSN: 2715-9132; P-ISSN: 2714-8955

DOI 10.19105/ghancaran.vi.21759



Humanist Relationships Between Police and Prisoners: A Cyberpragmatic Study

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Abstrak

Kata Kunci:
Humanist;
Siber Pragmatik;
Relasi.

Latar belakang penelitian ini adalah keberadaan relasi humanis antara polisi dan narapidana. Penelitian ini bertujuan untuk menemukan relasi humanis dalam platform YouTube @indrasucipta. Jenis penelitian ini adalah penelitian kualitatif. Sumber data dalam penelitian ini adalah platform youtube @indrasucipta. Analisis data yang digunakan dalam penelitian ini adalah analisis siberpragmatik yang diadaptasi dari teori siberpragmatik Fransisco Yus. Hasil penelitian membuktikan bahwa (1) akun youtube @indrasucipta relevan untuk mengajak penontonnya tergerak dalam aksi penyebaran nilai-nilai kemanusiaan, (2) akun youtube @indrasucipta direspons oleh penontonnya ketika mengambil konteks berbagi dengan tahanan.

Abstract

Keywords:
Humanist;
Cyberpragmatics;
Relationships.

The background of this research is the existence of humanist relations between police and prisoners. This research aims to find humanist relations in the YouTube platform @indrasucipta. This type of research is qualitative research. The data source in this research is the @indrasucipta YouTube platform. The data analysis used in this research is cyberpragmatic analysis adapted from Fransisco Yus's cyberpragmatic theory. The results of the study prove that (1) the @indrasucipta youtube account is relevant to invite its audience to be moved in the action of spreading humanitarian values, (2) the @indrasucipta youtube account is responded to by its audience when taking the context of sharing with prisoners.

Terkirim: 23 Agustus 2025; Revisi: 3 September 2025; Diterbitkan: 24 September 2025

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INTRODUCTION

The industrial revolution 4.0 and smart society 5.0 force humans to keep adapting. The super-fast adaptation turns out to cause a new problem, namely the degradation of human values (Al-Amoudi, 2018). The degradation of human values has an impact on various things, ranging from war, environmental damage (Harari, 2018), to global warming which results in epidemics (Saputra, 2019). The problem of degradation of human values is a world problem that, if not addressed

immediately, will lead humans towards a pessimistic dystopia .

The urgency of instilling human values is an effort that must be made by all elements so that the degradation of human values does not become more prevalent. One element that cares about humanity is the Indonesian National Police (POLRI). Through various programmes and continuous improvement, POLRI seeks to shape its image into a precise protector of society. The concept of precision policing was launched by Police General Listyo Sigit Prabowo during his feasibility test at the House of Representatives in 2020. One of the main points in the concept is to realise the image of a humanist police force. That is why humanism is the main agenda as well as the main image that must radiate in every member of POLRI. Implementing a humanist image is actually linear with the second precept of Pancasila, namely *Fair and Civilised Humanity* (Hendropriyono, 2013).

One of the police officers who applies the values of humanism in his work is Indra Sucipta. This policeman, who is assigned to the East Tanjung Jabung Police, Jambi Police, truly lives his job as a calling of his soul and life to help others. As a relatively young police officer, Indra Sucipta dared to make a new breakthrough in terms of socialising the values of humanism. This breakthrough certainly cannot be separated from the use of information and communication technology, which is currently very close to the community. The 4G internet network and even some 5G networks have made almost all Indonesians from various elements able to access information through their gadgets.

Access to information obtained by the public is certainly very diverse. Censorship is not a solution to the amount of information that enters people's devices (Wahyudi & Wati, 2021). Counteracting dehumanising information and pessimistic content is certainly by increasing offerings that construct human values. As a young police officer, Indra Sucipta knows very well the potential of information and communication technology as a partner in conveying human values to the community.

Gadgets and the speed of information for Indra are no longer an enemy to be fought but to be faced as a tool to spread goodness. This is in accordance with the theory of adaptation in the era of smart society 5.0 (Abdelghany et al., 2023). The best way to adapt in the 5.0 era is to utilise technology as the main collaborator in implementing the vision and mission of its users (Gaggioli, 2017). Indra Sucipta did

just this. His strategy to collaborate with devices is to spread the value of humanism that he does as a member of the National Police while on duty through his YouTube account.

Specifically, Indra's assignment was as a police officer on picket at the police station. As a police officer on picket duty, one of his duties is to check on detainees. Detainees held at the East Tanjung Jabung Police, Jambi Police, are detainees who have not yet received a court decision. Nevertheless, they still have the status of detainees so they must be examined. The momentum of examining detainees is not used as a frightening momentum, let alone far from humanist values. Indra used this momentum as an opportunity to provide and socialise a sense of humanity for others.

Previous research that underlies this research is a study entitled *Precision as an Innovation and Image Building Strategy of the North Sumatra Regional Police* (Riadi & Kurniawati, 2022). This research resulted in the finding that the North Sumatra Regional Police was successful in implementing General Listyo Sigit Prabowo's sixteen priority programmes and eight commitments. However, this research needs to be followed up with a serious research on the humanist value performed by the police officers.

Based on previous research, and preliminary studies conducted by researchers, the problem formulation in this study is; How is the construction of humanist relations between police and detainees on the @indrasucipta youtube account? Based on the formulation of the problem, the purpose of this study is to find the construction of humanist relations between police and prisoners in the @indrasucipta youtube account.

The study used in this research is cyberpragmatics. The phenomenon of pragmatics in the cyber perspective is known as cyberpragmatics (Yus, 2011). One of the Indonesian pragmatists, Kunjana Rahardi, defines cyberpragmatics as a field of pragmatics that examines the intentions of speakers by basing its interpretation on context, both social, societal, cultural, and situational (Rahardi, 2020). Another expert, Miriam Locher, dubbed cyberpragmatics as internet pragmatics (Safont, 2023). This field of science has data and data sources in the form of utterances on the internet, one of which is social media (Dewi, 2018). Based on the understanding of these experts, it can be concluded that cyberpragmatics is a pragmatic discipline that examines the multimodality of language in the cyber/virtual landscape.

Computer mediated communication has actually been around since 1996 which was coined by Susan Herring entitled *Computer Mediated Communication: Linguistic, Social, and Crosscultural Perspective*. In this book, computer-mediated communication is formed because of linguistics, social science, and cross-cultural perspectives (Herring, 2008). In 2000, Naomi Baron responded with the book *From Alphabet to Email*. In this book, Baron reveals the development of communication, especially since email began to be actively used (Baron, 2002). One year later, David Crystal wrote the book *Language and Internet*. This book raised awareness of the role of language in new media. (Mejias, 2017). Two years later, Herring collaborated with Brenda Danet to create a journal entitled *Journal of Computer-Mediated Communications*. This journal mainly collects issues about multilingualism in the new media, namely computers. (Danet & Herring, 2003).

The existence of computer-mediated communication is very much needed by society. Jannis Androutsopoulos describes four needs behind computer-mediated communication (Androutsopoulos, 2006). *Firstly*, the need to oppose exaggerated assumptions about the peculiarities of new media language (Yus, 2021). *Secondly*, the need to make a more complex interpretation of the characteristics of synchronicity and asynchrony in the early 1990s. (Li et al., 2021). *Third*, the need to change the undue emphasis on the linguistic features of new media languages, and to be adaptive to the nature of new media. (Mehrabadi Boshrahadi & Bataghva Sarabi, 2016). *Fourth*, the need to move away from a media-related approach towards a more ethnographic user-related one (Androutsopoulos, 2006).

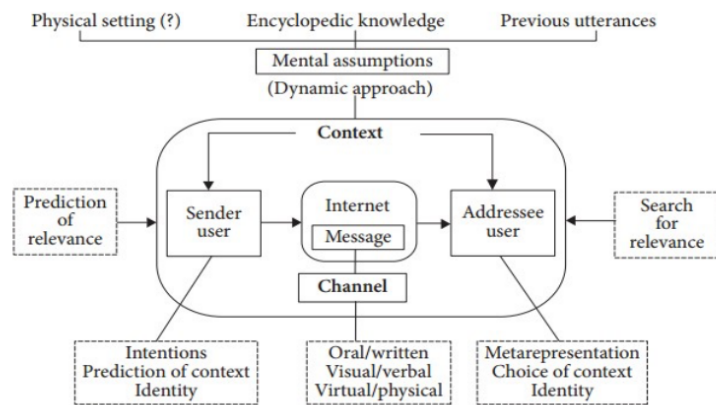
In the latter, Androutsopoulos emphasises the importance of an ethnographic approach to the deeper study of computer-mediated communication. He encourages researchers to move away from a one-way research focus (formal features of new media language; spelling/autography) towards new media usage practices (communicators), and new media intertextuality (social networks) (Androutsopoulos, 2006).

Androutsopoulos emphasises the practice of using new media. To get to that analysis, of course, we need to recognise the various variables in computer-mediated communication (Aarseth, 1997). Knowledge of these computer-mediated communication variables makes researchers not trapped to analyse computer-mediated communication from only one direction but from various

directions (Inderasari et al., 2023). As the originator of computer-mediated communication, Herring stated that there are three variables that form computer-mediated communication, namely technological variables, linguistic variables, and situational variables.

2 METHOD

The research method used in this research is qualitative research method. The qualitative research method is a method based on the philosophy of postmodernism (Creswell & Poth, 2016). The approach used in this research is a virtual ethnography approach. Virtual ethnography is an ethnographic research method conducted in the virtual realm such as websites, chat forums, online forums, and social media, including YouTube. (Hine, 2008). The data source in this research is the @indrasuctpta youtube platform. This data source was chosen because of its consistency in producing horror stories through the YouTube platform. Data analysis was conducted using cyberpragmatic analysis techniques. The cyberpragmatic analysis technique was carried out because the communication contained in the data source is internet-mediated communication (Espejel et al., 2023). According to Androutsopoulos, there are four criteria in internet-mediated communication, namely (1) organisation, (2) interaction, (3) self-representation, and (4) spectacle. (Androutsopoulos, 2006). These four criteria are then specified into analysis techniques based on the relevance of communication (Maíz-Arévalo, 2022) with the following framework;



Concept 1. The concept of cyber pragmatics

The framework leads to two main analyses, namely (1) relevance, and (2) context analysis. These three analyses are focused on dissecting the humanist relationship between the police and detainees in the @indrasucipta YouTube account.

RESULTS AND DISCUSSION

The results and discussion in this study explain the humanist relationship between police and detainees in the @indrasucipta youtube account using the cyber pragmatics framework. Based on the cyber pragmatic framework, the object of research was analysed by reviewing (1) relevance, (2) and context analysis.

Relevance

The @indrasucipta youtube account is relevant to the cultivation of humanist values. This is indicated by the description of the youtube account which reads *"If you want to be called human, humanise humans"*. The relevance of @indrasucipta's youtube account search starts with its title, *"Sharing with Prisoners"*. The title is then separated by the food menu which is the essence of the sharing video. Search relevance is strengthened by the hashtag #tahanan given at the end of each video title.

The relevance of humanist relations between police and detainees in the @indrasucipta youtube account can be analysed using eight relevance prediction criteria from (Yus, 2011) namely (1) introduction to interactivity/abstraction, (2) controlling viewers' feelings, (3) viewers' positive attitudes towards the content presented, (4) viewer involvement, (5) motivation to process content, (6) positive attitudes of content creators on the content presented, (7) forming attachments between users and the content presented, and (8) efforts to form group or community members.

Relevance Prediction	Sender and Receiver Actions
interactive introduction/abstractia on	In each video representing the task of police relations with detainees, there is distinctive abstraction. The abstraction has 4 patterns, namely (1) greetings, (2) conditions, (3) tasks performed, and (4) asking the detainee for food. In the greeting section, @indrasucipta always says greetings with a mention of the time on duty such as good afternoon or good night. The greeting is then followed by the conditions that occurred at that time. The conditions conveyed represent @indrasucipta's assignment. After conveying the conditions, @indrasucipta then conveyed the task being carried out, namely the prisoner check. The abstraction ends with a question from @indrasucipta to the prisoners. The question is about what food the prisoner wants to eat at that time. If traced from beginning to end, the sentence conveyed by @indrasucipta in his YouTube abstraction is, "Good evening everyone. Today I'm on duty! And as usual, we're checking in! Whatdo you guys want to eat??"
control the viewer's feelings	Controlling the feelings of viewers, delivered by @indrasucipta after the opening greeting. Controlling feelings, which is the essence of humanism in @indrasucipta's youtube content, is conveyed through humanist video titles. The following are the titles of the videos presented (1) <i>don't forget to humanise people</i>, (2) <i>there will be a rainbow after the rain</i>, (3) <i>everyone has a problem, depending on how we react to it</i>, (4) <i>no ivory is not cracked, no human is perfect</i>, (5) <i>miss breaking the fast at home? Yes they do too!</i>, (6) <i>Alhamdulillah for being healthy</i>, (7) <i>mother's love is forever</i>, and (8) <i>sharing with prisoners</i>.
positive attitude of viewers towards the content presented	The positive attitude of viewers towards @indrasucipta content is evidenced by the positive comments submitted by viewers. Here are examples of positive comments submitted by viewers. @Azzahrayusuf554 commented "<i>really good this police officer..hopefully always healthy and cheap fortune ... amen</i>"
audience engagement	The involvement of viewers of the @indrasucipta youtube account is a humanist involvement. This is because the viewers involved not only show appreciation but have reached the level of empathy and sympathy. The sympathisers of @indrasucipta's youtube account made a real move in supporting @indrasucipta's action, namely giving donations in the form of money to be distributed to prisoners. The money is distributed transparently by @indrasucipta by displaying screenshots of donation conversations, mentioning the donor's name, mentioning the donor's nominal, buying food based on the nominal given by the donor, and photographing and displaying the purchase receipt.
motivation to process content	Motivation to process content is done by @indrasucipta by appreciating every response given by viewers. The appreciation is conveyed through reply comments and also through new content. Reply comments are given to comment on the positive attitude of viewers. New content is created by inserting messages from viewer engagement.
positive attitude of the content creator to the content presented	The positive attitude of @indrasucipta is done by answering negative criticism into positive answers in its content. As a YouTube creator, of course there are those who like it and those who don't. The general public can have wild opinions and even criticise. The general public can have wild opinions and even criticise. However, @indrasucipta is not anti-criticism. He faces criticism by answering through positive messages. A very striking criticism is the criticism from netizens regarding showing the faces of prisoners to be used as content. Responding to this criticism, @indrasucipta clarified humanistically with the prisoners by inviting prisoners to convey the reasons for their willingness to join the @indrasucipta account.

forming an attachment between the user and the content presented	The attachment between users and the content presented is the opportunity for users to actively participate in encouraging the actions taken by @indrasucipta. This participation can take the form of channeling funds to be later shared with detainees. As a police officer who is active in social media, @indrasucipta also has an Instagram account. Personal conversations regarding the distribution of aid to prisoners are carried out by users to @indrasucipta through private messages on the @indrasucipta Instagram account.
efforts to mould members of a group or community	The effort made to form community members is to invite viewers to share kindness with everyone regardless of their background and social status. As a police officer, @indrasucipta's main task is to serve and protect the community. The form of group or community initiated is certainly not a community like an artist but a community of people who are nurtured to do good (<i>bonum commune</i>).

Table.1. Predicted relevance on Indrasucipta's youtube platform

The relevance prediction table successfully predicts that the @indrasucipta account is indeed relevant in spreading humanist values. The relationship between the police and the prisoners is a humanist and non-destructive relationship. Each element of relevance has a constructive answer that can be proven through the @indrasucipta youtube account.

The findings of the relevance analysis are the formation of positive attitudes owned by viewers after watching the @indrasucipta account. The positive attitude does not stop at appreciation but continues to empathy and sympathy. The sympathy shown by viewers is in the form of concrete actions to share kindness by channelling donations for prisoners. The donations are distributed transparently by @indrasucipta by displaying screenshots of donation conversations, mentioning the donor's name, mentioning the donor's nominal, buying food based on the nominal given by the donor, and photographing and displaying the purchase receipt.

Based on these findings, it can be seen that the humanist values contained in the @indrasucipta account are relevant to the humanist values believed by the community. The humanist values aired by @indrasucipta are also proven to be relevant in triggering viewers to take humanist action by participating as donor sympathisers on the @indrasucipta account. When associated with the theory of humanism, the existence of @indrasucipta humanism is relevant to the essence of @indrasucipta youtube content.

Context Analysis

Context analysis in humanist relations on the @indrasucipta YouTube

platform is viewed from the intentionality of the identification of context formation. The first criterion is intentionality towards the identification of context formation. Intentionality or directionality owned by content creators in the formation of context can be seen based on (1) the dominance of the essence of the content, (2) the frequency of views, and (3) responses from netizens about the content created. To analyse the context, especially the first criterion, researchers conducted digital data mining on the @indrasucipta account until 21 September 2023 at 12.00 WIB. Based on the data mining process, it can be seen that there are 27 impressions presented by @indrasucipta. The intentionality of the account's audience is 83,524,839 views. Based on this number, researchers mapped the dominance of content essence using a pie chart. Here are the results;

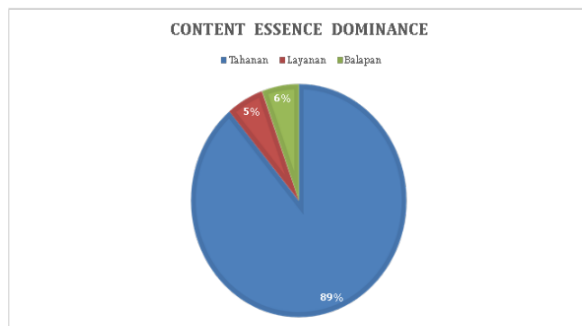


Diagram 1. Domination of content essence

There are three themes of views in the @indrasucipta youtube account, namely (a) sharing with prisoners, (b) community service, and (c) race dissolution. From the Content Essence Domination diagram, it can be seen that the portion of sharing with prisoners (blue colour codification) dominates with 89% of views. On the other hand, two views in the form of public service (orange codification), and the dissolution of the race (grey codification) received 5% and 6% of views. The data shows that the @indrasucipta account does focus on creating impressions in the form of visiting prisoners. Humanist relations between the police and detainees are constructed in this account.

After monitoring the dominance of views, researchers looked at the frequency of views to review the intentionality in content creation. The frequency of views is seen from the number of views per month made by @indrasucipta. Here are the results;

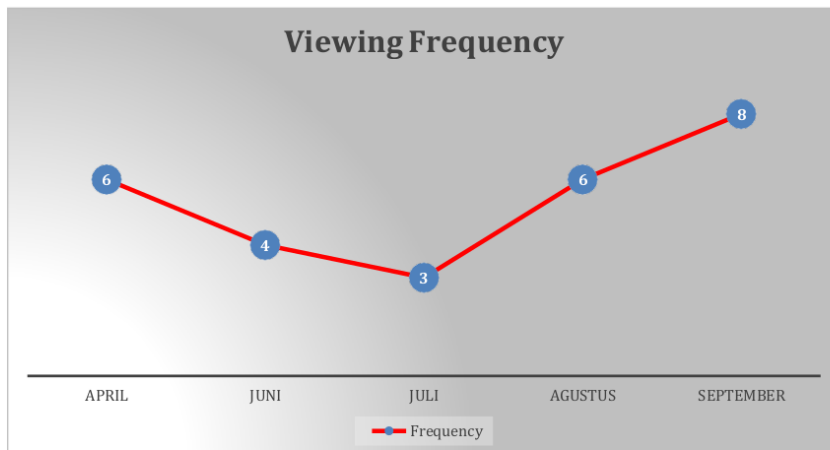


Diagram 2. Frequency of viewing

Based on the Viewing Frequency diagram, it can be seen that @indrasucipta began to focus on constructing humanist impressions on his YouTube account in April 2023. In the identification of the Youtube channel, it is known that @indrasucipta has created a YouTube account on 27 April 2015. Eight years after joining YouTube, @indrasucipta has only dared to present humanist shows that are beneficial to the community and have a positive impact on the image of the POLRI institution. Based on the diagram, it can also be seen that @indrasucipta's enthusiasm in producing accounts fell slightly in July, and rose significantly again in August to September. The lack of frequency is understandable due to @indrasucipta's busy schedule as a member of POLRI. However, consistent quality to provide humanist value is much more important than just the quantity of uploading work.

The frequency of viewing the work certainly has an impact on the response from netizens about the content created. The researcher presents a table related to the response of netizens to the content created based on the title, number of views, and number of comments on the content. The titles are sorted based on the time span of viewing in order from the first to the last viewing. The following is the analysis;

No.	Title	Date Created	Number watched	Number of Comments
1	Don't forget to humanise people	29 April 2023	25.052	77
2	There will be a Rainbow after the rain	29 April 2023	14.725	34
3	Everyone has a problem, it's how we react to it	29 April 2023	13.439	24
4	No ivory is without cracks, no human is perfect	30 April 2023	16.735	35
5	Miss breaking the fast at home? Yes, they do too!	30 April 2023	15.346	33
6	Thank God for the prisoner's sustenance!	30 April 2023	20.213	39
7	Wild racing dispersal	4 June 2023	279.140	53
8	Mum's love for all time	6 June 2023	17.823	67
9	Community service	13 June 2023	195.958	196
10	Thank God it's healthy	27 June 2023	370.067	256
11	Sharing with prisoners/ ayam geprek	24 July 2023	9.232.543	2.800
12	Sharing with prisoners/chicken noodles	27 July 2023	21.614.013	8.400
13	Sharing with prisoners/ nasi padang	30 July 2023	1.699.886	2.000
14	Sharing with prisoners/pempek	6 August 2023	6.637.653	1.400
15	Sharing with prisoners/black coffee	8 August 2023	8.255.505	3.100
16	Sharing with prisoners/ bandrek	9 August 2023	2.391.512	874
17	Sharing with prisoners/ pop ice	11 August 2023	4.534.206	987
18	Sharing with prisoners/watermelon + fried food	16 August 2023	3.671.943	1.600
19	Sharing with prisoners/ pop noodles	29 August 2023	17.680.279	6.300
20	Sharing with prisoners/ nasi uduk	2 September 2023	3.204.994	1.300
21	Sharing with prisoners/ biscuits	6 September 2023	2.108.576	672
22	Thank you kanit SPK	9 September 2023	33.570	69
23	Here's why!	11 September 2023	66.314	138
24	Sharing with prisoners/chicken fried rice	12 September 2023	1.179.722	559
25	Sharing with prisoners/ martabak and mats	13 September 2023	812.624	399
26	Sharing with prisoners/ white bread and indomilk milk	16 September 2023	359.843	321
27	Sharing with prisoners/ double fried noodles	21 September 2023	66.128	102

Table 2. Citizens' responses @indrasucipta

Based on this table, it is clear that the responses of netizens vary on @indrasucipta's broadcast. The most responses are found in the title sharing with prisoners. There was a very significant jump when @indrasucipta made content sharing with prisoners. The data in table 2, shows that there was a significant increase from content 10 to content 11. Content 11 to content 27 received more responses than other content that did not invite prisoners.

The new finding of this research is that the culinary menu is a new means of diplomacy in establishing humanist relations between the police and detainees. The construction of humanist values can be conveyed and channelled through food menus that are favoured by citizens. The following is a diagram of the popularity of the food menu based on the responses of netizens on the

@indrasucipta account;

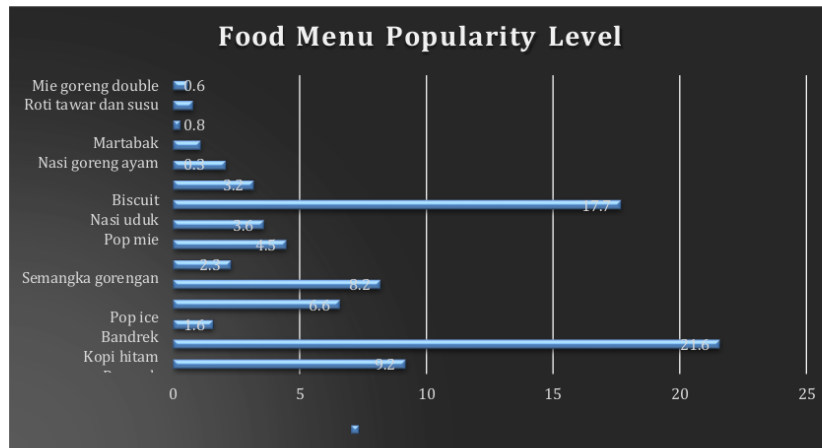


Diagram 3. Level of Popularity of the Food Menu

Analysis of netizens' responses conducted by researchers also shows that there are four contents that are highly considered by netizens. The four contents are (1) sharing with prisoners of the ayam geprek menu, (2) sharing with prisoners of the chicken noodle menu, (3) sharing with prisoners of the coffee menu, and (4) sharing with prisoners of the chicken noodle menu. The four contents are watched with a total audience of 7 to 21 million, and commented on with the number of comments ranging from 2 thousand to 8 thousand comments. The number of viewers and the number of comments can certainly continue to grow. The four contents are the most favourite contents or the most responded to by netizens because the menu delivered is the most favourite food menu among the community. This is evidenced by the ease of finding sellers of ayam geprek, chicken noodles, pop noodles, and coffee in the community. This is one of the findings in this study which proves that it turns out that establishing humanist relations can be achieved through culinary and culinary menus that get attention among netizens are simple but popular culinary menus.

CONCLUSION

Based on the results of the analysis of the @indrasucipta YouTube account from the aspect of relevance, it was found that the account is relevant to spreading humanitarian values. The @indrasucipta youtube account is also relevant to invite its

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viewers to take part in the action of spreading humanitarian values. Viewers in the @indrasucipta youtube account Based on the results of the analysis of the @indrasucipta youtube account from the context aspect, three things can be concluded. *First*, content with the theme of visiting prisoners dominates the @indrasucipta account. *Second*, the frequency of views on the @indrasucipta youtube account has increased since July 2023 until the time this research was made. *Third*, the viewer response in the @indrasucipta youtube account has increased after Indra Sucipta made a show sharing with prisoners. There are four main menus in sharing with prisoners that are of interest to viewers, namely menus (1) geprek chicken, (2) chicken noodles, (3) pop noodles, and (4) black coffee. These four menus are actually popular menus among the community. This also provides new findings that humanist value diplomacy in society can be pursued or socialised through culinary menu. Suggestions for future researchers are to continue the spirit of sierpragmatic research to uphold humanism.

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