

ANALYSIS OF VERBAL ATTACKS BETWEEN WIBU AND KPOERS COMMUNITY ON TIKTOK: CASE STUDY OF THE @pacstudio ACCOUNT

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ABSTRACT

Social interactions in digital media frequently give rise to various forms of conflict, one of which is verbal aggression, particularly among fan communities of popular culture. These interactions are often emotionally charged and serve as a battleground for expressing group identity, superiority, and rivalry. This study investigates the phenomenon of verbal attacks in online interactions between Wibu and Kpopers on the TikTok platform, with a specific focus on comments found on videos posted by the @pacstudio account. The purpose of this research is to analyse how online fan cultures engage in aggressive discourse, what types of aggression are commonly used, what social motives underlie such behaviour, and how the targeted group responds to these attacks. The study employs a qualitative descriptive method combined with content analysis, as outlined by Creswell (2004), to systematically examine the nature of the verbal aggression. It focuses on identifying key linguistic forms such as sarcasm, ridicule, and defamation, which are frequently used to demean, insult, or provoke the opposing community. The theoretical framework integrates Social Identity Theory (Tajfel & Turner, 1979), which explains how individuals form group-based identities that influence intergroup dynamics, and Verbal Aggressiveness Theory by Infante and Wigley (1986), which conceptualizes verbal attacks as behaviour intended to damage another's self-concept while reinforcing the attacker's group position. Data were collected from purposively selected comment sections of TikTok videos that generated high levels of engagement and intergroup tension. The findings reveal that Wibu fans often use verbal aggression to assert superiority, defend their group's legitimacy, and perpetuate negative stereotypes about Kpopers. These patterns are amplified by the influence of social validation, where support from like-minded users encourages further antagonism. Such behaviours manifest in mocking comments, unfounded accusations, and sarcasm aimed at belittling others. The responses from Kpopers vary, including self-defence, counterattacks, and reaffirmation of identity through cultural and personal achievements. Some even mirror the initial aggression, indicating a cycle of hostility. These verbal confrontations reflect deeper issues of digital tribalism and identity polarization, where fan culture becomes a site of division rather than shared enthusiasm. Ultimately, this study provides insights into the mechanics of online verbal aggression and emphasizes the importance of developing strategies to promote more respectful and constructive communication across digital communities.

Keywords: Verbal aggression, social media, digital interaction, Kpopers, Wibu.

ABSTRAK

Interaksi sosial di media digital kerap memunculkan berbagai bentuk konflik, salah satunya adalah agresi verbal, khususnya di antara komunitas penggemar budaya populer. Interaksi ini sering kali sarat emosi dan menjadi arena untuk mengekspresikan identitas kelompok, superioritas, dan rivalitas. Penelitian ini mengkaji fenomena serangan verbal dalam interaksi daring antara penggemar Wibu dan Kpopers di platform TikTok, dengan fokus khusus pada komentar yang terdapat dalam video yang diunggah oleh akun @pacstudio. Tujuan dari penelitian ini adalah untuk menganalisis bagaimana budaya penggemar di ranah daring terlibat dalam wacana agresif, jenis-jenis agresi yang umum digunakan, motif sosial yang mendasari perilaku tersebut, serta bagaimana kelompok yang menjadi sasaran merespons serangan tersebut. Penelitian ini menggunakan metode deskriptif kualitatif yang dikombinasikan dengan analisis isi sebagaimana dijelaskan oleh Creswell (2004), untuk mengkaji secara sistematis karakteristik agresi verbal. Fokus kajian terletak pada bentuk-bentuk linguistik utama seperti sarkasme, ejekan, dan pencemaran nama baik, yang sering digunakan untuk merendahkan, menghina, atau memprovokasi komunitas lawan. Kerangka teori yang digunakan dalam penelitian ini mengintegrasikan Social Identity Theory (Tajfel & Turner, 1979), yang menjelaskan bagaimana individu membentuk identitas berbasis kelompok yang memengaruhi dinamika antar-kelompok, serta Verbal Aggressiveness Theory oleh Infante dan Wigley (1986), yang mengkonseptualisasikan serangan verbal sebagai perilaku yang bertujuan merusak konsep diri orang lain sambil memperkuat posisi kelompok penyerang. Data dikumpulkan dari bagian komentar video TikTok yang dipilih secara purposif, yaitu video yang menunjukkan tingkat interaksi dan ketegangan antarkelompok yang tinggi. Temuan penelitian menunjukkan bahwa penggemar Wibu sering menggunakan agresi verbal untuk menegaskan superioritas, mempertahankan legitimasi kelompok mereka, dan melanggar stereotip negatif terhadap Kpopers. Pola ini diperkuat oleh pengaruh validasi sosial, di mana dukungan dari pengguna lain yang sependapat mendorong meningkatnya antagonisme. Perilaku ini termanifestasi dalam bentuk komentar yang mengejek, tuduhan tanpa dasar, serta sarkasme yang bertujuan merendahkan. Respons dari Kpopers beragam, mulai dari pembelaan diri, serangan balik, hingga penegasan ulang identitas melalui pencapaian budaya dan personal. Beberapa bahkan meniru bentuk agresi awal, yang menunjukkan adanya siklus permusuhan. Konfrontasi verbal ini mencerminkan persoalan yang lebih dalam terkait tribalisme digital dan polarisasi identitas, di mana budaya penggemar menjadi

medan perpecahan alih-alih ruang apresiasi bersama. Pada akhirnya, studi ini memberikan pemahaman mengenai mekanisme agresi verbal daring dan menekankan pentingnya pengembangan strategi untuk mendorong komunikasi yang lebih menghargai dan konstruktif di komunitas digital.

Kata kunci: Agresi verbal, Media sosial, Interaksi digital, Kpopers, Wibu

BACKGROUND

Social interaction in digital media often presents new dynamics, including the emergence of verbal conflict in social media. The definition of social interaction according to Bonner is: Social interaction is a relationship between two or more people, where their behavior influences, changes, or improves the behavior of other individuals. According to Soerjono Soekanto, social interaction is a social process related to how to relate between individuals and groups to build a system in social relations. However, social relations do not always go well, sometimes social interactions cause negative social behavior, such as aggressiveness.

According to Patricia D Barry (Yosep, 2007: 48) aggressiveness is an emotional state which is a mixture of feelings of frustration and hatred. according to Buss and Perry (in Sentana and Intan, 2017: 52) Aggressiveness is the desire to harm other individuals, by expressing negative feelings such as hostility to achieve the desired goal. Verbal aggression is a form of behavior intended to attack or harm others through words, such as insults, threats, or shouting. It involves using language to express anger or hostility instead of physical force. On social media, verbal aggression often appears as arguing to express dislike or disagreement, using sarcasm, or spreading harmful comments. (Buss & Perry, 1992). It can be said that aggressiveness is a state of mixing negative emotions that trigger harmful actions against other individuals.

This phenomenon is also often seen among kpop fans and wibu. Verbal aggression is often expressed by kpop fans to wibu fans and the Kpopers responded in kind. Through social media, both get information easily about each other's idols. With that, they can also easily attack each other verbally, slander, and argue to show that their idols are the most righteous or the difference of opinion between haters and fans of their idols.

This can be seen in any social media circles, and it is common knowledge that the two fans rarely get along with each other. This putting down and insulting each other is to show strength and toughness, especially when they are trying to protect their idols.

This research focuses on comments on a Tiktok social media on @pacstudio account. This account uploaded a video with the title “Fatimah Hijabers Indonesia Juara 1 Kontes Menyanyi di Jepang”, but instead of creating a sense of pride as an Indonesian citizen, the content of the comments on the video became a platform for Japanese fans or so-called Wibu to attack Korean fans or commonly called K-popers. The perpetrators of this verbal aggression feel that their community is prouder than K-pop fans. This is evidenced by a comment from the @gz account which commented “*K-popers bisa gk kek gini*” then another account with the name @RizkyAja commented “*nonton anime bisa nyanyi karna dengerin openingnya, lah yang nonton BTS bisa ga?*”. This statement includes demeaning other communities and considering their community superior. According to Sutikno (2015) verbal abuse is emotional violence using harsh words without physical touch. Words that threaten, demean, slander, frighten others.

This research has several important benefits in understanding the dynamics of social interaction in digital media. This research provides insight into the patterns of verbal aggression that occur between *Wibu* and *Kpopers* fan communities on social media platforms, especially TikTok. By analyzing the motives behind this conflict, this paper helps reveal the underlying reasons that trigger verbal attacks and how individuals in the community maintain their group identity and existence. This study also highlights the importance of understanding these conflicts to create healthier digital communication.

RESEARCH METHOD

This study employs a descriptive qualitative research method aimed at gaining an in-depth understanding and description of the phenomenon. Descriptive qualitative research is used to illustrate the phenomenon based on data collected from the TikTok platform, without involving direct participants, by documenting conversations that contain elements of verbal aggression. The data were collected from the comment section of the TikTok account @pacstudio, which features content with the potential to spark debate.

A content analysis method (Creswell, J.W., 2004) was used to identify patterns, categories, or themes in verbal attacks, such as:

- (1) **Types of verbal attacks:** categorizing comments based on their form (e.g., sarcasm, ridicule, or slander).
- (2) **Motives behind the attacks:** examining the underlying reasons for the aggression, such as identity competition or community defense.
- (3) **Responses to the attacks:** analyzing how the targeted group responds, whether by retaliating, remaining silent, or showing solidarity.

The main reference for this method is Creswell (2004), who emphasizes the importance of thorough qualitative analysis to understand social phenomena.

FINDINGS AND DISCUSSION

Social media interactions often become a space for expressing group identity, but they can also lead to verbal conflicts between communities—such as those between Wibu and K-pop fans on TikTok. The comments analyzed were collected from interactions on the TikTok account “@pacstudio.” The data revealed a pattern of verbal attacks, primarily in the form of negative comparisons between the two communities, where K-popers were frequently the main target. This phenomenon can be explained using Social Identity Theory, where individuals or groups seek to strengthen a sense of unity by demeaning other groups. In this context, Wibu fans position themselves as the superior group.

Such interactions not only reinforce negative stereotypes about K-popers but also increase the potential for intergroup conflict in digital spaces. Given the high degree of freedom of expression on social media, these patterns of verbal attacks highlight the need for more mindful communication to foster healthier interactions and reduce polarization among online communities.

Based on 10 data points collected from the @pacstudio account, the researcher categorized the types of verbal attacks into three groups: sarcasm, ridicule, and slander. The data are summarized in the table below:

Table 1. Types of Verbal Attacks Identified in Comments on @pacstudio's Tiktok Account

No.	Data	Type of Attack
1.	@black cloud 🌑: wawasan yg kek tehyung jimin itu? 😏	Sarcasm
2.	@D I T Z 17: yang membanggakan itu seharusnya kalian para army, kami para wibu sudah membanggakan nama negara 😏	Sarcasm
3.	@Chaa X JAWASOFT: K-POP bisa apa? 🙄awokawok	Sarcasm
4.	@ken✚: kpopers kpn bang/kak wibu udah 😏	Sarcasm
5.	@black cloud 🌑: bahasa asing palingan cuman bisa opa" doang	Ridicule
6.	@Call_me_KEL: Wibu : berprestasi kpopers : tehyung jimen tehyung	Ridicule
7.	@lufi: kepop mana bisa cuma iklan aja awokawok	Ridicule
8.	@Wan.: army mana bisa 🙄	Ridicule
9.	@D I T Z 17: wibu membanggakan lah kalau army indo membanggakan apa? 🙄	Slander
10.	@black cloud 🌑: wibu = seiyuu, cosplayer, penyanyi kpopers?	Slander

1. Sarcasm

According to Tarigan (Mulyadi, 2022), sarcastic language exhibits several characteristics:

- (1) Contains elements of mockery, ridicule, or irony.
- (2) Conveys meanings that are contrary to the literal expression.
- (3) Includes bitterness and harsh criticism.
- (4) The language tends to be sharp and unpleasant.
- (5) Sarcasm is generally more cutting than irony or cynicism.

In the context of verbal aggression, sarcasm is used to indirectly insult and belittle the K-pop community, often through statements that appear neutral but are intended to undermine. For example, the comment by

- (1) (@black cloud 🌩️), “*wawasan yg kek tehyung jimin itu?* 😏” implies that the knowledge of K-poppers is limited to their idols. The mocking tone is reinforced using an emoticon, intensifying the sarcastic effect.
- (2) (@D I T Z 17), “*yang membanggakan itu seharusnya kalian para army, kami para wibu sudah membanggakan nama negara* 😏” is also a form of sarcasm intended to assert the superiority of the Wibu community over K-poppers. The 😏 emoticon further emphasizes the claim that Wibu fans are more accomplished, whereas K-pop fans are seen as lacking meaningful achievements.
- (3) (@ChaaXJAWASOFT), “*K POP bisa apa? awokawok*” questions the value or contribution of K-pop with a sarcastic tone. The use of slang (“awokawok”) and an emoticon adds to the ridicule.
- (4) (@ken✚), “*kpopers kpn bang/kak wibu udah* 😏” suggests that Wibu fans have achieved more or reached milestones earlier than K-pop fans. The 😏 emoticon reinforces the dismissive tone, implying that K-poppers are lagging behind in accomplishments.

2. Ridicule

The comments categorized as ridicule aim to directly belittle the K-pop community through openly disparaging remarks. The comment by

- (1) (@black cloud 🌩️), “*Bahasa asing palingan cuman bisa opa' doang*” mocks K-pop fans' language skills, implying that they only understand basic Korean terms and lack real proficiency.
- (2) (@Wan.), “*Army mana bisa* 🤡” ridicules BTS fans (Army) by questioning their capabilities. The 🤡 emoticon underscores the mocking nature of the statement, implying incompetence.
- (3) (@Call_me_KEL), “*Wibu: berprestasi. Kpopers: tehyung jimen tehyung*” which implies that K-pop fans are obsessed with their idols and have no real achievements, in contrast to Wibu fans who are depicted as accomplished.
- (4) (@lufi), “*Kepop mana bisa cuma iklan aja awokawok*” dismisses K-pop's success as being solely due to advertising, rather than actual merit.
- (5) (@dyy.), “*Wibu pun ya penghargaan lah army?* 😏” suggesting that Wibu fans win awards while implying that BTS fans (Army) have no achievements worth mentioning. The 😏 emoticon amplifies the mocking tone.

3. Slander

Slandorous comments present unfounded or baseless claims intended to degrade the K-pop community. Such comment by

- (1) (@D I T Z 17), “*Wibu membanggakan lah kalau army indo membanggakan apa?* 🤡”
This implies, without evidence, that Indonesian K-pop fans (Army) contribute nothing of value compared to Wibu fans, thus falling under slander.
- (2) (@black cloud 🌩️), “*Wibu = seiyuu, cosplayer, penyanyi. Kpopers?*”

This compares the Wibu community—allegedly accomplished in voice acting, cosplay, and music—to K-poppers, who are implied to have no equivalent achievements. Although stated confidently, the claim lacks supporting evidence and aims to create a perception of inferiority.

Motives Behind Verbal Attacks in the Wibu and K-pop Fan Communities

Verbal aggression between Wibu and K-pop fans on social media—particularly platforms like TikTok—does not occur without underlying causes. Several key motives were identified, including identity competition, community defense, negative stereotyping, and the need for social validation.

1. Identity Competition and Community Superiority

One of the main motives behind verbal aggression is identity competition. Tajfel and Turner (1979), in their Social Identity Theory, state that individuals tend to categorize themselves into social groups to build a sense of belonging and to enhance self-esteem. In this context, both Wibu and K-pop fans feel the need to defend their communities by promoting the cultural content they support while devaluing the opposing group.

Examples include:

- (1) “*Wibu membanggakan lah kalau army indo membanggakan apa?* 🤖” (@D I T Z 17)
- (2) “*Wibu = seiyuu, cosplayer, penyanyi. Kpopers?*” (@black cloud 🌧️)

These comments reflect attempts to build a narrative of superiority by claiming that their community contributes more than the opposing group.

2. Defense and Protection of Community

According to Soerjono Soekanto (2013), individuals and groups often feel compelled to preserve their existence in social interactions, particularly when they perceive threats from others. This often leads to verbal aggression as a form of defense and group solidarity.

For example, some Wibu fans may feel that Japanese culture is underappreciated compared to the rising popularity of Korean culture. As a result, they express their discontent through verbal attacks such as:

- (1) “*Army mana bisa* 🤖” (@Wan.)
- (2) “*yang membanggakan itu seharusnya kalian para army, kami para wibu sudah membanggakan nama negara* 😊” (@D I T Z 17)

3. Stereotypes and Negative Stigma Toward the Opposing Community

Another motive is the existence of negative stereotypes associated with each community. Chou and Edge (2012) explain that social media often reinforces these negative perceptions, especially in comment-based interactions. K-pop fans are often seen as overly fanatical and lacking meaningful contributions. This is reflected in comments like:

- (1) “*Wibu: berprestasi. Kpopers: tehyung jimen tehyung*” (@Call_me_KEL)
- (2) “*K-POP bisa apa?* 🤖 *awokawok*” (@Chaa X JAWASOFT) These comments generalize and reduce K-pop fans to mere idol worshippers, contributing to ongoing stigma.

4. Social Validation and the Role of Social Media

Verbal aggression is also driven by the desire for social validation. According to Sutikno (2015), in social interactions, individuals may use verbal aggression to gain attention and support from their group. On social media, provocative comments often attract more engagement through likes, replies, or support from like-minded users. This encourages individuals to continue using aggressive language to gain recognition.

The use of emojis and colloquial expressions like “awokawok” or “🤖” reinforces the impression that these verbal attacks are not just personal assaults but also a form of entertainment or attention-seeking.

Responses to the Attacks

Based on the data collected, in addition to the verbal aggression initiated by Wibu fans, various responses from K-pop fans were also identified. These responses can be grouped into three main categories: defense, counterattacks, and affirmation of community identity.

1. Defense

Some K-pop fans responded to verbal attacks by defending their community. For instance, a comment by user @Penyet Mercon stated:

- (1) *“bentar Lu tanya apa pretasi kpopers lah lo sendiri udh punya prestasi yg ngebanggain gk?”*

This comment shows that K-pop fans do not passively accept verbal attacks but instead respond by challenging the aggressor’s credibility, turning the criticism back on the individual.

2. Counterattacks

Other responses involved counterattacks against the Wibu community. One such comment from @fangirlsbts:

- (1) *“bandingin dulu diri lu bro baru bandingin org lain”*

This response carries a tone of mockery and challenges the attacker to self-reflect before judging others, directly undermining the legitimacy of the original attack.

3. Affirmation of Identity and Achievement

Some K-pop fans chose to affirm their identity and demonstrate that being a fan does not hinder them from achieving personal success. A comment from @Penyet Mercon account stated:

- (1) *“Lah, gw Kpopers tapi gw juga dapet penghargaan juara lomba gambar tingkat Kabupaten.”*

This shows that K-pop fans aim to disprove negative stereotypes by highlighting their own accomplishments in non-K-pop-related areas.

4. Sarcasm Toward the Opposing Community

Sarcasm was also used by K-pop fans in response to Wibu aggression. For example, user (@lynn) wrote:

- (1) *“Wawasan Wibu apa? Paling manggil ‘oni-chan’ pake suara kyut doang njir geli.”*

This sarcastic comment mocks the Wibu community by implying their knowledge is limited to superficial anime references, mirroring the style of attack they themselves received.

These varied responses illustrate that K-pop fans are not merely passive recipients of verbal aggression but actively defend, counter, and affirm their community. Social Identity Theory (Tajfel & Turner, 1979) can be used to explain how individuals protect their group identity through these strategies. Additionally, such responses reflect the growing polarization on social media, where users tend to reinforce group identity by opposing others.

CONCLUSION

This study reveals that online interactions between Wibu and K-pop fans on social media—particularly TikTok—are often characterized by verbal aggression in the form of sarcasm, ridicule, and slander. These conflicts are driven by identity competition, efforts to defend community existence, negative stereotypes, and the need for social validation.

The data analyzed show that verbal attacks from the Wibu community toward K-popers frequently aim to assert superiority and reinforce group identity. Common forms of attack include demeaning sarcasm, baseless accusations, and negative comparisons between the communities. These

behaviors illustrate how online platforms can become arenas for intergroup tension rather than healthy interaction.

The findings underscore the need for greater awareness of the harmful impact of verbal aggression on social media. They also highlight the importance of promoting more respectful and thoughtful communication. By understanding the motives and patterns behind verbal aggression, this study hopes to encourage healthier and more constructive digital interactions among fans of popular culture.

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