
Pragmasemantic Analysis of the Meaning Shift of “Cilor Mau Cilor” in Indonesian-Korean Cross-Cultural Perspective

¹Salwa Mujtahida Rahmah, ²Siti Faizah Salsabila Darin, ³Tatu Siti Rohbiah

¹Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Serang, Indonesia,

²Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Serang, Indonesia,

³Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Serang, Indonesia

¹salwaaa0404@gmail.com, ²darinsalsaa@gmail.com, ³tatu.siti.rohbiah@uinbanten.ac.id

Corresponding author's email: salwaaa0404@gmail.com

ABSTRACT

This study examines the meaning shift and semantic meaning of the lexeme “cilor mau cilor” in the context of Indonesia-Korea cross-cultural digital interaction in February 2026 using a pragmaseantic approach. Data consisting of 14 netizen comments from platform X were collected through documentation techniques and analyzed using a descriptive qualitative method. The findings reveal that the expression underwent multidirectional and asymmetric meaning shifts between the two speech communities. Within the Indonesian community, the shift moved toward metaphorical amelioration and cultural identity reinforcement, transforming the phrase from a simple food offer into a conflict-avoidance strategy and cultural resistance. Conversely, the Korean netizen community (knetz) experienced pejoration and meaning distortion due to the absence of referential knowledge about cilor as a culinary entity and over-reliance on machine translation and AI, which generated false sexual connotations. The resulting semantic gap carried not only linguistic but also real social consequences for individuals involved, underscoring the critical role of cultural context in meaning interpretation across communities in the era of global social media.

ARTIKEL INFO

Article history:

Received Mei 2026

Accepted Juni 2026

Published Juli 2026

Keywords:

Pragmasemantics, meaning shift, cross-cultural, social media, digital language

DOI: [10.33603/deiksis.v9i2.6908](https://doi.org/10.33603/deiksis.v9i2.6908)

1. INTRODUCTION

Language is a dynamic communication system that continues to evolve alongside social, cultural, and technological changes in human life (Antony & Trambo, 2023). In the digital era, language is no longer limited to oral communication but has also expanded rapidly through social media. Platforms such as TikTok, Instagram, and Twitter have become active sociolinguistic spaces where users not only employ language in conventional ways but also creatively produce various forms of new language (Yoon, 2022). The younger generation in the digital era acts as active cultural and linguistic translators who actively reshape the linguistic landscape through cross-cultural interactions in digital spaces (Yiting, 2021).

The development of language on social media triggers rapid and widespread meaning shifts, particularly in slang usage (Indah Rezeki & Wahyudin Sagala, 2019). These changes occur through repeated use in digital contexts (Rahman, Sobarna, Sujatnam Indriyani, 2022), and are influenced by processes such as pejoration, amelioration, and metaphorical extension, making meaning shifts on social media the result of complex social interactions (Sitohang, Anggita, Damanik, 2025). The use of language in digital spaces may also create meanings that depend on how linguistic expressions are interpreted within particular online contexts, demonstrating the close relationship between linguistic form, meaning, and context (Sugiarto & Qurratulaini, 2020)

Semantics, as Leech (1981) defines it, is the study of meaning in language encompassing how meaning is conveyed and interpreted at the word, phrase, and sentence levels, while Lyons (1977) further emphasizes its concern with how meaning changes across particular contexts of use, including lexical meaning as the basic sense of a word. Complementing this, pragmatics as explained by Yule (1996) and Levinson (1983) examines meaning in relation to context by accounting for speaker-listener relationships, social setting, and shared background knowledge. From this perspective, meaning shifts on social media cannot be adequately explained through lexical meaning alone but must be understood in light of the context of use. (Kamsinah, Nurasia, & Nuraziza, 2024), as utterances often carry implicit meanings or presuppositions that require shared cultural understanding (Muhammad Zakaria Pasaribu, Yusni Khairul Amri, & Dian marisha, 2023). Previous pragmatic studies have demonstrated that interpreting utterances requires attention to implied meaning and the context in which an utterance occurs (Kurniati, n.d.) A pragmasemantic approach bridges both dimensions by integrating semantic and pragmatic analysis, enabling a more holistic understanding of how literal and contextual meanings interact in shaping utterance interpretation (Usmani & ALMASHIHAM, 2024).

The dynamics of meaning in Indonesian digital language have grown increasingly complex under the strong influence of the Korean Wave (Hallyu) among younger generations, which extends beyond entertainment to shape the culture and language of receiving countries (Yong Jin & Yoon, 2017). Social media plays a critical role in this process, where interest in Korean music and dramas develops into broader linguistic adoption (Samosir & Wee, 2024), and has now replaced television as the primary medium of cultural diffusion in Indonesia (Yong Jin, 2018). This intense cultural contact has given rise to linguistic hybridity, as Indonesian fans construct a sense of “Koreanness” as part of identity negotiation (Aisyabitah,

2025), leading Indonesian Generation Z to actively integrate Korean linguistic elements into their everyday digital communication (Youngsun, Sosrohadi, Hasanuddin, Adinda, Jae, Yookyung, & Jung, 2024).

Meaning shifts in cross-cultural digital interaction, as explained by Hall (1976), are further complicated by differences between high-context and low-context cultures, where meaning is often conveyed implicitly and is heavily dependent on cultural associations rather than literal words (Smith, 2024) (Peng, 2016).

The expression "cilor mau cilor" exemplifies this dynamic, shifting from its original meaning as a casual offer of a traditional Sundanese street snack to a pragmatic tool for conflict avoidance and cultural resistance in Indonesian-Korean interactions on platform X in February 2026, a transformation driven by social media through metaphorical extension and user creativity (Weddha Savitri & Sagung Shanti Sari Dewi, 2023), while cross-cultural misinterpretation, particularly through machine translation and AI dependence, generated distorted connotations among Korean netizens (knetz). Previous studies have examined semantic change in Indonesian digital slang (Indah Rezeki & Wahyni Sagala, 2019; Weddha Savitri & Sagung Shanti Sari Dewi, 2023) and pragmatic presupposition in social media comments (Aliv, Wahid, Reynaldi, Nurhafizhy, & Perlina, 2025). No prior study has simultaneously integrated both frameworks within a single pragmasemantic analysis, nor examined meaning shifts in an Indonesian-Korean cross-cultural context. Addressing this gap, the present study applies a pragmasemantic approach to analyze the meaning shift of "cilor mau cilor" by considering meaning, context, speaker intent, and cultural background, ultimately contributing to a broader understanding of language dynamics in the era of globalization.

This study examines the expression "cilor mau cilor" as a viral phrase in Indonesian-Korean cross-cultural digital interaction in February 2026 through a pragmasemantic approach, focusing on two main issues: how its meaning shift occurs in both linguistic contexts, and what semantic meaning the lexeme carries within the social and cultural contexts of both countries. Theoretically, this study enriches pragmasemantic and cross-cultural pragmatic scholarship, while practically serving as a reference for researchers, educators, and the general public in understanding the complexity of meaning in viral digital expressions.

2. METHODS

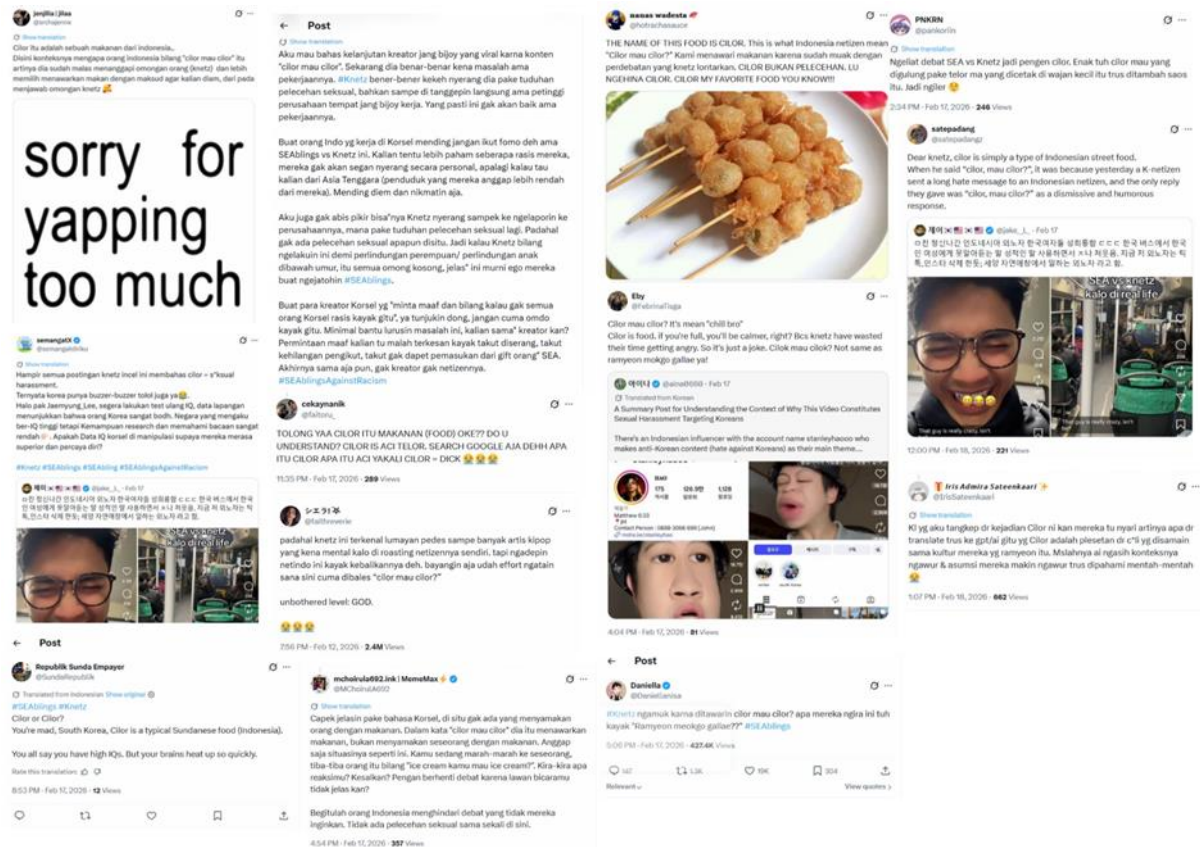
This study employs a descriptive qualitative method to conduct an in-depth analysis of linguistic phenomena based on contextual usage, an approach selected given that the data consist of speech and text carrying contextual meaning, particularly surrounding the expression "cilor mau cilor" on social media. In qualitative research, data are drawn from multiple sources through triangulation and collected continuously until saturation is reached, enabling a deeper and more interpretive understanding of the linguistic phenomena under investigation.

A descriptive approach was employed to systematically describe how "cilor mau cilor" is used by netizens and how its meaning shifts within digital interaction contexts. The study further adopts a pragmasemantic perspective, integrating semantic and pragmatic analysis to illuminate the relationship between literal and contextual meanings within an utterance.

Data consisting of comments and posts containing the phrase "cilor mau cilor" were collected from the X platform via screenshots, which captured all utterances relevant to the research focus. As the primary instrument, the researcher was responsible for collecting, classifying, and analyzing the data through content analysis, as well as grouping the findings based on categories of semantic change. The data was identified in terms of shifts in meaning and implied meanings within each utterance, the results of which were interpreted to explain the relationship between semantic and pragmatic meaning in the use of the expression.

3. RESULTS AND DISCUSSION

RESEARCH DATA



Picture 1. Picture 1&2. Screenshot of Netizen Comments Data on Platform X (February 2026)

Tabel 1. Netizen Comment Data from Platform X (February 2026).

No	Netizen Comments	Date Posted	User Account	Pragmatic	Semantic	Pragmatic
1.	"Padahal knetz ini terkenal lumayan pedes sampe banyak artis kipop yang kena mental kalo di roasting netizennya sendiri. tapi ngadepin netindo ini kayak kebalikannya deh. bayangin aja udah effort ngatain sana sini cuma dibales 'cilor mau cilor?' unbothered level: GOD. 🤔🤔🤔"	12-02-26	@faithreverie	✓		
2.	"Selamat pagi #knetz mau jelasin nih kalau cilor itu ya makanan bukan itu 😊. #SEAbblings jajanan ringan ini sangat populer di asia tenggara termasuk Indonesia🇮🇩."	17-02-26	@jsznbase		✓	
3.	"TOLONG YAA CILOR ITU MAKANAN (FOOD) OKE?? DO U UNDERSTAND? CILOR IS ACI"	17-02-26	@faiatoru		✓	

No	Netizen Comments	Date Posted	User Account	Pragmatic	Semantic	Pragmasemantic
	TELOR. SEARCH GOOGLE AJA DEHH APA ITU CILOR APA ITU ACI YAKALI CILOR = DICK 🤔🤔🤔					
4.	"Cilor mau cilor? it's mean 'chill bro' cilor is food. If you're full, you'll be calmer, right? bcs knetz have wasted their time getting angry. So it's just a joke. Cilok mau cilok? Not same as ramyeon mokgo gallae ya!"	17-02-26	@febrina Tisga			✓
5.	"#Knetz ngamuk karna ditawarkan cilor mau cilor? apa mereka ngira ini tuh kayak 'Ramyeon meokgo gallae??' #SEAbings"	17-02-26	@Daniell anisa	✓		
6.	"#SEAbings #Knetz Cilor mau Cilor? Ko marah sih Korea Selatan, Cilor tuh makanan khas Sunda (Indonesia). Kan kata kalian, kalian memiliki IQ tinggi. Tapi otaknya ko cepat panas."	17-02-26	@Sunda Republik		✓	
7.	"Ngeliat debat SEA vs Knetz jadi pengen cilor. Enak tuh cilor mau yang digulung pake telor ma yang dicetak di wajan kecil itu trus ditambah saos itu. Jadi ngiler 😋"	17-02-26	@pankorian		✓	
8.	"Capek jelasin pake bahasa Korsel, di situ gak ada yang menyamakan orang dengan makanan. Dalam kata 'cilor mau cilor' dia itu menawarkan makanan, bukan menyamakan seseorang dengan makanan... Tidak ada pelecehan seksual sama sekali di sini."	17-02-26	@MChoirulA692			✓
9.	"Cilor itu adalah sebuah makanan dari indonesia.. Disini konteksnya mengapa orang indonesia bilang 'cilor mau cilor' itu artinya dia sudah malas menanggapi omongan orang (knetz) dan lebih memilih menawarkan makan dengan maksud agar kalian diam..."	17-02-26	@srchajennx			✓
10.	"Hampir semua postingan knetz incel ini membahas cilor = s*ksual harassment... Negara yang mengaku ber-IQ tinggi tetapi kemampuan research dan memahami bacaan sangat rendah 🤔🤔."	18-02-26	@seman gatxai	✓		

No	Netizen Comments	Date Posted	User Account	Pragmatic	Semantic	Pragmasemantic
11.	"Kl yg aku tangkep dr kejadian Cilor ni kan mereka tu nyari artinya apa dr translate trus ke gpt/ai gitu yg Cilor adalah plesetan dr c*li yg disamain sama kultur mereka yg ramyeon itu. Mslahnya ai ngasih konteksnya ngawur & asumsi mereka makin ngawur trus dipahami mentah-mentah 🤔"	18-02-26	@IrisSateenkaari	✓		
12	"Dear knetz, cilor is simply a type of Indonesian street food. When he said 'cilor, mau cilor?', it was because yesterday a K-netizen sent a long hate message to an Indonesian netizen, and the only reply they gave was 'cilor, mau cilor?' as a dismissive and humorous response."	18-02-26	@satepandangz			✓
13	"THE NAME OF THIS FOOD IS CILOR. This is what Indonesian netizen mean 'cilor mau cilor?' kami menawarkan makanan karena sudah muak dengan perdebatan yang knetz lontarkan. CILOR BUKAN PELECEHAN. LU NGEHINA CILOR MY FAVORITE FOOD YOU KNOW!!!"	19-02-26	@hotrachasauce	✓		✓
14	"Aku mau bahas kelanjutan kreator jang bijoy yang viral karna konten 'cilor mau cilor'... Buat para kreator Korsel yg 'minta maaf dan bilang kalau gak semua orang Korsel rasis kayak gitu', ya tunjukin dong, jangan cuma omdo kayak gitu... #SEAbingsAgainstRacism"	20-02-26	@MChoirulA692	✓		

DISCUSSION

Forms of Meaning Shift of the Expression "Cilor Mau Cilor"

Analysis of 14 netizen comments from platform X in February 2026 reveals that "cilor mau cilor" undergoes multidirectional and contextual meaning shifts varying according to speakers' cultural backgrounds, communicative contexts, and the interpretive processes of each speech community involved (Thompson, Roberts, & Lupyan, 2020). Lexically, the word *cilor* is an acronym of *aci telor*, a traditional Sundanese street food from Indonesia made from

a mixture of tapioca flour (*aci*) and eggs, processed by frying. In everyday Indonesian usage, the phrase "*cilor mau cilor*" means an offer or invitation to eat *cilor* together, neutral, familiar, and imbued with a sense of togetherness. This meaning is denotative and does not carry any negative connotations whatsoever within Indonesian linguistic and cultural systems. This is confirmed by data No. 6 from account @SundaRepublik, which explicitly states that "*cilor tuh makanan khas Sunda (Indonesia)*," and data No. 9 from account @srchajennx, which explains that "*cilor mau cilor*" in the Indonesian context means someone who no longer wants to engage in a dispute and instead chooses to offer food as a way to peacefully end the conflict.

The first form of meaning shift found in the data is pejoration, a shift toward a more negative meaning than the original. Pejoration occurs when a word or expression that originally had a neutral or positive meaning begins to be associated with something negative by a particular speech community. In this study, pejoration did not occur within the Indonesian community but was instead constructed by the Korean community (knetz), who lacked lexical knowledge of *cilor* as a culinary entity. This is evident in data No. 10 from account @semangatxai, which notes that nearly all knetz incel posts interpreted *cilor* as a symbol of sexual harassment, and data No. 13 from account @hotrachasauce, which firmly responded "*CILOR BUKAN PELECEHAN*" (CILOR IS NOT HARASSMENT). Studies on semantic shifts of internet slang on social media have found that pejoration of digital slang words is often triggered by the absence of cultural context in the receiving group, so that a word that originally had a neutral meaning is filled with negative associations drawn from that group's own cultural system (Rahman, Sobarna, Sujatna, & Indriyani, 2022). This finding aligns with what happened in the case of *cilor*, where knetz filled their cultural knowledge gap with sexual associations influenced by Korean cultural context itself.

The second form of meaning shift is technology-mediated meaning distortion, a shift triggered by dependence on machine translation and artificial intelligence without adequate cultural context understanding. This is a relatively new and distinctly digital-era form of meaning shift (Mentari, Zaka, Farisi, & Maulani, 2024). Data No. 11 explicitly explains this distortion mechanism: knetz translated *cilor* using machine translation and then confirmed it through AI, which provided incorrect context by associating *cilor* as a euphemism for a vulgar word and equating it with the *ramyeon* culture in Korea. Studies on the semantics of slang used by Gen Z on social media affirm that the meaning of digital slang is heavily tied to the social and cultural context of its users, so that cross-cultural translation attempts without understanding that context almost always produce deviant interpretations (Sitohang, Anggita,

& Damanik, 2025). Digital cross-cultural communication is highly susceptible to pragmatic misunderstanding when speakers ignore situational context and shared knowledge that should serve as the foundation for meaning interpretation (Kamsinah, Nurasia, Nuraziza, 2024). In the case of "*cilor mau cilor*", this distortion was further compounded by AI providing incorrect context, making knetz assumptions about *cilor*'s meaning increasingly deviant from the actual meaning.

The third form of meaning shift is metaphorical amelioration, a shift toward a lighter, more humorous meaning through a metaphorical mechanism (Faizah, Harsandi, Sholeh, Kadaryati, & Bagiya, 2025). Amelioration occurs when a word or expression that originally had an ordinary meaning undergoes an elevation in its affective value or an expansion of its communicative function in a particular context of use (Lubis & Ermanto, 2025). This form of shift is evident in data No. 7 from account @pankoriin, which stated "*Ngeliat debat SEA vs Knetz jadi pengen cilor*," and data No. 8 from account @MChoirulA692, which used the analogy "*ice cream kamu mau ice cream?*" to explain the function of "*cilor mau cilor*" as a dismissive response with a humorous tone. In this context, "*cilor mau cilor*" no longer simply means a food offer but shifts into a communication strategy that functions to respond to conflict casually, defuse tension, and simultaneously dismiss the verbal attacks of the interlocutor indirectly. This finding is consistent with the pragmatic understanding of conversational implicature, in which an utterance may convey an implied meaning that is inferred from its conversational context rather than from its literal form alone (Muzaki et al., 2023). Studies on the semantic change of imitative slang among Indonesian netizens indicate that the metaphorical mechanism is one of the most productive forms of meaning shift in digital language (Weddha Savitri & Sagung Shanti Sari Dewi, 2023). The shift of "*cilor mau cilor*" from the culinary domain to the domain of social communication strategy is a concrete example of this metaphorical mechanism.

The fourth form of meaning shift is meaning shift as cultural identity and resistance. This is the most distinctive form in the case of "*cilor mau cilor*" and sets it apart from other cases of digital meaning shift. Several data points show that Indonesian netizens consciously used "*cilor mau cilor*" not only as a food offer or humorous response but also as a firm statement of cultural identity amid the negative interpretive pressure from knetz. Data No. 12 from account @satepadangz explicitly stated in English to knetz that "*cilor is simply a type of Indonesian street food*," while data No. 13 affirmed "*LU NGEHINA CILOR MY FAVORITE FOOD*" as a form of emotional cultural identity defense. Studies on the pragmatics of cross-cultural communication affirm that language functions not only as a tool for communication

but also as a medium for negotiating identity and cultural power, particularly in conflict situations between two different cultural communities (Aliv, Wahid, Reynaldi, Nurhafizhy, & Perlina, 2025). In cross-cultural contexts, the meaning of an expression can shift to accommodate new functions as an in-group solidarity marker and boundary against out-groups (Antony & Trambo, 2023). The shift of "*cilor mau cilor*" into a symbol of Indonesian cultural resistance against knetz attacks is a concrete manifestation of this function.

Based on the four forms of meaning shift analyzed, it can be concluded that the expression "*cilor mau cilor*" undergoes an asymmetric meaning shift between Indonesian and Korean speech communities. From the Indonesian speech community's side, the shift moves toward metaphorical amelioration and cultural identity reinforcement, transforming "*cilor mau cilor*" from a mere food offer into a communication strategy, humorous expression, and cultural resistance statement. From the Korean speech community's as know as knetz side, the shift moves toward pejoration and meaning distortion due to the absence of cultural context and dependence on inaccurate technological mediation. This asymmetry of meaning shift reflects the complexity of language dynamics on social media that cannot be separated from the social, cultural, and technological context surrounding it (Wahyuni & Saleh, 2023).

Semantic Meaning of the Lexeme "Cilor Mau Cilor" in Indonesian and Korean Social and Cultural Contexts

This section addresses the second research question, which is: What is the semantic meaning of the lexeme "*cilor mau cilor*" in the social and cultural context of Indonesia and Korea? The analysis proceeds in stages, beginning with the examination of the internal componential meaning of the lexeme, followed by understanding its meaning in the social and cultural context of each speech community, and concluding with the identification of the semantic gap that forms between them.

Componential analysis is one of the approaches in lexical semantics used to decompose the meaning of a word or phrase based on the semantic features that constitute it. Using this approach, the meaning of a lexeme can be understood more systematically and objectively as it is broken down into smaller, measurable units of meaning (Popovych, 2019)

Lexically, the lexeme *cilor* is an acronym of *aci telor*, a traditional Sundanese street food from Indonesia made from a mixture of *aci* (tapioca) flour and eggs, cooked by frying or molded in a small pan. Based on componential meaning analysis, the lexeme *cilor* has the following semantic features: [+object], [+food], [+concrete], [+local culinary], [+Sundanese/Indonesian], [-abstract], [-foreign], [-sexual], [-negative]. These features

collectively show that within the Indonesian linguistic system, particularly Sundanese culture, *cilor* is an entity entirely within the culinary domain, neutral in nature, and carrying no negative meaning whatsoever. This is confirmed by data No. 3 from account @faitoru_, which states "*CILOR IS ACI TELOR. SEARCH GOOGLE AJA DEHH APA ITU CILOR*," and data No. 6 from account @SundaRepublik, which asserts "*Cilor tuh makanan khas Sunda (Indonesia)*."

The lexeme "*mau*" in this phrase is a modal verb in Indonesian meaning desire or offer, functionally equivalent to "want" or "would you like" in English. This lexeme carries the componential meaning of [+offer], [+politeness], [+familiarity], and [-coercion]. Meanwhile, the full phrase "*cilor mau cilor*" is a repetitive offer construction that, within the pragmatic system of the Indonesian language, functions as an informal, relaxed, and convivial invitation to eat. The componential meaning of the phrase as a whole is [+food offer], [+familiarity], [+indirect politeness], [+humor], [-threat], [-harassment], [-negative intent]. Thus, internally and based on the Indonesian linguistic system, the lexeme "*cilor mau cilor*" has absolutely no componential meaning that connotes negativity, sexuality, or degradation.

In the social and cultural context of Indonesia, the phrase "*cilor mau cilor*" can be understood as part of the community habit of using food as a means of interaction and building relationships. Offering food to someone, even to an interlocutor who is in an emotional state is a communication strategy often used in Indonesian culture. This act functions not merely as a literal food invitation but also as a way to ease tension, avoid prolonged conflict, and show a non-hostile attitude subtly and indirectly. This social function is clearly reflected in the research data. Data No. 9 from account @srhajennx explicitly explains that the context of using "*cilor mau cilor*" is when someone has grown tired of engaging with knetz's words and "prefers to offer food with the intent that you be quiet." Data No. 8 from account @MChoirulA692 also provides an illustrative explanation using the analogy: "You're angry at someone, and suddenly that person says 'ice cream, do you want ice cream?' What would your reaction be?" This analogy shows that in Indonesian culture, offering food amid a conflict situation is a response collectively understood as a gentle yet humorous form of conflict rejection.

Unlike the Indonesian speech community, which possesses lexical and referential knowledge of *cilor*, the Korean speech community (knetz) has no referential equivalent whatsoever for the lexeme *cilor* in the Korean lexical system. This absence of referential knowledge means that the interpretive process cannot be carried out directly but must be mediated by external aids such as machine translation and AI. As reflected in data No. 11, this

mediation process became the starting point for meaning distortion: knetz searched for the meaning through translation and then confirmed it via AI, which provided incorrect context by associating *cilor* as a euphemism for a vulgar word and equating it with Korea's *ramyeon* culture.

Through this inaccurate mediation process, the componential meaning subsequently constructed by the Korean speech community for the lexeme *cilor* shifted drastically to [+sexual], [+harassment], [+vulgar], and [+offensive], completely contrary to its original componential meaning. This distortion was further reinforced by the strong cultural association in Korean popular culture with the expression "*ramyeon meokgo gallae?*," a phrase that in the context of Korean dramas and internet culture carries an implicit sexual connotation deeply embedded in their cultural system. When knetz encountered the phrase "*cilor mau cilor*", which structurally resembles the pattern "[food] mau [food]?", they automatically interpreted it through the same cultural framework as "*ramyeon meokgo gallae?*", thereby incorrectly forming sexual associations (Sitohang, Anggita, & Damanik, 2025) This is reflected in data No. 5 from account @Daniellanisa, which directly illustrates this perceptual parallel: "*#Knetz ngamuk karna ditawarin cilor mau cilor? apa mereka ngira ini tuh kayak 'Ramyeon meokgo gallae??'*"

From a cross-cultural semantic perspective, this phenomenon illustrates how a person's cultural frame actively influences the process of meaning formation for unrecognized foreign lexemes. When a speech community lacks sufficient cultural knowledge about a lexeme, they tend to fill the semantic void with associations from their own cultural system, resulting in a constructed meaning that may deviate significantly from the meaning intended by the original speaker (Usmani & ALMASHHAM, 2024).

Semantic Gap between Indonesian and Korean Cultural Contexts

Based on the analyses in the previous subsections, it is evident that there is a significant semantic gap between the meaning of the lexeme "*cilor mau cilor*" in Indonesian and Korean cultural contexts. This gap is not coincidental but rather the result of several interacting factors.

The first factor is the absence of referential knowledge. The Korean speech community has no knowledge of *cilor* as a real culinary entity in Indonesian culture, so there is no lexical basis upon which to anchor a correct interpretation. The second factor is technological mediation distortion, where dependence on machine translation and AI without cultural context understanding generates deviant meaning associations that reinforce existing misunderstandings. The third factor is cultural frame interference, where knetz unconsciously

interpret "*cilor mau cilor*" through the Korean cultural framework, specifically the sexual association with "*ramyeon meokgo gallae?*", so that the meaning formed does not at all reflect the meaning intended by Indonesian speakers (Peng, 2016).

This semantic gap ultimately carries not only linguistic but also social and cultural dimensions, as it results in real interpretive conflict in the digital space. Data No. 14 from account @MChoirulA692 describes the real impact of this semantic gap, in which an Indonesian content creator working in Korea faced threats to his employment due to sexual harassment accusations based on an incorrect interpretation of the phrase "*cilor mau cilor*." This proves that semantic gaps in cross-cultural communication on social media are not merely a linguistic matter but can have serious social consequences for the individuals involved (Wahyuni & Saleh, 2023).

4. CONCLUSION

This study concludes that the expression "*cilor mau cilor*" underwent multidirectional and asymmetric meaning shifts between the Indonesian and Korean speech communities in the context of cross-cultural digital interaction on platform X in February 2026. Within the Indonesian community, the phrase experienced metaphorical amelioration and cultural identity reinforcement, transforming from a simple food offer into a conflict-avoidance strategy and symbol of cultural resistance. Conversely, the Korean netizen community (knetz) experienced pejoration and meaning distortion due to the absence of referential knowledge about *cilor* as a culinary entity and over-reliance on machine translation and AI that generated false sexual connotations. The semantic analysis reveals that the lexeme "*cilor mau cilor*" carries entirely neutral componential meaning within the Indonesian linguistic system, [+food offer], [+familiarity], [+humor], [-harassment], which is diametrically opposed to the distorted meaning constructed by knetz through cultural frame interference and technological mediation failure. The resulting semantic gap carried not only linguistic but also real social consequences, including professional threats to Indonesian individuals working in Korea. These findings underscore the critical role of cultural context in meaning interpretation across communities in the era of global social media. Future research is recommended to explore similar cross-cultural meaning distortion phenomena involving other digital expressions and to examine the role of AI in perpetuating cross-cultural pragmatic misunderstandings.

5.ACKNOWLEDGMENTS

The authors would like to express sincere gratitude to all parties who contributed to the completion of this research, including the academic community at Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, for their support, guidance, and constructive feedback throughout the research process.

6.REFERENCES

- Aisyabitah, N. K. (2025). *Pengaruh Korean wave terhadap minat belajar bahasa Korea: Studi kasus King Sejong Institute Yogyakarta tahun 2019–2024* (Skripsi, Universitas Islam Indonesia).
- Aliv, F., Wahid, N., Reynaldi, M., Nurhafizhy, Z., & Perlina, M. (2025). Presupposition in Meme Comments on a Video Post in Instagram (Pragmatic Analysis). *PANOPTICON: Journal of English Studies*, 3(1). <http://openjournal.unpam.ac.id/index.php/PNP/index>
- Antony, S., & Trambo, I. A. (2023). Digital metamorphosis: Unraveling the evolution of global language in the technological culture. *International Journal of English Language and Literature Studies*, 12(4), 358–373. <https://doi.org/10.55493/5019.v12i4.4921>
- Arsyad, L., Akhmad, E., & Habibie, A. (2021). Membekali Anak Usia Dini Dengan Pendidikan Karakter: Analisis Cerita Film Animasi Upin Dan Ipin. *WASKITA: Jurnal Pendidikan Nilai dan Pembangunan Karakter*, 5(1), 59-71. <https://waskita.ub.ac.id/index.php/waskita/article/view/125>
- Chaniago, P. (2020). Representasi Pendidikan Karakter dalam Film Surau dan Silek (Analisis Semiotik Ferdinand De Saussure). *Journal of Islamic Education Policy*, 4(2). <http://journal.iain-manado.ac.id/index.php/jiep/article/view/1284>
- Faizah, U., Harsandi, T., 'Ashri, Sholeh, K., Kadaryati, K., & Bagiya, B. (2025). Integration of Meaning Change Analysis in Language Education: A Pedagogical Approach to Improving Students' Critical Thinking Skills Through Comedy-Based Learning. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 765–776. <https://doi.org/10.37680/qalamuna.v17i1.7186>
- Han, Y. (2021). Understanding multilingual young adults and adolescents' digital literacies in the wilds: Implications for language and literacy classrooms. *Issues and Trends in Learning Technologies*, 9(1).
- Indah Rezeki, T., Wahyudin Sagala, R., Pendidikan Bahasa Inggris, P., & Budidaya Binjai, S. (2019). *SEMANTICS ANALYSIS OF SLANG (SAOS) IN SOCIAL MEDIA OF MILLENNIAL GENERATION*.
- Kamsinah Kamsinah, Nurasia Natsir, & Nuraziza Aliah. (2024). Pragmatic Analysis in Digital Communication: A Case Study of Language Use on Social Media. *International Journal of Economics, Commerce, and Management*, 1(4), 375–383. <https://doi.org/10.62951/ijecm.v1i4.259>
- Kurniati, A. (2019). *DEIKSIS-JURNAL PENDIDIKAN BAHASA DAN SASTRA INDONESIA IMPLIKATUR DAN PELANGGARAN PRINSIP KERJA SAMA DALAM WACANA PERCAKAPAN DEBAT CALON GUBERNUR DKI JAKARTA (Penelitian Analisis Isi dalam Acara Gelar Mata Najwa di Metro TV)*.
- Lubis, N., & Ermanto, E. (2025). Amelioration in Indonesian Classics: A Corpus Analysis of Concrete Nouns in Indonesian Literary Works. *Journal of Languages and Language Teaching*, 13(1), 103. <https://doi.org/10.33394/jollt.v13i1.13399>

- Mentari, D., Zaka, M., Farisi, A., & Maulani, H. (n.d.). *Machine Translation Shifts on The Meaning Equivalence Of Culture Sentence And Illocutionary Speech Acts: Back-Translation*.
- Muhammad Zakaria Pasaribu, Yusni Khairul Amri, & Dian Marisha Putri. (2023). Pragmatic Presupposition of Netizen Comments on Instagram Related to Teddy Minahasa Case. *LingLit Journal Scientific Journal for Linguistics and Literature*, 3(4), 189–196. <https://doi.org/10.33258/linglit.v3i4.824>
- Muzaki, H., Khusna, N., Putri, E. A., Putri, R. A., Melinda, S., Kanugrahan, A. C., & Larasati, A. P. (2023). Analisis Kesalahan Berbahasa Indonesia Youtuber Eropa pada Tataran Linguistik. *Deiksis: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 9(2), 1. <https://doi.org/10.33603/deiksis.v9i2.6908>
- Peng. (2016). The Pragmatics in Cross-Cultural Communication. *International Conference on Politics, Economics and Law*. DOI:[10.2991/icpel-16.2016.8](https://doi.org/10.2991/icpel-16.2016.8)
- Popovych, N. M. (2019). Corpus-Based Conceptual Componential Analysis of The Religious Text Data Analysis. PART I. In *DEVELOPMENT OF PHILOLOGY AND LINGUISTICS AT THE MODERN HISTORICAL PERIOD* (pp. 84–98). Liha-Pres. <https://doi.org/10.36059/978-966-397-146-9/84-98>
- Rahman, O. S., Sobarna, C., Sujatna, E. T. S., & Indriyani, L. M. (2022). Semantic Shift of English Internet Slangs Used in Social Media: Morphosemantic Analysis. *Research and Innovation in Language Learning*, 5(1), 79. <https://doi.org/10.33603/rill.v5i1.6387>
- Samosir, N., & Wee, L. (2024). *Sociolinguistics of the Korean wave: Hallyu and soft power*. Routledge. <https://doi.org/10.4324/9781003379850>
- Sitohang, D. P., Anggita, B., & Damanik, R. (2025a). A Semantic Analysis of Slang Words Used by Gen Z on Social Media. In *Young Journal of Social Sciences and Humanities (YJSSH)* (Vol. 1, Number 2).
- Sitohang, D. P., Anggita, B., & Damanik, R. (2025b). A Semantic Analysis of Slang Words Used by Gen Z on Social Media. In *Young Journal of Social Sciences and Humanities (YJSSH)* (Vol. 1, Number 2).
- Smith, G. (2024). *European Journal of Linguistics The Role of Pragmatics in Cross-Cultural Communication*. 3(1), 13–24. www.carijournals.org
- Sugiarto, S., & Qurratulaini, R. (2020). Potensi Kriminal Cyber Crime pada Meme: Sebuah Kajian Linguistik Forensik. *Deiksis: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 7(1), 46–57. <https://doi.org/10.33603/deiksis.v7i1.2495>
- Thompson, B., Roberts, S. G., & Lupyan, G. (2020). Cultural influences on word meanings revealed through large-scale semantic alignment. *Nature Human Behaviour*, 4(10), 1029–1038. <https://doi.org/10.1038/s41562-020-0924-8>
- Usmani, S., & ALMASHHAM, A. (2024). Cross-Cultural Pragmatics: Analysing Speech Acts in Different Cultures. *International Journal of Language and Literary Studies*, 6(1), 186–198. <https://doi.org/10.36892/ijlls.v6i1.1586>
- Wahyuni, N. R., & Saleh, M. (2023). *Perubahan Makna Kata Dalam Bahasa Media Sosial: Analisis Sosiopragmatik Pada Kelompok Remaja Sekolah Menengah Pertama (Changes in the Meaning of Words in Social Media Language: A Sociopragmatic Analysis in Junior High School Adolescents)*. Retrieved <http://creativecommons.org/licenses/by/4.0/>
- Weddha Savitri, P., & Sagung Shanti Sari Dewi, A. (2023). *Semantic Change On Imitative Slang Used By Indonesian Netizen*. Retrieved <https://kbbi.kemdikbud.go.id/>
- Yong Jin, D. (2018). An Analysis of the Korean Wave as Transnational Popular Culture: North American Youth Engage Through Social Media as TV Becomes Obsolete. In *International Journal of Communication* (Vol. 12). <http://ijoc.org>.

- Yong Jin, D., & Yoon, T. (2017). *The Korean Wave: Retrospect and Prospect - Introduction*. <http://ijoc.org>.
- Yoon, K. (2022). *Diasporic Hallyu The Korean Wave in Korean Canadian Youth Culture*. Retrieved <https://link.springer.com/bookseries/14958>
- Youngsun, K., Sosrohadi, S., Hasanuddin, C. A., Adinda, R., Jae, P. K., Yookyung, K., & Jung, S. (2024). Beyond the Korean Wave: Understanding the Motivation of Among Indonesian Gen Z to Learn Korean in the K-Pop Trend. *International Journal of Current Science Research and Review*, 07(06). <https://doi.org/10.47191/ijcsrr/V7-i6-44>