Patterns of linguistics features in private chat of social media account leading a person to be a victim of a cybercrime

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Abstract

Social media have grown up as something hallucinogenic. They offer millions of pleasures by having people's fingertips to control through smart phones. People may interact to each other for various motivations and purposes without knowing who they are talking to in fact although they know the name of the interlocutor shown in the social media account. This leads to cybercrime because people often miss to validate it. This research would like to investigate why people close their eyes to verify the person they are talking to in the social media and how the interlocutors enable to ensure that they are the same person as in the speakers thought. By having descriptive qualitative method with interview as the major for collecting data, the research results some signposts. Addressing, tone, and spelling and punctuation are linguistics features that the doer of cybercrime must have as a key to crack the security without any violence. The doer copies the way people have the account of social media to ensure the interlocutor through a private chat.

Keywords: *cybercrime, addressing, tone, spelling-punctuation, social media*

Introduction

Nowadays, social media have grown up as something hallucinogenic, like a drug, for your mind. That condition may lead to the negative effect more than the positive one in their daily life (Baker &Algorta, 2016;Brooks, 2015; Fox & Moreland, 2015; Kross et al., 2013;Lin et al., 2016; Oberst, et al,2016; Sampasa-Kanyinga& Lewis, 2015; Fuster et al., 2017). Facebook, for example, offers an answer space of a question it always asks every time people open the application: What's on your mind? It places its existence such as 'ears' to hear any problems people have while not all their close friends have time to do that (Fuster et al., 2017). Are they looking for solution by posting their problems on the social media? No. They even realize that the solution of any single problem they have is not on the social media. Yet, they feel comfortable and relieve their own heart by saying what they are thinking about on the social media.

This condition happens to all human beings and puts aside of race, gender, religion, ethnic, social status, age, occupation, and even educational background. They, as if, have an imaginary house covered by transparent walls that every people can see what happens inside the house but they feel happy and accept it. Whatever they feel during their daily activities, sadness or happiness, they share into the house. Psychological disorder, even, is addressed to them because sometime they are anxious and depressed (Swar& Hameed, 2017; Andreassen et al., 2016).Even, their intimated talks have been largely consumed by people. There is no privacy at all or perhaps they need not any privacy anymore. They claim doing the best for their life in one side but on the other side they give people a chance for doing a crime to them.

In addition, smart phone and its never-ending inventions offer luxurious and 24-hour excellent services. By having the newest inventions in the smart phones, people automatically have the pride in society because they are able to be the first to access updated information or entertainment and easily to access education, communication, and social network (Zhang, et al., 2014; Haug, et al., 2015; Todd, 2017: 141). Although the addiction to smart phone may bring drawbacks (Lundquist et al., 2014; Swar& Hameed, 2017; Andreassen et al., 2016),they feel the life is so efficient to run by accessing social media that are easily downloaded through App Store, Play Store, or Galaxy Essentials. They can talk, share, comment, or even order something to buy or have services just by clicking the fingertips on their smart phone application icons without the need of meeting each participant in the interaction.

Face-to-face interaction is no longer important for various purposes in this context. People are able to have chats with their friends in the social media just by uploading their words of expressions, photos, or videos (Bennet, 2013; Maros&Rosli, 2017). Then, they can start chatting in the comment spaces provided. In case they need something more private to talk, they go to the 'message' option in which only the speaker and the interlocutor know the talks.

One thing that is important but always ignored by them is how they verify that the person

they are talking to is the same person as in their thought. Waschke (2017: 193) emphasizes that personal security accessing the internet must be the priority because crime cannot be stopped but by strong effort it can be reduced. Interaction through phone with friends, for example, the speaker will recognize the interlocutor's voice to ensure that the person who is speaking is the one they know although both of them have no face-to-face interaction. What is about the interaction through text or message?

This research is investigating why people ignore to validate or verify the person they are talking to in their private talk in the social media. How the interlocutors enable to ensure that they are the same person as in the speakers thought without any curiosity will be evaluated in support of the investigation.

Cybercrime: the pattern of a soft crack of social media account

Crime will always be as long as the human beings are alive (Waschke (2017: 193). That condition will be in line with the development of the life of human beings: the more developed the life, the more sophisticated the crime. There are some differences between traditional and non-traditional, so called cyber, crimes (Baldry, et al., 2018: 4). In the past, crime happened in the certain time and certain place that was easily recognized by police or even people. The crime was also conducted with physical contact to create injuries on people or even death. In contrast, today, the crime may happen with no clear and detail information about the doer, the location, and the time. Even, it is done without any oppression experienced by the victim. In other words, the doer and the victim make a deal of the crime.

Through internet, such crime happens. Then, it is called cybercrime (Cambridge Dictionary, 2008). According to Baldry, et al. (2018: 5) the activity of cybercrime can be divided into two, the closed and opened crack. The first one must be the programmersor computer-literate persons who can crack information through internet without anyone knows the activities. In contrast, the second one can be executed by common people because what they need to do is persuading (Todd, 2018: 142), with minor manipulation of identity, the victim to agree with the crime.

Both of them need patterns to complete the crime. Yet, the opened crack is more easily to understand than the other because it needs social interaction. Shavers (2013: 89) shares the pattern in interview session with the motivation of raising the awareness of people in cybercrime. The pattern is follows.

1. The doer will observe the victims to-be in the daily life interaction with their close friends in social media,
2. The manipulated accounts are created that are similar to their close friends; to make the accounts credible, the doer put photos or videos representing the close friends of the victims to-be,
3. The doer text the victims to-be through private chat consisting of a request to have their username and password to login as a pre-requisite of system improvement or a requestto ask help by transferring some money due to a force major that cannot be explained in detail soon,
4. The doer does point number 3 with appropriate diction as they have in daily life interaction,
5. After agreed to have the username and password of the victims', the doer directly changes the password to own the account and all friend list in it,
6. The doer does point number 3 to most of the friend list and the doer does that again and again with different accounts.

Addressing Perception through Positive Politeness

In an interaction, it is known that between speakers and interlocutors will be a space of politeness to bridge how the way they are expressing their strategy. Leech (2014; 11) divided the strategy into two; they are positive politeness and negative politeness. Those strategies bring different response to the interlocutors although both are having the same purpose in avoiding the interaction from offence among the speaker and interlocutors.The positive politeness has friendliness as the base of the interaction by having jokes, common ground, tag question, and perhaps nicknames. Meanwhile, the negative one has deference in the interaction. It builds a gap between the speaker and the interlocutor in the name of respect (Tur, 2016). It is reflected through addressing.

Addressing must appear in both kinds of politeness in the influence of context. Mostly, the context is extremely contrast such as formal-informal, private-public, and so on. (Leech, 2014: 12).Two students, for example, are in the same seminar; one will be the speaker while the other is one of the participants. They are close friend. In their daily life, they call each other with a special nickname to reflect their close relationship. Yet, in the seminar, they put aside the nicknames they have and take the formal addressing to call each other.

However, that will be different in the use of politeness in social media. People realize and

understand that the social media is a public space everyone can access and join in comments. Nevertheless, how they address their close friend in the social media is different from in the seminar although both contexts are public. Maros & Rosli (2017: 138) stated the result of their research that positive politeness is the most dominant strategy in the social media interaction. There will be no negative politeness because in their mind they are talking each other, as if, face-to-face in a private environment (Nurnajla, 2012). Furthermore, they conduct a talk in a private room such as Messenger –an application owned by Facebook- in which other people cannot access. The positive politeness occurs frequently. This is the space they miss to aware that their addressing through positive politeness in social media may lead them at risk when their account is cracked.

Method

This research was a descriptive research using qualitative method. Creswell (2014: 84) explained that qualitative method was a research procedure that produces descriptive data in the form of written or oral words of people and observable behavior. It further expanded the data analysis steps that included presenting the data, interpreting, including comments from the researchers, validating the data, and indicating the potential outcomes of the study. In this regard, according to Punch (2014: 119), qualitative research focused on description; data collected in the form of words in sentences that had meaning more than just numbers. In the data analysis there would be a description of words, phrases, and sentences used by the doer and the victims as the way they were interacting.

The approach used in this research is Pragmatics approach focusing on Politeness strategy. It is a branch of Linguistics that discusses the phenomena of language and context. Politeness strategy is one part of strategies relating to context of the speaking. It will be considered as a valid approach to figure out and examine sharply the phenomenon of addressing in the social media.

The data were collected through some procedures as follows.

1. Asking permission to the victims and competent authorities to be interviewed in order to investigate the phenomenon deeper,
2. Sharing to Social Media about the phenomenon and asking people who had the same experience to be interviewed with the evidence of interaction them and the doer,
3. Taking notes of the interview result to build the context of categorization,

4. Categorizing the collected data based on the approach,
5. Analyzing the categorized data with the addition of the researcher's understanding and knowledge, and
6. Concluding the result of analysis.

Result and discussion

In this research, the researcher asks for permission to have a Facebook account with the initial AS which was cracked down by the doer for doing cybercrime but now she gets it back again. The researcher investigates the history of chats/messages driven by the doer the account for collecting the data. The result of the investigation is having the doer's goal in the cybercrime that is manipulating the perception of interlocutors by making some linguistics features the same as the owner of the account, AS, such as addressing, tones, and spelling and punctuation.

1. Addressing

In Javanese culture, even, how people address others may reflect the value of the persons in the social context. It also gives opportunity to people to have more than one addressing system. For example, in a family, there are three children, Anton, Nita, and Joni. Anton is the oldest child in the family and of course has the highest social status where his siblings call him "mas" –elder brother. He also has authority to speak Ngoko, the lowest level of politeness in choosing vocabularies in Javanese culture, to his siblings. In line with Anton, Nita has the same right in facing Joni. Yet, Joni, the youngest, has responsibility to respect his elder siblings by addressing Anton with "mas" and Nita with "mbak" and uses the higher level of speech than Ngoko, that is Krama.

Addressing would be a key to open the door of communication. It is flexible and adaptable to various communication contexts. This leads the speakers and the interlocutors to have different addressing in different contexts. The context features are consisting of such as age, formal-informal situation, social and economic status, and educational background.This happens in face-to-face interaction or in written expression. However, the first one is more easily to detect by having gestures, facial expression, and eye contact than the other one.

In the data, chats/messages in Facebook account of AS, the interaction is written in which all supporting components cannot be found as what happens in the face-to-face interaction. That is the reason why addressing

plays an important role in beginning the talk to attract the interlocutor. The data of addressing found are as "mas", "mbak", "tante", "midun", "ibu", and nicknames of her friends. They are benefited by the doer to pretend to be AS in contacting her friends as the doer's willingness.

Addressing	Interlocutor Initials	Relationship between AS and the interlocutor	Addressing by AS	Addressing by the Doer
1. Mbak	AI	- Her college friend - No close relationship	*Mb, ngapunten, tanya,,stok keripiknya masih ada?* Mb, excuse me, asking,, the stock of crackers are still available?	*Mb..aku mau nanya tapi sungkan ini. Mb punya SMS banking gamba?* Mb.. I would like to ask you but I am shy. Mb, do you have SMS banking?
2. Mas	AS	- Her college friend - No Close relationship	*Mas, kalau besok tak bawa aja gimana?* Mas, what if tomorrow I bring it?	*Mas, aku mau nanya tapi sungkan iki. Mas punya SMS banking atau mobile banking gak mas?* Mas, I would like to ask you but I am shy. Mas, do you have SMS Banking or Mobile banking?
3. Nte	MD	- Her relative - Close relationship	*Nte, pokoknya kalau ke Surabaya lagi, aku dijak ke Sinjay ya!* Nte, if I go to Surabaya, bring me to Sinjay. It is a must!	*Nte, aku boleh mnta bantuan gak? Sebentar aja, palingan 5 menit.* Nte, may I ask for help? Less than 5 minutes.
4. Ibu	SA	- Her students - No close relationship	*Ibudoakansemogakamu lulus ujianya.* I pray for your success in completing the test	*Hai Ji, tolongbantuinibuyasebentar!* Hai Ji, please help me one sec.
5. Bu	IJ	- Her mother-in-law - Close relationship	*Bu, kados e ngenjang sios wangsul.* Bu, tomorrow I will go home perhaps.	*Bu, lagi apa bu? Boleh minta tolong ya bu?* Bu, what are you doing bu? May I ask for help?
6. Midun	SMA	- Her college friend - Close relationship	*Miduuun, selamat ya atas kehamilannya.* Miduuun, congratulation for your pregnancy.	**Miduuuuun**, help me!
7. Bos	AW	- Her college friend - No close relationship	*Sama-sama berjuang bos.* Keep struggling bos.	*Assalamualaikum, lagi di mana bos?* Assalamualaikum, where are you, bos?
8. Bundo	MW	- Her best friend - Very close	*Kapan-kapan main ke Jogjaya Bundo. Nostalgia.*	*Bundo, apakabar? Bund, kalau aku minta tolong, bisa gakya?*

			relationship		
				Sometimes, go to Jogja, Bundo. Nostalgia.	Bundo, what is up? Bund, if I ask for help, is it possible?
9.Warok	WHR	- Her school mate - Close relationship		***Warook**. Woi, nang omah pora siki? Nyong arep dolan.* Warook. Woi, are you at home now? I want to go there.	*War, **Warok**!! Saldo mulkada 875 aku bisa minta tolong transfer gak War? Tp lk gak bisa gpp War aku jd ga enak soale ngrepoti ngini* War, Warok!! Your balance is still 875, isn't it? Can I ask for help War? But if you cannot do that, it is ok War, I feel guilty disturbing you with such request.

Table 1. Data of addressing

The doer adapts the addressing according to how the way AS addresses her friends to have a chat. The doer puts the addressing as the key of validation that the person who contacts the interlocutor is truly AS by using the Facebook account although the fact is the doer who does.

In data 1, for example, AS ever contacts AI to ask about the stock of crackers that AI sells online. AI is younger than AS but AS calls her "mbak' to show her respect and negative politeness. Because of this frequency of having "mbak", the interlocutor does not have curiosity when the doer contacts her through AS' FB account. AI responds her chat as usual.

The data 2, "mas" is chosen by AS to call her friend. They have no close relationship but it is different from the data 1, the interlocutor is older than AS. It is common in the Javanese culture to call a man older than the speaker by "mas" besides respect. The doer also does the same way as she addresses the interlocutor to have a chat.

"Nte" in society means "aunt" in the family tree. However, in this context, AS uses "nte" to address her relative who has the address in their relationship. It reflects the positive politeness and close relationship between them. The interlocutor will be automatically aware that the address is from AS because the address is special conveyed by her. In line with "nte", "midun" is also a special address for AS' close friend. It is derived from the part of her friend's name. Absolutely, they will understand each other when they are in the interaction. The interlocutor will also believe that the one who talks to is AS. The address "bundo" does the same way as the two previous ones. The three addresses above are the special names they have to call each other. The doer

recognizes this condition. He does the same ways as the AS does in the interaction to put himself inside the circumstance of recognition.

It is different from all the examples above. "Ibu" is the address for AS in the interaction with her students at Vocational School. AS replaces her address "aku" or "saya" by "ibu" to build a good social relationship between teacher and student. The interlocutor responds positively the chat delivered to her under the doer control who adapts the address.The last is "bos". This address is delivered to her friends with no quite close relationship but they have the same interest in music or other things that she is eager to. Even, in organization, she calls her partner "bos" to bridge into an interaction or discussion.

All the examples determine that addressing may put as the key of communication. It can crack the security of privacy without any rebellion from the victim. Even, the victim gives the identity with pleasure because of the manipulation in the non-face-to-face interaction. The table below is the data of how the doer adapts the addressing system to convince the interlocutors.

2.Tone

Tone is how the speaker expresses his idea through written text. To compare with the spoken and face-to-face interaction, tone is similar to intonation, gesture, and articulation. In oral communication, people can easily identify the speaker messages by recognizing the features. In anger, for example, people may express their felling by producing high intonation, lifting up their eyebrows, sharpening their sight, and making their articulation hard. Yet, in written communication, the expression will be differently yielded. People will choose the appropriate diction to represent their anger, repeat the diction,

and even capitalize and bold the words to point out the idea.

Tone may also indicate the identity in written communication. The context is social media in which people do not have rule to arrange their words. What they are producing is merely from what they are thinking about. This leads to a pattern people usually use. The pattern can be depicted as the identity of the speaker. For example, in Javanese culture, there is a meaningless but outstanding word, "*nganu*". The word will appear to fill the empty of communication because the speaker has no idea to

respond, do not have a word to say, or delay in calling back the vocabulary to produce. However, not all Javanese have this word in filling the empty. Those who have habit to articulate the word will only choose the word in their emptiness of communication.

In the data, AS has patterns to add "-e" and "je" to fill the empty. All fillers are Javanese. Sometimes, those fillers are meaningless but in a certain context, they have a certain function.

	Example Chat by AS	Example Chat by the Doer	The Meaning	The Function
e	*Dibawamas Gojeke tadi* (brought by a man working for Gojek)	*Pak **e**, aku mau nanyak ni* (Mr, I want to ask to you)	a/an or the	To refer to a person
	Enake masakanmu (your dish is delicious)	*Jebul, golek bantuan ki angel **e**. gak bisa bantu ya mas?* (apparently, looking for a help is difficult. Cannot you help me mas?)	surprised	To emphasize the object
	*Kamu mau pergi ke Jepang, jarene Mirza **e**.* (Mirza said that you would go to Japan, wouldn't you?)	*Koe jarene nembes holat ekok wes transfer? Makasih ya* (You said having prayer but have transferred? Thanks anyway)	tag question	To confirm a certain information
je	*Ora**je**. Buat apa sih?* (No, what for?)	*Wallahi sumpah **je**mbak. Iki aku* (Wallahi, swear! It is me.)	unfortunately	To emphasize the statement
	*Nangopo**je**?* (What is wrong?)	*Mz Reza, piye **je** kok ra dibales?* (Mz Reza, How cannot you reply my message?)	unfortunately	To strengthen the question

Table 2. Data of tone

Suffix "–e" in the data indicates various functions the speaker, AS, is talking about a certain topic that needs her judgment. "dibawamas Gojek e tadi" (brought by a man working for Gojek) means that AS tells a certain sequence in which AS does not know the name of theman, even, the identity. AS puts –e to refer to the manshe saw recently but has no further information about him. However, the doer plays this suffix in a wrong order by saying "*Pak e, akumaunanyakni*" (Mr, I want to ask to you). The suffix –e in the sentence is referring to a person but the meaning is definite. Comparing to AS' sentence, the suffix –e refers to a person but is indefinite but the suffix –e in the doer message refers to a person definite. It indicates that the

doer is not Javanese or he/she is Javanese but from other dialect.

The other uses of suffix –e between AS and the doer are the same. The doer can perfectly copy how the way AS interacts to her interlocutors. The meaning and the function of the suffix –e are also perfectly copied by the doer. This condition is often ignored by the interlocutor to identify that the speakeris truly AS or not in one side. Yet, on the other side, it is fruitful for the doer to manipulate the identity as AS without any suspicion.

Another form of suffix, as the identity of how the way AS talks to her interlocutor, is –je. It is common for people in Yogyakarta, Klaten, and around to add the suffix –je in their

utterances to picture certain functions such as 'to emphasize the statement' and 'to strengthen the question'. Although the functions are different but the meaning of the suffix –je is the same, unfortunately.

The function 'to emphasize the statement' can be depicted in the talk "*Oraje. Buatapasih?*" (No, what for?) of AS that the format is copied by the doer to say "*Wallahi sumpah jembak. Iki aku*" (*Wallahi*, swear! It is me). "*Oraje*" indicates that AS would like to say 'Big No'. She did not do as what the interlocutor assumed. The doer copied the use of suffix –je in his/her talk, even, the talk is added by other forms of expression to emphasize the meaning. As seen in the "*Wallahi sumpah jembak*", the doer adds double expressions, besides the suffix –je, "*wallahi*" and "*sumpah*". "*Wallahi*" is the expression owned by Muslim to say 'swear' that is expressed by "*sumpah*" (swear). Both absolutely have the same meaning of emphasizing the statement.

The suffix –je is also used as the function of strengthening the question. In English, this function sometimes can be notified by using tag question or adverb. AS said "*Nangopoje?*" (What is wrong?) to the interlocutor to ask strongly what happened to him/her. It shows carefulness to the condition of the interlocutor. The meaning and the function can be depicted the same perfectly in the doer's talk "*Mz Reza, piye je kok ra dibales?*"(Mz Reza, how cannot you reply my message?). The doer, again, perfectly copies how the way AS interacts to her interlocutor. However, the intention of the suffix –je is different. AS uses the suffix to ask deeply about the condition of her interlocutor but the doer uses the suffix –je to fulfil powerfully his/her willingness to know the interlocutor's condition for the sake of his/her motivation.

Although there are some differences in the talk, the doer must successfully copy AS pattern in the interaction. This makes the interlocutors do not put their suspicion on the doer that manipulates the identity as AS in the talk. The differences are actually easy to detect when the interlocutors have spare time to talk further and see the talk carefully but these activities do not meet the space to be done.

3. Spelling and Punctuation

Besides tone, spelling and punctuation are also significant in written communication.People tend to be influenced by the way they are texting through Short Message Service (SMS) that is limited in the number of characters. They will pay more if they text more characters. That is why, they shorten and abbreviate the word by, sometimes, omitting vocals. For example, "*mbak*" to be "*mb*" or "*mbk*", "*mas*" to be "*ms*" or "*mz*", "*makan*" to be "*mkn*". Amazingly, people understand the message and can respond properly although there is no regulation to drive that shortened words.

However, today, people have no limitation to text many characters in the messages through *Whatsapp, LINE, Telegram,* and other applications for texting. Yet, many are still maintaining the habit for shortening words. This practice is done as well in the social media chat. Because of no regulation for standardizing the practice, people express their willingness in shortening words by their own desire as far as the communication still runs smoothly. This leads to depict a pattern people frequently use and can be their identity in texting.

Looking at the data, AS also has identities in addressing her interlocutors in form of spelling and punctuation.

Spelling & Punctuation	Chat by AS	Chat by the Doer
Mbak	mb	mb/mbk
Mas	ms / mz	mas/ms/mz
Tante	nte	nte
Pak	pak	Pak
Ibu	bu	Ibu/bu
Bundo	bund	Bund
Midun	Miduuuun	Miduuun
Tidak	Gak	Ga
Tanya	Tanya	Nanyak
.	.	..
Kamu	Kamu	Km
Ntar	Ntar	Ntr

Table 3. Data of spelling and punctuation

Although the spelling and punctuation come to be the frequently used patterns, there is no rule that governs the practice. People may change the patterns as they want to. This leads to the reason why the interlocutors do not care of the use of patterns in interaction. As far as the interaction is mutualism, both sides understand the messages, the interaction may run.

The uncertain patterns of spelling and punctuation must be beneficial for the doer in manipulating the identity. He/she does not need to think twice to chat related to the patterns. Even, if the chat does not put any limitation in texting, it will be more bias to figure out the person behind.

Conclusion

Social media have transformed to be part of life, the need, and even a hallucinogenic tool. Although the characteristic of the social media is public, people often assume that the media are private. People often upload something private such as pictures, postings, and private chat. The last one, although the name is "private chat",it is absolutely not private. Yet, unfortunately, people believe in it and express their private addressing, tone, and spelling and punctuation in their interaction. However, when criminal acts come and crack the security system of the accounts, it is the point of putting someone into a catastrophe that will harm the owner of the account and friends listed in the account.

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