

Abusive Comments (Hate Speech) on Indonesian Social Media: A Forensic Linguistics Approach

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Abstract—Online hate speech has significantly increased, particularly on social media, as a result of the internet's democratization of communication. This is an excellent illustration of how technology has both benefits and drawbacks. The investigation seeks to discover abusive comments on Indonesian social media. The goal of this study is to use a forensic linguistics approach to look at abusive comments on Indonesian social media (Instagram) that could lead to legal offenses. This study employs descriptive qualitative research methods. The study used the speech act theory of Austin (1962) and Searle (1969). The utterances are examined and evaluated within the context of Indonesian legal regulations. The data was obtained from @lambe_turah account (2022). The analysis's findings show that hate speech expresses negative attitudes. This can be seen in acts of insults (expressive speech). Based on the research's findings, it can be concluded that abusive comments are implicit in nature and contain implied meanings. Furthermore, there was a criminal act committed in the comments shared on Indonesian social media platforms, which involved the intentional expression of animosity towards a specific individual or group. This statement has the potential to spark communal anger and frustration because it is presented publicly and can be viewed by a large number of people. The exhaustive analysis contributes to a deeper comprehension of the potential legal implications of hate speech on social media. Additionally, the significance of courteous language is emphasized through adherence to established norms and laws.

Index Terms—hate speech, legal, speech acts

I. INTRODUCTION

Since the internet has become a place where almost everyone can talk to each other, there has been a big rise in online hate speech, especially on social media (Fortuna et al., 2021). Hate speech is an expression of prejudice and hostility that can be verbal or nonverbal (Sreelakshmi et al., 2020, p. 738). Hate speech is an expression of a dominant majority's hostility toward any kind of minority (Pintarič, 2018, p. 63). Hate speech on social media is a complicated phenomenon that spreads quickly. This is a striking illustration of how technology presents both advantages and disadvantages (Poletto et al., 2021, p. 478). Digital technology demonstrates not only how to digitize oppression, but also how to reshape structural oppression based on race, gender, and sexual orientation (Matamoros-Fernández & Farkas, 2021). The term "hate speech" refers to statements or actions that incite hatred, attack others, and have the intention of either directly or indirectly causing harm (Wulandari & Setiawan, 2022, p. 2550). Because hate speech comes in many different forms and is spread through a variety of media, it is a type of crime that cannot be understated. The effects of hate speech can also compromise the integrity of the country and state (Putri & Yasarman, 2022, p. 6391). Furthermore, online hate speech is a big problem that makes online social groups less cohesive and even makes people worried about public safety (Cao et al., 2020).

Additionally, hate speech is increasingly prevalent in broad society as opposed to just on the level of individuals or

certain minority groups. Hate speech covers both situations in which socially marginalized people are directly harmed and occasions in which third parties are incited to hate, the latter of which is likely to result in a group hate crime (Kang, 2020, p. 8). Kang (2020, p. 7) argues that a nation's hate speech is reflective of its social and historical environment. For example, racial prejudice in the United States is rooted in the country's history of slavery and its distinctive identity as a nation of immigrants. The fact that Korean immigrants are the primary target of hate speech in Japan, on the other hand, suggests that the history of East Asian countries, notably the Japanese colonial rule of Korea and the relationship between the two nations after its freedom, lies at the heart of the issue.

On social media, there are many different kinds of content that could be harmful, such as false information and fake news, aggression, cyberbullying, derogatory or offensive language, online extremism, etc. (Mandl et al., 2021). Alshalan et al. (2020) state that there is a strong link between hate speech and hate crimes. Nockleby (in Bevendorff et al., 2021, p. 568) said, any statement that disparages a person or a group on the basis of a characteristic, such as race, color, ethnicity, gender, sexual orientation, nationality, religion, or others, is usually referred to as hate speech. Users who do not propagate hate speech could exhibit a variety of different traits from those who do. They may, for instance, disseminate posts using different language patterns than those who spread hate speech (Rangel et al., 2021).

In accordance with the most recent data from *We Are Social and Hootsuite* for 2021 (in Ilmi, 2022, p. 14), Indonesians spend an average of 194 minutes or 3 hours and 14 minutes each day on social media. There are 170 million active social media users out of a total population of around 274.9 million in Indonesia. This indicates that 61.8% of the total population of Indonesia is comprised of social media users. This number has increased by approximately 6.3%, or 10 million, since 2020.

YouTube (88%), WhatsApp (84%), Facebook (82%), Instagram (79%) and Twitter (56%) are the social media platforms that the public statistically accesses the most in 2020. There are 196.7 million internet users, or 73.7 percent of the Indonesian population. According to the data above, an increase in social media usage may have an indirect impact on an increase in hate speech (Harahap & Adeni; as cited in Pratiwi et al., 2022). This demonstrates that the public space of social media, which should serve as a forum for the exchange of information, ideas, and knowledge, has now become a forum for the dissemination of hate speech texts and rude language, such as insults and swear words (Ulinnuha & Ulum, 2022, p. 13). People are free to express their viewpoints, but safeguards must be made to prevent chronic conflict across communities (Putri & Yasarman, 2022). Because of terrorism or radical political and religious beliefs, hate speech might occur (Cahyana et al., 2022, p. 3646). Additionally, the presence of social media has led to many people voicing their thoughts without first considering them (Putri et al., 2022, p. 125). They employ hate rhetoric to justify their behavior (Bilewicz & Soral, 2020).

Bullying is a common occurrence in Indonesia. Since the 2014 Indonesian presidential election, this bullying has begun to spread among the populace (Susanti et al., 2022, p. 538). The significance of social media ethics is stressed due to the Internet's prominence in contemporary society (Pratiwi et al., 2022, p. 49). According to Circular Letter Number SE/06/X/2015 from the Chief of Police on hate speech, it describes hate speech in terms of criminal acts governed by the Criminal Code and other criminal laws outside the Criminal Code, including: 1) Humiliation, 2) Defamation of a good name, 3) Blasphemy, 4) Unpleasant conduct, 5) Provoking, 6) Inciting, and 7) Spreading false information (Susanti et al., 2022).

The advancement of information technology, the presence of major events like general elections that raise the political fervor in society, the existence of government policies that are deemed harmful to the general populace, the existence of hostilities in the form of SARA, and the lack of legal awareness on the part of the general populace of the negative effects resulting from the spread of hate speech are the factors that encourage hate speech crimes (Saragih et al., 2022, p. 36). Data from the Indonesian Police Cyber Crime Directorate indicates that cybercrime is on the rise annually (Putri & Yasarman, 2022, p. 6390).

Globally, discussions regarding the regulation of hate speech are highly contentious. There is limited consensus over what constitutes hate speech, whether aspects of hate speech should be regulated by law, and where the line between free speech and unlawful hate speech should be drawn (Narrain, 2018, p. 389). Febriansyah and Purwinarto (as cited in Susanti, 2022, p. 19) states that hate speech appears to represent the evolution of free expression in Indonesia, as proven by the fact that so many hate speeches are publicly delivered. On the one hand, the ban on hate speech has been challenged by jurists and practitioners for restricting free speech and limiting individual autonomy (Brown, 2015, p. 112). In the same way, hate speech does not always come across as clear hatred (Kang, 2020).

With the growth of the internet and social media, hate speech has become a social issue in practically every country. Apart from Indonesia, hate speech online presents many challenges, such as in India (Dutt, 2019; Narrain, 2018; Sreelakshmi et al., 2020), Arab (Alshalan et al., 2020; Awane et al., 2021; Harb, 2019), South Korea (Jeong & Cho, 2020; Kang, 2020), Japan (Kim-Wachutka, 2020), French (Mbongo, 2009; Pintarič, 2018) etc.

Various forms of hate speech directed at minority groups have spread throughout the world via the internet, such as women (Ahluwalia et al., 2018; Hasan et al., 2022; Şahi et al., 2018), migrants (Arcila Calderón et al., 2022; Latorre & Amores, 2021; Pejchal, 2018), and LGBT (lesbian, gay, bisexual, and transgender) groups (Ştefăniță & Buf, 2021), refugees (Gómez-García et al., 2021; Vázquez & Pérez, 2019), and have been a fascinating topic of study.

In this study, researchers are interested in hate speech, and the data focuses on @lambe_turah channel using Austin (1962) and Searle (1969) theory. Bachari (2017) stated that individuals who make statements, in fact, he/she is also

perceived as performing specific actions and may have legal consequences, as in social media texts (Subyantoro, 2019). Speech analysis data can be examined using a linguistic technique when there is a suspicion that it contains criminal activity (Bachari, 2020, pp. 76–78) because language is strongly tied to law, and legal activity is not far from linguistic activities (Bachari, 2021). According to Bachari (2011), "the speech delivered by the speaker will certainly have legal consequences if the speech is perceived by the interlocutor, for instance, as an act that injures sentiments, threatens the face and etc". Therefore, it is required to determine whether or not the statements uploaded to @*lambe_turah* page have the potential to become legal violations.

II. LITERATURE VIEW

A. Forensic Linguistics

The field of forensic linguistics examines the behaviours and speech patterns of an individual in the presence of another. Forensic linguistics is an interdisciplinary field of study that integrates linguistics (the study of language) and forensic science. Forensic linguistics, as defined by Subyantoro (in Suryani et al., 2021, p. 110), is an interdisciplinary field that integrates linguistics and legal science. Its scope of investigation encompasses the following: 1) language utilized as evidence; 2) language encountered during the judicial process; and 3) language as a legal product itself. As stated by Subyantoro (in Sugiarto & Qurratulaini, 2020, p. 48), forensic linguistics analysis examines an individual's character via their handwriting in addition to the psychological sphere.

In the context of forensic linguistics, Olsson (Suryani et al., 2021, p. 110) asserts that an examination is conducted on the interplay between language, criminal activities, and legal frameworks. This field encompasses a range of investigations, including but not limited to law enforcement, legal complexities, legislative matters, conflicts, and procedural aspects. The subject matter under consideration is the field of law. The correlation between language and law arises from the fact that human communication encompasses both written and spoken language. In legal contexts, an individual's language proficiency and lexicon serve as significant indicators during ongoing legal inquiries and investigations. The emphasis on language utilisation offers a legal framework for examining linguistic aspects. Originally, the domain of forensic linguistics was limited to the analysis and identification of spoken and written texts within legal contexts, such as police and prison language (Alduais et al., 2023). However, this field has since broadened its scope to encompass various applications, including the detection of speech patterns, identification of textual content, identification of plagiarism, detection of verbal violence on social media platforms, identification of social security issues, and detection of discrimination (Alduais et al., 2023).

Several recent studies have conducted investigations into the fundamental components of forensic linguistics, with a specific emphasis on the various domains researched and scrutinised within this discipline, such as the identification of plagiarism (Coulthard et al., 2010; Sousa-Silva, 2014, 2015; Sousa Silva, 2013), courts (Ceballos & Sosas, 2018; Koehler, 2012; Tiersma & Solan, 2002). In this research, a forensic linguistic approach is used to investigate abusive comments in Indonesian media.

B. Speech Acts

Speech acts refer to the performative actions that occur when individuals utter certain expressions. Speech acts encompass all activities performed by an individual during the act of speaking. Richard (in Purba, 2011, p. 79) asserts that speech acts encompass several behaviours performed during speaking, including presenting a report, making statements, posing questions, issuing warnings, making promises, expressing agreement, expressing sorrow, and offering apologies. According to Chaer and Leonie Agustine (in Purba, 2011, p. 80), assert that the concept of speech acts can be seen as an individual manifestation of a psychological character, with its persistence being influenced by the speaker's linguistic abilities within a given context. Speech acts play a key role in the process of communication (Grundlingh, 2018, p. 2). In every instance of interpersonal communication, the participants (the speaker or writer and the hearer or reader) engage in the use of speech acts to convey and comprehend messages (Grundlingh, 2018).

Searle (in Leech, 1993, p. 164) categorizes speech acts into five major types. First, assertive is a linguistic phenomenon characterised by the accurate representation of the proposition being communicated. Assertive speech acts encompass a range of activities, such as stating, demanding, admitting, reporting, displaying, noting, offering evidence, speculating, proposing, boasting, complaining, and expressing viewpoints. Second, directive is a type of speech act with the aim of producing a certain effect in the form of an action carried out by the speaker. In short, directive speech acts aim to ask the speech partner to carry out a certain action. Some of the functions contained in this type of directive speech act are, forcing, inviting, demanding, suggesting, ordering, giving instructions, and advising, begging, demanding. Third, commissive is a specific category of speech act that is intended to establish a commitment on the part of the speaker to fulfil the expressed statement. This pertains to a forthcoming event or activity. This form of commissive speech act encompasses various roles, including promise, swear, threaten, declare, and offer. Fourth, expressive speech acts are a kind of communicative acts that serve the purpose of conveying the speaker's psychological attitude or emotional state towards a given scenario. This particular form of expressive speech act encompasses various purposes, including but not limited to praising, thanking, criticising, complaining, blaming, applauding, flattering, and accusing. Fifth, declaration is a form of speech act in which speech is used to bring about the creation of something. This particular form of speech act demonstrates adaptability in relation to the content of the argument and the prevailing

reality. This form of proclamation speech act encompasses various roles, including authorization, decision-making, prohibition, permission, pardon, and classification.

III. METHODOLOGY

This research employs a qualitative approach in order to explore in depth abusive comment identification on Indonesian social media, which may have legal ramifications. The use of forensic linguistics is primarily grounded in a theoretical framework. The data source is @lambe_turah post in 2022, with his identity masked by initialization. This study employs Austin (1962) and Searle (1969). The utterances (abusive comments) are examined and evaluated within the context of Indonesian legal regulations. The data was obtained from @lambe_turah account (2022). The data was systematically collected and thereafter subjected to meticulous analysis on a word-by-word basis by the researchers. The primary tool employed in this study is the researchers themselves. The inclusion of documentation was chosen as a supplementary tool. The researchers gathered data for this investigation in three distinct phases. Initially, ascertain the volume of hate speech present in the comments' column; subsequently, classify the various categories (the types of illocutionary speech acts by Searle) of abusive comments (hate speech); and finally, derive conclusions based on the classification process.

IV. RESULTS AND DISCUSSION

Based on research findings, it can be found that there are 31 abusive comments (hate speech) on the @lambe_turah account in the period November-December 2022. They are in the form of assertive, directive and expressive speech. First, fifteen expressive illocutionary data are found, consisting of eleven data that have a criticizing function, one data censuring function, two data accusing functions, and one data blaming function. Second, it has been determined that there are a total of eleven directive illocutionary acts. These acts can be categorized into six data with advising function, three suggesting functions, and two commanding functions. Last, five assertive illocutionary data were discovered, including two data with a speculative function, one reporting function, and two asserting functions.

The data is utilized to generate an analysis that is presented in the form of social media posts containing alleged hate speech.

TABLE 1
THE TYPES OF ILLOCUTIONARY SPEECH ACTS

The types of illocutionary speech acts	Data	Function
Expressive Illocutionary	15	
	criticizing	11
	censuring	1
	accusing	2
	blaming	1
Directive Illocutionary	11	
	advising	6
	suggesting	3
	commanding	2
Assertive Illocutionary		
	speculating	2
	reporting	1
	declaring	2
	TOTAL	31

The results in Table 1 show that there are three types of illocutionary speech acts - assertive, directive and expressive speech acts. First, the most significant discovery is expressive illocutionary speech acts with a criticizing function. Additionally, the second most prevalent observation is directive illocutionary speech acts with an advising function. Lastly, the third most commonly encountered observation is directive illocutionary speech acts characterized by the suggested function. An illustration of some data from each category follows.

A. Expressive Illocutionary Speech Acts

- (1) **Suara robot, tempo ancur.** *Ky nya bukan joget, tapi disuruh pulang sama bule* (Eng: **Robotic voice, broken tempo.** It's not like dancing, but being told to go home by foreigners).

The context of the speech expressed by the@a***_23 account was blaspheming artists from their homeland who had migrated and had a career in Europe. The artist is named Julia Robex who is releasing her newest single, namely "Ain't About You". The words expressed by the speaker are considered insults. The term "the robot voice" used to address Julia in this comment can be considered a moderately derogatory remark. The above speech demonstrates expressive illocutionary power with a criticizing function like 'robotic voice' and 'bad tempo'. The speaker feels that Julia Robex is a transgender who is not worthy of being a singer.

- (2) *Udh mau taun 2023 msh aje idup lu penuh setingan, di kira netijen percaya kali.. eneg liatnya, yg kaya gini msh aja di ksh panggung, au prestasinya apaan.. heran* (Eng: It's almost 2023, your life is still full of arrangements, I think netizens will believe it... it's hard to see, people like this are still on stage, what achievements do you have...)

I'm surprised).

The statement above comments (@d***ta) on Vicky Prasetyo (Indonesian artist) who has reappeared on the public surface with new news about his love life. This expression was a form of annoyance towards Vicky who always came up with made-up stories or settings. The Indonesian word '*eneg*' carries a pejorative connotation, denoting an agent that induces nausea or vomiting.

The speaker also criticized netizens who still gave Vicky the opportunity to reappear in public, even though he did not have any achievements. This statement unequivocally asserts that Vicky Prasetyo is an artist of substandard caliber. The aforementioned discourse possesses an expressive illocutionary power that serves a criticizing purpose. The utterance has expressive illocutionary force that expresses or demonstrates the speaker's psychological attitude toward the situation (G. Leech, 1993, p. 164).

(3) *Kok ada perempuan yg suka sama bentukan begini* (Eng: How come there are women who *like this shape?*).

The statement above contains hatred, a form of insult towards Vicky Prasetyo. The words '*like this shape*' which have a negative connotation refer to his physical shape. This utterance constituted an act of derogation towards Vicky Prasetyo, who was perceived to possess unattractive physical features. This speech's illocutionary power is expressive illocutionary with a criticizing function.

(4) *Jijay...minim prestasi banyak sensasi* (Eng: *Jijay*...little achievement, lots of sensation).

This statement made a reference to Vicky Prasetyo, who consistently garnered public attention due to his sensational persona despite lacking any notable accomplishments. This hate speech contains the speaker's annoyance towards Vicky. The word "*jijay*" in Indonesian has a negative connotation, where the word refers to something disgusting. This statement unambiguously asserts that Vicky Prasetyo possesses attributes of an artist that are of substandard quality. The aforementioned speech's illocutionary power is incorporated into expressive illocutionary with a criticizing function.

(5) *Si mokondo udah salah pengen banget membenarkan diri. Elu pikir orang lain bakal peduli. Kagak!* (Eng: *Mokondo* has made a mistake and really wants to correct himself. You think other people will care. Not!).

This statement critiqued Rizky Billar's (Indonesian artist) self-defense in the domestic violence case and the expenditure of his wife's funds, Lesti Kejora. Rizky Billar endeavoured to present a defence and substantiate that all his purchases were made using his personal funds, rather than his spouse's finances, by furnishing evidence of payment from his personal bank account. This statement is an expression of the speaker's irritation in the form of hate speech. This irritation is reflected in the negative connotation of the term "*mokondo*", which stands for "dick capital only" and indicates that Rizky Billar had sexual capital exclusively during his relationship with Lesti. The aforementioned speech possesses an expressive illocutionary function of criticism due to the presence of a psychological expression that conveys resentment towards Rizky Billar. This resentment takes the form of criticism.

(6) *Banyak tingkah emang kecap bango* (Eng: Extensive "*kecap bango*" conduct).

The statements made by the @g***n social media account were a direct reaction to the announcement of Wendy Walters' legal action to initiate divorce proceedings against Reza Arap (Indonesian artist). These words were uttered to blaspheme Reza Arap, who has a lot of behavior and is reportedly also cheating. The language utilised can be interpreted as derogatory. The utterance of the term 'kecap bango' directed towards Reza Arap can be interpreted as a subtle gesture of contempt or derogation towards his appearance. Reza Arab's skin colour can be described as brown, which can be indirectly associated with Bango soy sauce due to the common association of soy sauce with the colour black.

(7) *Faktanya emng begitu, rizky billar tanpa lesty cuman gigolo di kalibata* (Eng: The fact is that Rizky Billar without Lesty is just a *gigolo in Kalibata*).

This statement contains views about Rizky Billar, who is well-known due to the influence of his wife, Lesty Kejora. By mentioning gigolos in Kalibata, the comment mentioned above contains hate speech in the form of insults directed towards Rizky Billar. The term "gigolo" in Indonesian refers to an individual who is employed by a woman for the purpose of coitus (Man Whore). This statement is defamatory in nature and carries a negative connotation. The utterance also possesses expressive illocutionary force with a censuring function, which serves to communicate or demonstrate the speaker's psychological attitude toward the circumstance (G. Leech, 1993, p. 164).

(8) *Bacot Sudah beredar bertahun tahun di kunsumsi sama anak anak pada saat sakit. Baru sekarang ketahuannya. Ngapain aja BPOM selama ini, MGB kah? Makan Gajih Buta* (Eng: Too much talking It has been around for years, consumed by children when they are sick. Only now did they find out. What has BPOM been doing all this time, MGB (eat blind salary) huh? Eat Gajih Buta (easy money).

The statement was made by the @R***e. He stated that the BPOM (*Indonesian Food and Drug Authority*) was deemed negligent in monitoring medicines. Because of this negligence, it was alleged that the police would conduct an investigation into BPOM and the Ministry of Religion. The speaker's comments imply that BPOM has delivered a substandard performance thus far. The hate speech conveyed towards BPOM is one of irritation or ire. The speaker was so emotional that he not only commented on BPOM's negligence but assumed it merely took blind salaries. This utterance contains expressive illocutionary power with an accusing function. In the words '*What has BPOM been doing all this time, MGB? Eating Blind Wages*' means that the speaker alleges that BPOM's work so far has only been eating blind wages, because these drugs have been circulating for a long time but have only been acted upon recently.

B. Directive Illocutionary Speech Acts

(9) *Minimal punya otak mba* (Eng: At least you *have a brain, sis*).

The statements made by @f***r were deemed blasphemous towards Mbak Yessy, an individual who gained significant online attention in early December due to the publicized annulment of her marriage to Ryan Dono. One of the numerous remarks expressed by Internet users was "At least you have a brain, sis." This statement was employed as a kind of satire directed towards Mbak Yessy. The expression has been identified as hate speech, specifically in the form of blasphemy. The utterance '*at least you have a brain, sis*' means that Yessy is someone who doesn't have any sense and doesn't think first before acting. This utterance contains directive illocutionary power with an advising function.

(10) *Percaya diri itu bagus tapi sadar diri itu lebih bagus* (Eng: Confidence is good *but self-awareness is better*).

The expression 'self-awareness is better' is a subtle insinuation as well as advice. This expression means that Rizky Billar is someone who has a lot of style and forgets himself. The speaker posits that Rizky Billar lacks self-awareness and fails to perceive his own essence. He called other people traitors, but he was not aware that he had also betrayed his marriage to Lesty. The speaker expresses a desire for greater self-awareness and introspection regarding his past errors. This utterance also contains directive illocutionary power with an advising function.

(11) *Perempuan TOLON, ga usah lu pake hijab kalo kelakuan lu kaya tai, ngerusak citra wanita hijab lu* (Eng: STUPID woman, you don't have to wear the hijab if your behavior is like shit, ruining the image of your hijab woman).

The words expressed by @s***d mean that the speaker thinks the woman's behavior is very bad and has no morals. The utterance was said in response to a woman who was having an affair with a married man. Moreover, she is a woman wearing a headscarf. This utterance contains directive illocutionary power with the suggesting function. The expression '*you don't need to wear the hijab if your behavior is like shit*' indirectly means that the woman should not wear the hijab if her behavior is like that.

(12) *Mati aja kau billar* (Eng: Just die, Billar).

The speaker conveys his hatred by ordering Rizky Billar to be better off dead. The speaker employs hate speech by expressing irritation in the sentence "Just die," which is construed as an expression of hatred. The speech in question possesses an illocutionary force that is indicative of a direction with a commanding function.

C. Assertive Illocutionary Speech Acts

(13) *kepanjangan poni ya gt, gk bisa lihat kebenaran wkwkwk*. (Eng: That's how *long bangs* are, He can't see the truth lol).

The comment was made by @r***a to Kak Seto (a child psychologist and once served as chairman of the Indonesian Child Protection Institute), who acknowledged being the target of a hoax concerning Ferdy Sambo's youngest child and Candrawathi's daughter. The words spoken were an insult to Kak Seto. The expression '*long bangs*' discreetly criticizes or deems the shape of Kak Seto's hair ugly. This expression indicates that Kak Seto is blind to the veracity of the fabricated information concerning the last child of Ferdy Sambo and Candrawathi. This indicates that Kak Seto is a person who can be lied to easily. This utterance contains assertive illocutionary power with a speculating function, namely in the phrase '*long bangs*' because the speaker speculates. The utterance possesses assertive illocutionary force that binds the speaker to the reality of what is spoken (G. Leech, 1993, p. 164).

(14) *Gak kreatif, pedes doank, enak kaga, pedes aja. Abis makan sakit ya buat apa. Cuma orang bego aja yg makan gitu. Suka pedes sah" aja tp yg masuk akal aja deh* (Eng: Not creative, just spicy, not delicious, just spicy. After eating it hurts, what's the point? *Only stupid people eat like that*. It's okay to like it spicy, but just make sense).

@b***7 remarked on Tanboy Kun (an Indonesian content producer and food blogger) who apparently gave up after trying *Golden Lamian Hongkong Extra Spicy Chicken*. The sentence '*Only stupid people eat that*' indirectly means that Tanboy Kun is stupid. The word '*bego*' in Indonesian means very stupid. The terms used include hatred, which is a type of abuse. This term possesses a pejorative undertone. This utterance contains assertive illocutionary power with a declaring function. The utterance possesses assertive illocutionary force that binds the speaker to the reality of what is spoken (G. Leech, 1993, p. 164).

The results show that there are three types of illocutionary speech acts - assertive, directive and expressive speech acts. First, the most significant discovery is expressive illocutionary speech acts with a criticizing function. Additionally, the second most prevalent observation is directive illocutionary speech acts with an advising function. Lastly, the third most commonly encountered observation is directive illocutionary speech acts characterized by the suggested function. This indicates that a person's abusive comments (hate speech) are mostly expressive speech acts with a criticizing function, which serve to communicate or demonstrate the speaker's psychological attitude toward the situation (G. Leech, 1993, p. 164). Paz et al. (2020) assert that certain individuals engage in hate speech with the intention of undermining those they perceive as adversaries. As stated Soesilo (as cited in Permatasari & Subyantoro, 2020), insults encompassing both physical and non-physical forms of aggression are intended to inflict harm upon an individual's reputation and honor, as indicated by the aforementioned research findings. In line with Ningrum et al. (2018, p. 250), the hate speech in question serves as a means of subtly mocking the interlocutor. Hence, these expressions can be interpreted as an implicit admonishment or a backhanded complement, characterized by a negative undertone or a contradictory sentiment to the one explicitly conveyed. Indeed, the ability for individuals to maintain anonymity

provides a favourable avenue for the dissemination of hostile or harmful material (Kovács et al., 2021, p. 94). Research conducted by García-Díaz et al. (2022) has demonstrated a positive correlation between the occurrence of hate speech on social media platforms and the incidence of hate crimes. According to Wang et al. (2022), a notable observation is that certain individuals on social media platforms exhibit a tendency to engage in derogatory discourse against those who hold differing viewpoints, resorting to hate speech as a means of expressing disapproval or dissatisfaction. Furthermore, it is contended that individuals have the capacity to engage in hate speech targeting certain human attributes, alongside the utilisation of impolite language. The presence of anonymity on online platforms tends to encourage individuals to express themselves more openly, a trend that is evident in the available statistics.

V. CONCLUSION

In accordance with research findings, the @lambe_turah account has been the target of 31 abusive comments, which constitute hate speech. They manifest as directive, expressive, and assertive speech acts. First, fifteen expressive illocutionary data are found, consisting of eleven data that have a criticizing function, one data censuring function, two data accusing functions, and one data blaming function. Second, it has been determined that there are a total of eleven directive illocutionary acts. These acts can be categorized into six data with advising functions, three suggesting functions, and two commanding functions. Third, five assertive illocutionary data were discovered, including two data with a speculative function, one reporting function, and two asserting functions.

The most dominant finding is expressive illocutionary speech acts. Expressive illocutionary speech acts refer to the psychological expressions made by speakers towards their interlocutors. Several of the remarks that have been uploaded originate from the speaker's psychological manifestation regarding a certain matter. It can be concluded that speakers' statements are implicit in nature and contain implied meanings. Furthermore, there was a criminal offense in the utterances of social media demonstrating hatred towards a specific group through social media. This statement has the potential to spark communal anger because it is presented publicly and can be viewed by a large number of people. These utterances are considered to have intentionally uttered a statement that has the potential to contain hate speech and has potential legal impacts.

ACKNOWLEDGEMENTS

We would like to thank Lembaga Pengelola Dana Pendidikan (LPDP / The Indonesia Endowment Fund for Education), Balai Pembiayaan Pendidikan Tinggi (BPPT) Kemendikbudristek, and Pusat Layanan Pembiayaan Pendidikan (Puslapdik) for granting the scholarship and supporting this research (grant number: 0938/J5.2.3./BPI.06/10/2021).

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