

Hate Speech in the Form of Insults in the Comment Section of Titk-Tok Ayu's Account: A Forensic Linguistic Study

Abdul Kadir Kesi

Magister Ilmu Lingistik Warmadewa Bali, Indonesia

Email: abdulkadirkesi@gmail.com

Received: DD/MM/YYYY	Revised: DD/MM/YYYY	Published: DD/MM/YYYY
How to cite (in APA style): Abdul, K. K. (2024). Hate Speech in the Form of Insults in the Comment Section of Titk-Tok Ayu's Account: A Forensic Linguistic Study, <i>Vol</i> (No), Page. Doi: http://dx.doi.org/xxxxxxjr.xx.xxx.Page		

Abstract- This research aims to analyze hate speech in the form of insults in the comment section of the TikTok account “Ayu” through a forensic linguistic approach. Hate speech expressed through personal insults is a widespread phenomenon on social media, with impacts that include psychological disorders in victims to legal violations. This research uses a descriptive qualitative method, with data collection techniques in the form of documentation of relevant comments. The results reveal some dominant patterns of hate speech, such as the use of animal terms, character insults, and other derogatory expressions. Speech act analysis shows that these utterances are categorized as expressive illocutionary speech acts, reflecting expressions of contempt, hatred, or anger. The forensic linguistics approach allows the identification of linguistic elements relevant to the legal domain, such as language structure and communication context. This research contributes to the study of forensic linguistics in social media, while offering strategic recommendations for the prevention and handling of hate speech, both socially and legally.

Keywords: Hate Speech, Forensic Linguistics, Illocutionary Speech Acts.

I. INTRODUCTION

Social media has become an integral part of modern life, offering convenience in sharing information and establishing communication (yunita et al 2021). However, this progress also presents challenges, one of which is the increase in cases of hate speech that often appears in the form of insults. Hate speech on digital platforms, especially in the comments section of social media such as TikTok, can have serious repercussions, ranging from psychological disorders in victimized individuals to broader social conflicts. This phenomenon demonstrates the importance of in-depth analysis to understand

the patterns and implications of hate speech.

A Tik-Tok account with the username Ayu, recently uploaded a video about her husband's infidelity that immediately caught the attention of netizens and became a hot topic on social media. This post triggered a variety of reactions, ranging from support to condemnation, which were reflected in the comments section. Unfortunately, the comment section of the account was filled with various types of hate speech in the form of personal insults, such as attacks on physical appearance, character, and personal life. This phenomenon shows how social media can quickly turn into an unsafe space, especially for

individuals in the public spotlight (Gulo 2023). This kind of insult not only affects the psychological condition of the victim, but also reflects the culture of negative communication that continues to grow on social media. When viewed in terms of its purpose, hate speech in the form of insults is a form of illocutionary speech acts, namely speech acts that refer to communicative actions carried out by speakers to achieve certain goals, which involve certain intentions or intentions of the utterances conveyed (Mirfat, 2019). This makes scientific analysis of hate speech in the comments section of this account an important step to understand its patterns and impacts.

In this context, a forensic linguistics approach is used to analyze hate speech, both in terms of language structure and social context. This approach allows researchers to understand patterns of hate speech in the form of insults, provide linguistic evidence that can be used in the legal domain, and recommend prevention strategies. The definition of hate speech in its own form refers to expressions that demean, insult, or incite hatred towards individuals or groups based on various factors, both personal and social (Nurlisma 2020). Previous literature reviews show that social media is often a place where hate speech develops, such as research conducted by Claudia & Wijayanto (2020) which describes the types of illocutionary speech acts and forms of hate speech in the comments of the Covid-19 discussion forum, besides research conducted by Ningrum, et al (2018) which describes the form of hate speech acts on social media and the types of illocutionary speech acts in netizen comments on Facebook and also research conducted by Umayah (2023) which explains that hate speech is a linguistic phenomenon that still occurs in the scope of conventional, digital conversations, as well as speech in the conventional scope presented in the digital scope.

Based on the explanation above, this research aims to identify the pattern of hate speech in the form of insults in the comment section of Titik-Tok Ayu's account and evaluate its social and legal implications. Academically, this research is expected to enrich the study of forensic linguistics, especially in the context of Indonesian language, while practically, the research results can be a reference for social media platform managers and law enforcers in handling hate speech. The scope of this research is limited to analyzing comments on Titik-Tok

Ayu's account that contain elements of insults, with some data taken by chance that contain hate speech in the form of insults. This research also considers related regulations, such as the Criminal Code (*KUHP/ Kitab Undang-Undang Hukum Pidana*), to explain the legal impact of hate speech.

II. METHODS

The research method used in this research is descriptive qualitative method. Descriptive qualitative is a research method that aims to describe, explain, and analyze the phenomenon or object under study without focusing on hypothesis testing or numerical measurement. In descriptive qualitative research, the data collected is descriptive or narrative, and researchers emphasize a deeper understanding of the phenomena that occur (Andi, 2012). This research uses primary data, according to Sidiq and Choiri (2019) primary data is data obtained based on direct measurement by researchers from sources or research subjects. This study aims to analyze hate speech in the form of insults contained in the comment's column of Ayu's TikTok account. The data collection technique is carried out through the documentation method, namely by tracing, identifying, and documenting relevant comments on the account upload, according to Sugiyono (2016) data collection tectic is the most strategic step in research, because the main purpose of research is to get data. The collected data was then analyzed qualitatively by following the stages of data reduction, data presentation, and conclusion drawing. The data reduction process was carried out to select and filter data in accordance with the research focus. Furthermore, the data that has been reduced is presented systematically to facilitate interpretation. Finally, conclusion drawing was done by linking the research findings with the objectives and theoretical framework used.

III. RESULT AND DISCUSSION

Forms of hate speech in the form of insults found in netizen comments on social media tiktok ayu against Ayu's husband. Insult is a disrespectful expression/statement to bring down someone's self-esteem that is demeaning and hurts someone's feelings. Researchers took several comments in the form of hate speech insulting the animal category.

The following will describe the hate speech in the form of insults in the comment's column of

Ayu's TikTok account:

Data 1

J.G: “*sorry pitbull masih ok ya, ini mah jenis Monyet*”

The word Monyet in the comment refers to Ayu's husband who is uploaded in the video, which if analyzed, the word Monyet is an insult that is usually used to demean someone. Contextually, Monyet here refers to a creature that is considered stupid or uncivilized. The use of this word in daily conversation is often used with the intention of insulting or demeaning the other party. In this sentence Monyet has a negative charge that is demeaning or mocking. This can be seen in the sentence which contains the context of demeaning Ayu's husband. Using the theory of expressive illocutionary speech acts, this sentence is included in the form of expression of anger or contempt. The speaker conveys negative feelings towards Ayu's husband through words that are meant to demean or ridicule, with the aim of showing dislike or disrespect. If this sentence is seen from a legal or forensic point of view, especially in relation to the law on hate speech, the use of insulting words that denigrate other parties may be an offense and will be sanctioned in accordance with Article 315 of the Criminal Code (KUHP).

Data 2

K.K: “*bukan pitbul tp babi*”

Conceptually, the word babi/pig in the KBBI (Kamus Besar Bahasa Indonesia) Second Edition (2022) means a dirty animal, often used in very harsh swearing. In this case, babi refers more to insulting Ayu's husband as a dirty or undignified person. The sentence is most likely an expression of contempt towards Ayu's husband, where K.K wants to emphasize that Ayu's husband is like a pig. This can be seen as a form of negative expression or strong emotion towards Ayu's husband. Based on speech act theory, this sentence is an expressive illocutionary speech act, which reflects feelings of anger or hatred towards someone by using hurtful words. In this context, the K.K account expresses feelings of dislike or contempt in a blatant and explicit way. As a final result using forensic or legal studies, if the speech of the account owner K.K includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code (KUHP).

Data 3

M.H: “*jenis kutu kebo*”

The phrase kutu kebo refers to a form of insult or ridicule used to demean Suami Ayu. In the Indonesian cultural context, kutu kebo (literally meaning a flea that lives on a cow or buffalo) is a term often used to refer to someone who is perceived as playing both sides or relying on others without making a comparable contribution. Contextually, it can refer to someone who is perceived as hitchhiking or relying on others without giving back. Based on the results of the analysis, kebo bugs are usually used to refer to someone who is a burden or parasite in social relationships, which can mean not being independent and depending on others, so this term contains negative connotations that lead to insults. When viewed from the theory of speech acts, the sentence this type of louse can be seen as an expressive illocutionary speech act that expresses dislike or contempt for Ayu's husband. It functions as an expression of contempt, attacking the character or behavior of Ayu's husband in a demeaning way. As a final result using forensic or legal studies, if the speech of the account M.H includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 4

N.N: “*hewan ini mah*”

The word hewan in the Second Edition of the KBBI (2022) is binatang that has the meaning of a group of living things with life, but in this context, the use of the word can be a slur or insult by equating Ayu's husband with hewan, which means demeaning the dignity of Ayu's husband. Looking from the point of view of illocutionary speech acts, this sentence can be categorized as an expressive illocutionary speech act, namely speech that expresses the feelings of the N.N account. This sentence can describe anger, annoyance, or contempt towards Ayu's husband. When viewed from a legal aspect, the use of the word hewan in the context of this insult could have been categorized as hate speech in the form of an insult. As a final result by using forensic or legal studies, if the speech of the account N.N includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 5

S.M: “*jenis anjing gila kak*”

The meaning of the phrase anjing gila can be

derogatory. In Indonesian culture, referring to someone as a *anjing gila* is a very demeaning expression and carries negative connotations, by associating the insulted person with a creature that is considered savage, uncontrollable, or dangerous. In this context, calling someone a dog is an insult that shows the low value or status of ayu's husband. Adding the word *crazy* to *anjing* worsens its meaning, as in many cultures the word *gila* connotes mental illness or highly uncontrollable behavior. Thus, *anjing gila* is not only demeaning but also implies that Ayu's husband is not in his right mind. In the context of speech act theory, this sentence is more accurately classified as an expressive illocutionary speech act, in the form of insult or reproach. As a final result by using forensic or legal studies, if the speech of the account owner r.m includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 6

S.J: "*jenis binatang kelamin seperti virus*"

This sentence contains words that contain insults or ridicule. The phrase *jenis binatang* refers to the humiliation of a person by associating ayu's husband with a creature that is considered low or undignified in society. Meanwhile, *kelamin* can refer to gender or sexuality, and *virus-like* gives the idea that ayu's husband is something that is considered dangerous or destructive. Overall, this sentence can be understood as a form of insult that associates a person with something that is seen as dirty, disgusting, and destructive. This sentence can be analyzed using speech act theory. Based on this theory, the sentence is an expressive illocutionary speech act, which functions to express the feelings or emotions of account S.J. In this case, account S.J conveys negative feelings in the form of hatred or anger, towards ayu's husband by using words that have dirty and degrading connotations and a form of insult. As a final result using forensic or legal studies if the speech of the account owner s.j includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 7

C.H: "*jenis lutung ini kak*"

This *jenis lutung* sentence *kak* is a form of speech that contains elements of insult. the sentence is intended to demean or mock ayu's

husband with the use of the word *lutung* which can be a form of insult. *Lutung* in the KBBI refers to a type of primate that may be considered an animal that is not valued or has a negative impression in some social contexts, such as in popular culture which often depicts this animal as a symbol of stupidity or uncivilization. Contextually, this sentence can be interpreted as a form of insult or mockery towards ayu's husband and based on speech act theory, this sentence can be categorized as an expressive illocutionary speech act that functions to express negative feelings such as insults. As a final result using forensic or legal studies, if the speech of the account owner C.H includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 8

S.B: "*bekantan*"

The word *bekantan* is an expression that is linguistically simple but has a strong derogatory meaning, especially when used in informal contexts or social media. If analyzed, the word *bekantan* refers to the ayu husband in the video upload in the form of an insult. In some regions, the word *bekantan* is known as a term for a type of monkey (*Presbytis rubicunda*), and in the context of cursing, it is often used to demean or insult someone by likening them to the animal. This sentence includes illocutionary speech acts in the form of insults or reproaches that reflect the dislike or contempt of S.B' s account to ayu's husband who was in the video upload. As a final result using forensic or legal studies, if the speech of the account owner S.B includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 9

M.M: "*beruk mba*"

The word *beruk* denotatively refers to the comparison of Ayu's husband in the video upload to a macaque, which in the KBBI is defined as a type of large monkey. However, in social contexts, this expression is more often used with negative connotations to insult or demean. Conceptually, the word *macaque* contains associations of characteristics that are considered uncivilized, rude, or physically unattractive. Based on speech act theory, this utterance is included in the expressive illocutionary speech act in the form of reproach, because it is used to

express explicit insults from M.M account. As a final result using forensic or legal studies, if the speech of the account owner S.b is included in the offense of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 10

L.Y: "*koala pelosok*"

Koala pelosok can be understood as an indirect form of insult. The context of this insult can be used to demean Ayu's husband in the video by equating Ayu's husband with an animal or associating it with negative connotations such as pelosok which means a remote, underdeveloped, or undeveloped place. If the term koala denotatively refers to a typical Australian animal, contextually in this speech, the word is not intended as a literal reference but as a derogatory metaphor. Meanwhile, pelosok provides an additional pejorative meaning, suggesting something insignificant, out of the way, or of low value. Using the sentence act theory, koala pelosok can be categorized as an expressive illocutionary speech act in the form of reproach. This phrase contains an element of emotion such as contempt, which indirectly conveys dislike or disrespect to ayu's husband. As a final result using forensic or legal studies, if the speech of the account owner S.b includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 11

C.E: "*jenis curut kak.. minta di karungin*"

Based on the use of the word curut, this speech is intended as an insult to her husband. The word curut refers to a small rat animal that is often associated with disgusting or low things. The sentence as a whole shows negative emotions. The phrase asking to be put in a sack adds to the intensity of the insult, with the implication that ayu's husband who is referred to as a curut should be put in a sack, which creates a further image of dehumanization or humiliation. Overall, this sentence seems to be an expression of contempt towards an individual. The type of curut implies that the individual in question is considered rat-like, a creature often associated with negative impressions. minta di karungin reinforces the insult by adding an element of symbolic violence. This sentence contains connotative meanings that are demeaning and disrespectful. Based on the theory

of speech acts, this utterance is an expressive illocutionary speech act in the form of reproach or ridicule. The speaker expresses dislike or contempt for her husband Ayu in the video upload. As a final result using forensic or legal studies, if the speech of the account owner S.b includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

Data 12

B.N: ""

Denotatively, the phrase ayam kampung refers to a type of poultry (chicken) commonly raised in the countryside, in accordance with the KBBI Second Edition (2022) which defines ayam kampung as a local chicken or not including a type of chicken race. In the context of this sentence, it is an insult. The phrase ayam kampung is used to demean or ridicule ayu's husband, portraying an impression of being less classy, uneducated, or not up to a certain standard. This phrase is used as an insult, the context refers to an attempt to dehumanize or demean the person of Ayu's husband. Based on the theory of speech acts in the context of humiliation, this speech act is an expressive illocutionary speech act in the form of reproach. The user of this speech expresses contempt, belittles, or demeans someone. As a final result using forensic or legal studies, if the speech of the account owner S.b includes a violation of insulting hate speech, it will be subject to sanctions in accordance with Article 315 of the Criminal Code.

IV. CONCLUSION

The conclusion of this research shows that hate speech in the form of insults in the comment section of Titk-Tok Ayu's account can be analyzed systematically through a forensic linguistic approach. Based on the analysis, the hate speeches found generally contain elements of insults that have the potential to violate legal norms and communication ethics. Some of the most dominant linguistic patterns in some of the analyzed comments include the use of words of reproach in the form of animal terms.

The forensic linguistics approach helps identify language features that can become evidence in the legal process, such as sentence structure, word choice, and communication context. This research makes an important contribution to the utilization of forensic linguistics to understand and address hate speech

on social media. The findings also emphasize the need for public awareness of the negative impact of hate speech as well as strengthening regulations to create a healthier and safer digital environment.

REFERENCES

- Andi p (2012) Metode penelitian kualitatif dalam perspektif rancangan penelitian, Arus media, Yogyakarta
- Claudia, V.S., dan Yanuar, R. W. 2020. Tindak Tutur Ujaran Kebencian (Hate)[Speech] pada Komentar Forum Diskusi Covid-19 dalam Jenjang Sosial Facebook “Ini Kebumen”. Prosiding Seminar Nasional Linguistik dan Sastra (SEMANTIK). 978-623-94874-0-9
- Gulo, A. (2023). Revitalisasi Budaya Di Era Digital Dan Eksplorasi Dampak Media Sosial Terhadap Dinamika Sosial-Budaya Di Tengah Masyarakat. Jurnal Pendidikan Dan Kebudayaan, 3(3).
- Mirfat, M. (2019). Prinsip Kesantunan dalam Fungsi Tindak Tutur Ilokusi Film Ein Freund Von Mir dan Kokowääh. Belajar Bahasa, 4(1), 89. doi:10.32528/bb.v4i1.1870
- Ningrum, Suryadi, dkk. 2018. Kajian Ujaran Kebencian di Media Sosial. Jurnal Ilmiah Korpus Vol. 2 No.3.
- Nurlisma. (2022). Ujaran Kebencian terhadap Artis Nissa Sabyan di Media Sosial (Kajian Linguistik Forensik). Universitas Borneo Tarakan.
- Sidiq, Umar & Moh Miftachul Choiri, (2019). Metode Penelitian Kualitatif di Bidang Pendidikan. Ponorogo: CV. Nata Karya.
- Sugiyono. 2016. Metode Penelitian Kuantitatif, Kualitatif dan R&D. Bandung: PT Alfabet.
- Suryani, Y., Hanik, S. U., & Istianingrum, R. (2021). Linguistik Forensik Ujaran Kebencian terhadap Artis Aurel Hermansyah di Media Sosial Instagram. Jurnal Ilmiah Program Studi Pendidikan Bahasa Dan Sastra Indonesia, 6(1).
- Umayah, N. (2023). PROGRAM STUDI BAHASA DAN SASTRA INDONESIA. Universitas Pendidikan Indonesia.