THE USE OF "MAGHRIB" AS A FORM OF SKIN COLOR DISCRIMINATION

Kayla Hasna[1], Dhuha Hadiyansyah[2]

[1,2]Universitas Al Azhar Indonesia
04kaylahasna@gmail.com[1], dhuha.hadiyansyah@uai.ac.id[2]

ABSTRACT

Language often experiences shifts in meaning that can affect social and cultural perceptions. One phenomenon that occurs in Indonesian society is the metaphorical use of "magrib." Denotatively, "magrib" refers to the time of prayer in Islam that begins at sunset. However, its meaning has evolved, showing how language can reflect social changes and biases. In the past, it was used as a metaphor to describe someone who is nearing the end of their life. In the digital context, especially on TikTok, "magrib" is now often used as a metaphor for dark skin color with negative connotations. This study aims to understand how "magrib" is used as a form of skin color discrimination and its impact on social perceptions. Using descriptive qualitative methods, this research analyzes comments on TikTok that use "magrib" in the context of skin color. Lakoff and Johnson's (1980) conceptual metaphor theory and Newman's discrimination framework were used to examine how these metaphors construct and reinforce social bias. The results show that "magrib" is often used in speech that demeans dark-skinned individuals, reinforcing colorism and discriminatory beauty standards. Furthermore, this phenomenon contributes to social exclusion as well as psychological impacts for targeted individuals. This research also emphasizes how discriminatory language can normalize bias, making it more entrenched in society. In addition, this research highlights the importance of social and linguistic awareness in the use of language on social media as well as the need for education on the impact of skin color-based discrimination to create a more inclusive communication environment. The results show that "magrib" is used as a metaphor for black skin with the purpose of demeaning it, reflecting beauty standards that are biased towards fair skin. Moreover, this shift in meaning, in the digital context, has a strong role in skin color discrimination or colorism. Therefore, raising awareness and encouraging the use of language that is appropriate to its meaning is very important in reducing discriminatory narratives.

Keywords: *magrib, metaphor, colorism, discrimination, media social, TikTok.*

ABSTRAK

Bahasa sering mengalami pergeseran makna yang dapat memengaruhi persepsi sosial dan budaya. Salah satu fenomena yang terjadi dalam masyarakat Indonesia adalah penggunaan kata "magrib" secara metaforis. Secara denotatif, "magrib" merujuk pada waktu salat dalam Islam yang dimulai saat matahari terbenam. Namun, maknanya telah berkembang, menunjukkan bagaimana bahasa dapat mencerminkan perubahan sosial dan bias. Dahulu, kata ini digunakan sebagai metafora untuk menggambarkan seseorang yang mendekati akhir hidupnya. Dalam konteks digital, khususnya di TikTok, "magrib" kini sering digunakan sebagai metafora untuk warna kulit gelap dengan konotasi negatif. Penelitian ini bertujuan untuk memahami bagaimana "magrib" digunakan sebagai bentuk diskriminasi warna kulit dan dampaknya terhadap persepsi sosial. Dengan menggunakan metode deskriptif kualitatif, penelitian ini menganalisis komentar-komentar di TikTok yang menggunakan kata "magrib" dalam konteks warna kulit. Teori metafora konseptual dari Lakoff dan Johnson (1980) serta kerangka diskriminasi dari Newman digunakan untuk mengkaji bagaimana metafora-metafora tersebut membentuk dan memperkuat bias sosial. Hasil penelitian menunjukkan bahwa "magrib" sering digunakan dalam ujaran yang merendahkan individu berkulit gelap, memperkuat colorism dan standar kecantikan yang diskriminatif. Selain itu, fenomena ini turut berkontribusi terhadap eksklusi sosial serta dampak psikologis bagi individu yang menjadi sasaran. Penelitian ini juga menekankan bahwa bahasa diskriminatif dapat menormalkan bias, sehingga makin mengakar dalam masyarakat. Di samping itu, penelitian ini menyoroti pentingnya kesadaran sosial dan linguistik dalam penggunaan bahasa di media sosial serta perlunya edukasi mengenai dampak diskriminasi berbasis warna kulit untuk menciptakan lingkungan komunikasi yang lebih inklusif. Hasil penelitian menunjukkan bahwa "magrib" digunakan sebagai metafora untuk kulit hitam dengan tujuan merendahkan, yang mencerminkan standar kecantikan yang memihak pada kulit terang. Lebih jauh, pergeseran makna ini, dalam konteks digital, memiliki peran kuat dalam diskriminasi warna kulit atau colorism. Oleh karena itu, meningkatkan kesadaran dan mendorong penggunaan bahasa yang sesuai dengan maknanya sangat penting untuk mengurangi narasi-narasi diskriminatif.

Kata kunci: *magrib, metafora, colorism, diskriminasi, media sosial, TikTok.*

INTRODUCTION

The use of language that shifts from its original meaning often occurs in Indonesian society, thus negatively affecting social and cultural views. One example is the presence of an interesting phenomenon related to the use of "maghrib" for a context that is different from its denotative meaning. According to KBBI, magrib is the time of obligatory prayer that begins at sunset until the disappearance of red light on the western horizon in the Islamic tradition. However, in its evolution, this word not only has a meaning

related to religious activities, but is also used for other concepts or used as a metaphor. According to Oxford English Dictionary (EOD) metafora is a figure of speech in which a name or descriptive word or phrase is transferred to an object or action different from, but analogous to, that to which it is literally applicable.

In the past, "magrib" was metaphorically used to describe someone who was considered to be nearing death. Phrases like "Orang itu sudah magrib" often appear in everyday conversation to describe that someone is in the final phase of their life or is considered old. This new meaning arises from the image of maghrib, which marks the transition of time between day and night, so it is associated with the end of life's journey. However, in the current context on social media, "magrib" is widely used with a new meaning.

Along with the development of social media, especially on the TikTok, this word has shifted in meaning. "magrib" is often used to describe the color of someone's skin or their appearance, often used with negative connotations such as 'dark' or 'dull'. Moreover, this word is not only used to describe physical appearance, but also carries social baggage associated with skin color stereotypes.

On TikTok, this word is used to demean or insult dark-skinned individuals. This kind of usage reflects how the word is used as a tool of ridicule, which indirectly reinforces skin color discrimination. Skin color discrimination is a form of social injustice that still often occurs in various aspects of life, especially among the wider community. According to Feagin (2006) in his book Systemic Racism: A Theory of Oppresion, skin discrimination does not only occur at the individual level, but also occurs structurally through a social system that maintains inequality. This problem arises from historical stereotypes and prejudices that are continuously inherited in the culture of society.

Therefore, this study aims to understand "maghrib" used as a form of skin color discrimination in social media interactions. Based on the theory of conceptual metaphor in linguistics and Newman's theory of discrimination used in this study, it aims to analyze the mechanism of change in meaning, its impact on social perception, and its effect on individuals who are targeted by the use of these word. This research has significance to reveal how language used in social media plays a role in shaping and maintaining social stereotypes, especially those related to stigma based on skin color, as well as its impact on groups that experience this discrimination.

RESEARCH METHOD

The method used in the research is descriptive qualitative, which is commonly used by research to describe a symptom and event. Qualitative research is research that is more focused on describing the state of nature or essence of the value of an object or natural phenomenon. The data collected is in the form of words or pictures so that it does not emphasize numbers (Abdussamad, 2021:31). The data collection technique used is observation, where researchers observe *netizen* comments on the TikTok. Data analysis using a qualitative approach is used to determine the phenomenon of skin discrimination that arises in the use of "maghrib" on TikTok. In addition, this study aims to reveal the social and psychological impact of the emergence of the "maghrib" metaphor.

The analysis is conducted by revealing the meaning of "magrib" with Lakoff and Johnson's metaphor theory (1980) (Akbar, 2016). Furthermore, because this word is used for skin color discrimination, researchers discuss it using Newman's theory of discrimination (Patiraja, 2017: 9). Analyzing data is the aim of identifying patterns and finding themes through the data that has been collected by researchers (Heriyanto, 2018).

DISCUSSION

According to the conceptual metaphor theory proposed by Lakoff and Johnson (1980), the mapping between the two domains is performed asymmetrically, where the conceptual structure is more directed at the target domain, not at the source domain. Conceptual metaphor is understood as a cognitive process that allows a person to talk about abstract concepts through more concrete concepts. In this case, "magrib" serves as the concrete source domain, while 'dark skin' acts as the more abstract target domain (Akbar, 2016).

For Muslims, "magrib" has a religious meaning, as a time for worship. However, in its metaphorical usage, "magrib" is often used to denote a context full of change and ambiguity.
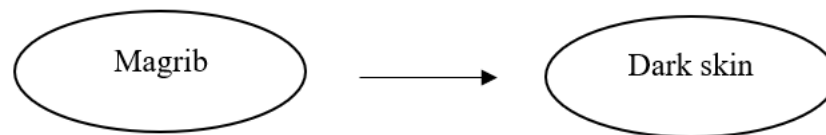
Picture 1: Word "magrib" relates to dark skin color

The relationship between "magrib" and dark skin in society mind is based on beauty standards about skin color, which evolved in their social life. "Magrib", which originally had a religious meaning, as the time of prayer and the change of time, when the sun sets, turned into a word to describe something that is considered 'dark' and 'dull' (Hadiyansyah & Hidayat. 2019).

The relationship between concrete concepts as sources and abstract concepts in metaphors can be illustrated in the following table:

Source Domain	Target Domain	Meaning
Magrib	Time marker	Magrib, refers to the time when the sun sets, until the red light disappears from the western horizon.
Transition of time (day to night)	The end of life	Maghrib, which marks the transition from day to night, is metaphorized with the final phase of someone's life.
Magrib	Dark skin	This word is used on TikTok, to describe someone who has a dark skin color, with negative connotations.

In addition, Searle's theory (1993) explains that metaphors involve two sides of meaning, which are the literal meaning and the metaphorical meaning (Prayogi & Oktavianti.). In this context, 'Maghrib' literally refers to prayer time, while metaphorically it is used to describe skin color with negative connotations. Searle's theory of comparison is also relevant to explain the formation of this metaphor, where 'Magrib' as the Comparable and is compared to dark skin color as the Comparator.

Based on the results of observations, this research found a shift in meaning in the use of 'magrib' identified through comments on the TikTok platform on the accounts, @fujiiian, and @insanemtf. Here are some comments found on @fujiiian's TikTok account containing "magrib".

(1). *"gitu2 aja… magribb…"* written by @Darren11 store.

(2). *"Duta magrib 🔥💪"* by @ze.

(3). *"Maghribbbb 😭"* by @Crf_tripleOne111.

(4). *"aura nya magrib"* by @ulan.

(5). *"magribbb gitu wkwkwk"* by @nana.

(6). *"ihhh magrib 😭 😭"* by @roorrrrrrrr_12

(7). *"Magribb ni"* by @Sindirrrr

The same thing is also found in the posts on the @insanemtf account:

(1). *"pesona cewe magrib 💋💋😌"* written by @kanjengratu

(2). *"Magrib 😌"* by @firda

(3). *"bukan Maghrib lagi,lebih sepertiga malam ini 😌"* by @Vinnn

(4). *"Maghrib bgt"* by @izharmosja11

(5). *"Maghrib"* by @gIsxyy_alifia

(6). *"Maghrib banget 😂"* by @FFIKRIAAA

(7). *"maghrib banget sumpah"* by @Fikriidedi

The comments found on both accounts show that "maghrib" has shifted in meaning. Beyond its original meaning as the time of prayer after sunset, the term is now used to satirize a person's physical appearance, especially in relation to dark skin color. This use of "maghrib" on TikTok often comes in the form of

joking or mocking comments, but actually contains elements of body shaming and skin color discrimination. This shows how social media, especially TikTok, is a space where stereotypes and discriminatory language can flourish and spread massively.

Discrimination Using "Magrib"

Discrimination is a human rights issue, which still occurs frequently or has not yet been resolved. Because basically discrimination is an individual attitude that differentiates one thing from another, therefore discrimination can only be minimized, not completely eliminated. In this context "magrib" is used to demean someone because of their black skin, so this is a form of skin color-based discrimination, known as colorism. Bhattacharya (2012), states that Colorism, the differential treatment of individuals in economic and social transactions based solely on differences in skin color, is pervasive in modern societies. Expressed positively, Colorism is a preference for persons of lighter skin; expressed negatively, it is the exclusion, denial, or penalizing of persons of darker skin (Oktaviani, 2022).

The use of "magrib" for dark skin metaphors is now widespread on social media, especially TikTok. The use of social media platforms can be a tool for the perpetuation of racial prejudices and stereotypes (Chetty &Alathur, 2019; Jayanti, et al., 2024). This phenomenon shows that language can be used as a tool to discriminate. "Magrib" functions as a metaphor for a skin color term with negative connotations, such as 'dark' and 'dull'.

In accordance with the opinion of Theodor son & Theodor son (1979), whichsays that
discrimination is unequal treatment between or certain groups, Newman classifies discrimination, into five types, namely verbal discrimination (verbal expression) discrimination that is carried out by insulting or with words. Avoidance discrimination that is carried out by avoiding or staying away from a person or group, society that is not liked. Exclusion This discrimination is carried out by not including a person or group of people in their group. Physical abuse discrimination is practiced by hurting, hitting, or attacking. Discrimination through extinction, discrimination treatment by exterminating or carrying out mass killings. (Patiraja, 2017)

Some TikTok users create a standardized beauty standard that everyone, especially women, seems to need to achieve. This beauty standard is constructed in the minds of women as an ideal concept of beauty that women should have. Concepts such as a slim body shape, white skin color, a high nose, and straight hair seem to be a target that must be achieved by women (Lancia, 2022). Moreover, TikTok is not only a means for the propagation of this narrow standard of beauty, but also has the potential to reinforce existing stereotypes. Thus forming a superficial and negative perception of someone who does not fit these standards.

Some comments were taken in the form of screenshots, as evidence of how "magrib" is used as a metaphor for dark skin with negative connotations, which continues to be skin color discrimination or clorism. Here is some evidence of the comments found on TikTok:

1)

muhammad sandi fadilah
magrib gak bisa bersatu dengan mentari pagi 🙏🙏🙏
2024-6-8   Reply   ♡ 4,392   ⊡

2)

Kak lisa
Gelap sendiri
2024-6-10   Reply   ♡ 50   ⊡

3)

Diandra
gue coklat muda aja insecure lah ini dark ung maaf 🙏 🥲
2024-6-10   Reply   ♡ 1,953   ⊡

4)

❀
Bisa PD gitu yaa 😭
2024-6-10   Reply   ♡ 402   ⊡

5)

dIngeel
Percuma di pake apaaan juga , ga bakal ngaruh wkwkwk
2024-7-23   Reply   ♡ 2,080   ⊡

6)

Pike
gayamu reng
2024-6-10   Reply   ♡ 601   ⊡

A. verbal expression

occurs when words or expressions are used to describe individuals or groups with negative connotations that are intended to degrade.

(1). Comments 3&4

Those comments imply the perception that having dark skin is something that cannot be used as a source of self-confidence, and is even considered shameful.

(2). Comment 6

The word "reng" comes from "ireng" which means, black in Javanese, which in this context is used to denigrate. "gayamu reng" gives the impression that dark skin is considered inappropriate with certain styles and looks. In addition, this comment also implies that dark-skinned individuals should not express themselves.

B. Verbal Expression with Exclusion

Although this form also uses verbal expressions, it is more than a mere insults. The language used reflects not only verbal degradation but also social rejection, exclusion, or disqualification. While not explicitly categorized by Newman, this form is important for highlight the layered nature of discrimination found in the data.

(1). Comment 1

The comment is a metaphor where "magrib" represents dark skin color, while "Mentari pagi" represents light skin color. this sentence implies that differences in skin color are a barrier to unity and equality.

(2). Comments 2

This comment aims to imply a difference that is considered negative. It portrays dark-skinned individuals as isolated.

(3). Comments 5

This comment illustrates that someone with dark skin is considered unfit to use the best skincare. In this context, the use of skincare by someone with dark skin is often misunderstood as an attempt to change their skin color. This gives the impression that those with dark skin will not get "good" results according to existing beauty standards.

From the evidence presented, it was found that all comments were directed towards hate speech with the aim of demeaning dark-skinned individuals. Sadly, these comments were liked by tens or even thousands of people. This phenomenon shows that discrimination against skin color or colorism is still strong in society.

Discrimination has a significant impact on individuals or groups, here are some of the impacts resulting from discrimination according to Chinta et al., (2023)

1. Feelings of Insecurity: Due to the demands of strict beauty standards, some people may feel insecure or stressed. This can lead to ongoing anxiety and stress.
2. Being Compared: Victims may often compare themselves to others or someone who compares one person to another.
3. Decreased self-esteem: Discrimination can make a person feel worthless and insecure.
4. Isolation: Shame and fear of rejection can keep people away from social interactions.
   With this, it can be concluded that discrimination can have a profound impact on its victims.
   These effects show that discrimination not only affects the individual but also the social structure.

CONCLUSION

This study found that "magrib" has experienced a shift in meaning from a religious connotation to a metaphor used in skin color discrimination on TikTok. Historically "magrib" was used to describe the end of a person's life, but in the digital context "magrib" is used to demean someone who has dark skin. This shift in meaning shows that language can be used as a tool for social maintenance and reinforcement. The use of this metaphor not only contains negative connotations but also shows the influence of existing beauty standards, which prioritize light skin.

This research also shows that the use of "magrib" with negative connotations on social media plays an important role in reinforcing skin color discrimination. The analyzed comments show that some TikTok users often use "magrib" to mock and demean. This phenomenon proves that social media can be a platform for spreading stereotypes and reinforcing descriptive beauty standards.

This research confirms that the use of language in digital communication does not only function as a means of expression and communication, but also has far-reaching implications, especially in shaping perceptions in society. To reduce the negative impact of this phenomenon, greater linguistic and social awareness is needed in the use of language on social media. Educational campaigns on colorism and the influence of language on discrimination can be the first step in building a more inclusive and respectful communication environment.

ACKNOWLEDGMENT

REFERENCES

Abdussamad, Z. (2021). *Metode penelitian kualitatif*. CV. Syakir Media Press.

Admin. (2024, Juni 27). *Dampak psikologis diskriminasi dan rasisme: Upaya menuju masyarakat inklusif*. PMB UNJANI. https://pmb.unjani.ac.id/dampak-psikologis-diskriminasi-dan-rasisme-upaya-menuju-masyarakat-inklusif/

Akbar, M. R., & Rahman, Y. (2016). *Metafora dalam surat kabar: Metafora Lakoff dan Johnson dalam surat kabar Bild*. Program Studi Sastra Jerman, Fakultas Bahasa dan Seni, Universitas Negeri Surabaya.

Feagin, J. R. (2006). *Systemic racism: A theory of oppression*. Routledge.

Fulthoni, A., Arianingtyas, R., Aminah, S., & Sihombing, U. P. (2009). *Buku saku untuk kebebasan beragama: Memahami diskriminasi* (M. Yasin, Ed.). The Indonesian Legal Resource Center (ILRC). https://mitrahukum.org/wp-content/uploads/2012/09/Memahami-Diskriminasi.pdf

Hadiyansyah, D., & Hidayat, D. N. (2020). Understanding corruptors' imagination concerning money through their metaphors. *IJEE (Indonesian Journal of English Education)*, *6*(2), 109–118. https://doi.org/10.15408/ijee.v6i2.15465

Heriyanto, H. (2018). Thematic Analysis sebagai Metode Menganalisa Data untuk Penelitian Kualitatif. *Anuva Jurnal Kajian Budaya Perpustakaan Dan Informasi*, *2*(3), 317. https://doi.org/10.14710/anuva.2.3.317-324

Heriyanto, H. (2018). Thematic analysis sebagai metode menganalisa data untuk penelitian kualitatif. *Anuva: Jurnal Kajian Budaya Perpustakaan dan Informasi*, *2*(3), 317–324. https://doi.org/10.14710/anuva.2.3.317-324

Metaphor. (n.d.). *In Oxford English Dictionary.* Retrieved February 2, 2025, from https://www.oed.com/search/dictionary/?scope=Entries&q=metaphor

Oktaviani, J. (2022). Fenomena "colorism" sebagai bentuk stratifikasi sosial di kawasan Asia Tenggara. *Jurnal Dinamika Global*, *7*(01), 54–83. https://doi.org/10.36859/jdg.v7i01.1037

Patiraja, S. T. (2017). *Diskriminasi dengan harga diri pada komunitas mahasiswa Nusa Tenggara Timur di Kota Malang* [Skripsi, Universitas Muhammadiyah Malang]. http://eprints.umm.ac.id/43369/1/jiptummpp-gdl-syakinahtu-47396-1-skripsi.pdf

Prayogi, I., & Oktavianti, I. N. (n.d.). Mengenal metafora dan metafora konseptual. Universitas Ahmad Dahlan Yogyakarta.

Setiawan, E. (n.d.-b). *Arti kata magrib - Kamus Besar Bahasa Indonesia (KBBI) online*. Retrieved February 2, 2025, from https://kbbi.web.id/magrib

Lancia, F., Liliyana, & Aziz, A. (2022). K-Beauty dan standar kecantikan di Indonesia (analisis wacana Sara Mills pada kanal YouTube Priscilla Lee). *Jurnal Multidisiplin West Science*, *2*(01), 56–68. https://wnj.westscience-press.com/index.php/jmws

CURRICULUM VITAE

Complete Name	Institution	Education	Research Interests
Kayla Hasna	Universitas Al Azhar Indonesia	Undergraduate of Bachelor Degree in English Language & Culture (6th semester)	Linguistics
Dhuha Hadiyansyah	Universitas Al Azhar Indonesia	Masters of linguistics	Linguistics