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Analysis Of Hate Speech Against Anies Baswedan In Instagram Comment Sections: A Pragmatics Analysis

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Abstract

This reserach examines the phenomenon of hate speech directed at Anies Baswedan by Instagram users, with the aim of identifying and analyzing various types of hate speech as well as illocutionary speech acts that appear in comments on the platform. This research employs a pragmatic approach as its analytical framework to identify different types of hate speech and analyze the illocutionary dimension of such speech. The research method used is qualitative, where data is collected and classified based on the content of Instagram user comments. The data subjects analyzed are sentences containing elements of hate speech on Anies Baswedan's Instagram account. Then, researcher use the document technique. The analysis revealed that there are 15 utterances of hate speech in the form of insults, 1 utterance of provocation, and 4 utterance of spreading false news. Additionally, in terms of illocutionary acts, there are 2 categorized as utterance of representative, 6 utterance expressive, and 1 utterance of directive. The findings of this research provide significant insights into the patterns and characteristics of hate speech on social media, as well as its implications for political communication in the digital sphere.

Keywords: Hate, Speech, Speech Act, Instagram, Pragmatics

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I INTRODUCTION

Hate speech can severely damage harmonious relationships between individuals, particularly when it targets aspects of identity such as religion, ethnicity, or sexual orientation. For example, hate speech directed at a particular religious group in a residential area can cause social tension, leading to isolation, conflict, and even violence. This disruption of harmony not only affects relationships but also undermines feelings of safety, mental well-being, and community cooperation, which are essential for maintaining a peaceful environment.

As a term, hate speech refers to negative behavior intended to incite hatred or violence against identifiable groups based on characteristics such as race, religion, gender, or sexual orientation. It transcends mere verbal expression, targeting specific individuals or groups and potentially leading to social division and conflict. Hate speech is both a social and legal issue, balancing the right to freedom of expression with the need to protect individuals' dignity and equality (Nieto, 2023). In the digital age, hate speech often spreads through social

media platforms like Instagram, where individuals express themselves more freely. This phenomenon is frequently accompanied by hoaxes, further intensifying public polarization and disrupting social harmony. While social media fosters communication and engagement, it also serves as a conduit for harassment and hate, making it crucial to address these issues to prevent further escalation of social and political conflicts. The preliminary description will attract the reader is interest.

(1) This research aims to identify the types of hate speech directed at Anies Baswedan on Instagram and to analyze the illocutionary functions of such hate speech. By defining clear research objectives, the researcher can formulate an effective framework, focus on key areas, and achieve the desired outcomes. Specifically, this research seeks to describe the forms of hate speech against Anies Baswedan and explain the illocutionary functions of Instagram users engaging in hate speech.

II RESEARCH METHODS

2.1 Method of Collecting the Data

In this research, an observational method was used, where the researcher collects and analyzes data without directly questioning the participants, focusing on current events. A mobile phone was used to monitor hate speech in Instagram comments. Although effective, this method is costly and provides limited information, leading the researcher to choose a descriptive qualitative method for more in depth analysis (Creswell, 2007).

2.2 Method of Analyzing the Data

In this research, relevant image text will be integrated to address research questions. The researcher will examine and assess data to investigate the frequency of hate speech in Instagram comments, concentrating on disparaging remarks aimed at individuals. During the observation phase, the researcher will collect and interpret language data according to their comprehension of the statements. Data analysis will be performed on Instagram comment

threads, with information primarily obtained from screenshots. The researcher will then use observational analysis to categorize the data by its meaning, type, and function (Creswell, 2007). The selection of data will be thorough to ensure it reflects instances of hate speech. Conclusions will be drawn based on the results of this analysis.

2.3 Technique of Collecting the Data

Researcher use documentation techniques to collect data (Creswell, 2007). Researcher will examine comments made by netizens on Instagram accounts @Aniesbaswedan spanning from December 12th, 2023 until April 24th, 2024. They will filter out comments deemed as hate speech and those considered ordinary by capturing screenshots and selecting specific comments for speech action analysis. Data collection in this research will be conducted systematically, involving multiple readings of all

comments to ensure accurate data and facts are obtained.

2.4 Technique of Analyzing the Data

Finding patterns, correlations, and pertinent discoveries that support the goals of the research requires a methodical and organized approach to data analysis. Using the proper analytical tools and performing analysis methodologies that are appropriate for the type of data collected are part of this step. Researcher can produce insightful and relevant interpretations from the collected data by knowing the properties of the data and using appropriate analysis procedures, which will greatly advance our understanding of the

research issue. The researcher employs a qualitative descriptive approach to analyze the data, following three key steps. Firstly, the primary data sources involve examining netizen comments in comment sections to identify actions and discussions pertinent to the research. Subsequently, the researcher compiles a factual inventory, selects data relevant to the research problem, and eliminates irrelevant material (Creswell, 2007). After gathering and categorizing the information, the researcher applies theoretical frameworks. Finally, conclusions are drawn after describing and analyzing the data.

III RESULTS AND DISCUSSION

3.1 Analysis Types of Hate Speech

3.1.1 Insulting

This type involves actions or statements of hate speech that demean, insult, or ridicule someone with the purpose of harming their self worth or reputation. Derogatory speech usually includes language or conduct that is considered impolite or disrespectful, and is frequently carried out in public.

Data 1

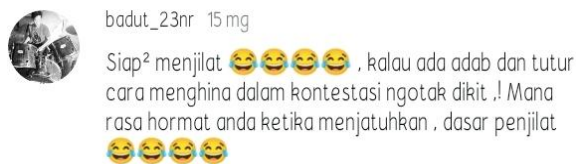


Figure 3.1: Anies was simply attending an invitation from the KPU to witness the announcement of the presidential and vice presidential candidates and to extend congratulations to the elected president and vice president

The KBBI (Kamus Besar Bahasa Indonesia) will be used for further explanations. The word '*penjilat*' in the Indonesian Dictionary (KBBI) refers to someone who frequently flatters or praises others to achieve personal gain or advantage, or a person who tends to lick. The expression '*dasar penjilat*' is used as a brief phrase intended to insult or belittle someone. This expression seeks to attack a person is character by accusing them of being a flatterer or pursuing personal gain through dishonest methods. The word '*dasar*' in this context serves to highlight the nature or character of the

individual being targeted, implying that being a '*penjilat*' is a basic or intrinsic quality of that person. '*Penjilat*' functions as a central insult, which in this case, suggests someone who is insincere and solely focused on personal gain through flattery or sycophancy. According to the meaning analysis in KBBI, '*dasar penjilat*' is an offensive phrase used to criticize someone's character by accusing them of dishonesty and seeking personal benefit through disrespectful means. Then, the addition of a laughing emoticon after the phrase '*dasar penjilat*' serves to reinforce the mockery or insult. This emoticon can be interpreted as an attempt to ridicule or belittle the person targeted by the statement, adding an element of sarcasm and making the remark feel more cynical. Nevertheless, in this particular situation, Anies was simply attending an invitation from the KPU to witness the announcement of the presidential and vice presidential candidates and to extend congratulations to the elected president and vice president.

Data 2



Figure 3.2: Anies is merely responding to the election results, which he believes involved significant fraud.

The word '*najis*' refers to something considered impure or unclean according to religious law, particularly in Islam. The term is used to describe any form of impurity that must

be avoided or cleansed before performing religious practices, such as animal excrement, blood, or anything deemed unclean. Beyond its religious meaning, in everyday conversation, 'najis' is often used to describe something extremely dirty, disgusting, or unworthy of contact. When the word '*najis*' (emphasized with the addition of extra 'S') is used to refer to Anies, it carries a highly derogatory connotation. The term indirectly equates Anies with something considered filthy or disgusting, both physically and morally. Calling Anies '*najis*' in a non-religious context can be seen as an extreme form of insult. The word is used to express disgust or disdain, implying that he is undeserving of respect or honor. The term '*najis*' could be considered hate speech because it carries deeply degrading and insulting connotations. It is a form of verbal attack intended to humiliate or demean someone's dignity. However, in this situation, Anies is merely responding to the election results, which he believes involved significant fraud.

Data 3



xim_walawili 19 mg

@aniesbaswedan anis anis gpunya otak

Figure 3.3: Anies was appreciating the manner in which the fourth presidential and vice presidential candidate debate was conducted.

The word '*otak*' refers to the organ in the human or animal body that functions as the central part of the nervous system and the place where thinking occurs, as well as controlling various bodily functions. The phrase '*ga punya otak*' literally means 'not having a brain.' In everyday language, this is an expression used to mock or insult someone by suggesting that they do not think or are not intelligent. Referring to Anies as '*ga punya otak*' is an insult that degrades Anies's thinking ability or intelligence. This expression implies that Anies is considered foolish or incapable of thinking clearly. It clearly has a negative connotation and can be viewed as an attack on someone's intellectual or mental capacity. This phrase could be regarded as hate speech because it contains a direct insult to Anies's intelligence or thinking ability. It is a form of verbal attack that can demean and provoke conflict. In this context, however, Anies was simply appreciating the manner in which the

fourth presidential and vice presidential candidate debate was conducted.

Data 4



ikhfi_zainal_ibad 28 mg

ANIS KONTROL masjid buat kampanye

Figure 3.4: Anies was simply attending Friday prayers at the Sunda Kelapa mosque in Central Jakarta.

The word '*kontrol*' is described as a crude and vulgar word meaning the male genital organ. This term is typically employed in very harsh and inappropriate situations, often with the goal of insulting, belittling, or harassing an individual. The expression '*Anies kontrol*' combines a person's name with a vulgar curse word. Literally, this expression serves as a direct insult associating Anies with the word '*kontrol*,' which in Indonesian is a coarse and offensive term. The context in which '*kontrol*' is utilized is particularly demeaning and derogatory. The purpose of using this word in the expression is to defame or directly insult Anies. This phrase could be regarded as hate speech as it includes crude insult elements and has the potential to stir up hatred or animosity. This expression not only attacks someone's character but also employs inappropriate and vulgar language to verbally attack, degrade, and harass. The use of such language can result in conflict, a sense of humiliation, and strained social relationships, and may also breach legal norms and ethical communication standards. Meanwhile, in this case, Anies was simply attending Friday prayers at the Sunda Kelapa mosque in Central Jakarta.

Data 5



enricoharahap 20 mg

Dajjal berkedok manusia

Figure 3.5: Anies is simply attending the initial session of an electoral dispute case, where he only wants justice.

The word '*Dajjal*,' is used in Islamic eschatology to describe a figure associated with the end times, known for being a great deceiver who will emerge before the Day of Judgment. Dajjal is portrayed as a profoundly evil and dangerous entity who leads many astray. In the Bible, a similar figure to Dajjal is the 'Antichrist,' mentioned in the New Testament letters of Yohanes. The Antichrist is depicted as a figure who will appear at the end of times to oppose Christ and mislead people. It is important

to understand that while there are similarities, the concepts of Dajjal in Islam and the Antichrist in Christianity are not identical and have evolved within different theological frameworks.

In religious terms, '*Dajjal*' represents the ultimate deceiver and a symbol of extreme malevolence. Dajjal is seen as humanity's greatest enemy, embodying everything that is evil and deceptive. Referring to someone as '*Dajjal*' carries a serious accusation, equating that person with a figure seen as the epitome of lies, deceit, and evil in Islamic tradition. This label not only challenges a person's moral integrity but also has significant religious implications. Calling Anies '*Dajjal*' can be viewed as hate speech due to its deeply negative and demeaning implications. Such a statement goes beyond mere insult; it accuses Anies of possessing extremely malevolent traits. In a society that understands the religious significance of the term, labeling Anies as '*Dajjal*' could provoke hostility, conflict, and intense animosity. However, in this context, Anies is simply attending the initial session of an electoral dispute case, where he only wants justice.

Data 6



lovelymieww 19 mg

Anjeng gabisa ya terima kekalahan ga capek lu nyusahin orang udahla kampanye jual agama malu sama peci lu bngsat, lu itu mau ulang sampe kapan si anji mau sampe lu menang? jadi kalo hasil kedua lu kalah lagi lu mau ulang lagi? nyusain banget hidupnya ato karna masi gateruma karna gabalik modal wkwk

Figure 3.6: Anies is expressed his stance regarding the KPU recapitulation announcement, which he perceived as having many irregularities.

The word '*anjeng*' is a colloquial or slang variant of the word '*anjing*.' It refers to a type of pet (*Canis lupus familiaris*). However, in everyday usage, '*anjing*' is often used as a harsh insult or derogatory term towards someone. When used in this context, the word carries a very negative connotation aimed at attacking or insulting others. Similarly, '*bangsat*' literally means 'bedbug,' which is a small, blood-sucking insect. In everyday language, however, '*bangsat*' is used as a very harsh curse word or insult, often to describe someone perceived as extremely low, evil, or immoral. The words '*anjeng*' and '*bangsat*' are highly offensive curses in

Indonesian. Both words are used to degrade, insult, or verbally attack someone. They belong to the category of vulgar language and are often employed in situations where the speaker intends to hurt the other person's feelings or express deep anger. These words carry extremely negative connotations. Calling someone '*anjeng*' directly equates them with a dog, which, in the context of an insult, implies that the person is worthless or despicable.

Meanwhile, '*bangsat*' is one of the strongest curses, implying that the person is a parasite or someone of very low moral character. The expressions '*anjeng*' and '*bangsat*' are highly likely to be considered hate speech because they contain extreme insults. These words not only reflect displeasure or anger but also aim to degrade Anies' dignity. However, in this case, Anies did not display any negative behavior or use harsh language that would indicate he is a bad or lowly person. He merely expressed his stance regarding the KPU recapitulation announcement, which he perceived as having many irregularities.

3.1.2 Provoking

This kind entails hate speech activities or comments intended to elicit an emotional response or response from a person or group, frequently in a confrontational or disruptive way. Provocation is frequently used to start arguments or conflicts and usually attempts to induce tension, conflict, or discomfort.

Data 7



joyden01 25 mg

Jangan percaya dengan penjual agama, kalian akan menyesal seumur hidup.. agama saja di jadikan alat kampanye gimana kalian yg hanya dijadikan patung 🔥

Figure 3.7: Anies presented ideas during the fifth presidential and vice presidential debate.

The word '*penjual*' means a person who sells something; a trader. '*Agama*' is a system that regulates faith (belief) and devotion to the Almighty God, as well as norms related to human interaction with others and the environment. The statement '*jangan percaya dengan penjual agama, kalian akan menyesal seumur hidup*' attempts to evoke negative emotions such as distrust, suspicion, or fear towards Anies, who is labeled as a '*penjual agama*.' By emphasizing the possibility of '*seumur hidup*,' this statement leverages fear and anxiety to urge people to stay away from Anies. The intention is to make the reader feel an

emotional threat, so they are compelled not to trust or distance themselves from Anies. Although this statement does not explicitly incite violence or aggression, it could encourage people to take preventive actions, such as avoiding or boycotting Anies, who is perceived as a *'penjual agama.'* This statement is a form of provocation that seeks to elicit a negative emotional reaction and shape a negative perception of Anies as a *'penjual agama.'*

3.1.3 Spread Hoax

This category refers to hate speech that entails spreading false information or engaging in deceitful actions aimed at misleading or confusing individuals into believing falsehoods. Hoaxes may consist of fabricated news, made up stories, or deceptive assertions, and are typically propagated to generate confusion, spread misinformation, or influence public sentiment.

Data 8



ekky_djzt 15 mg

KACIAN MASIH NGOTOT SADAR WOEEE KALAU SDH KALAH YAH KALAH SAJA.....SANA URUS BANJIR AJA NGAK BECUS APALAGI MAU URUS BANGSA INI. SARAN BUAT PAK ANIES URUS AJA JAKARTA JANGAN BANYAK BICARA AJA

Figure 3.8: Anies is expressed his stance regarding the KPU recapitulation announcement, which he perceived as having many irregularities.

The word *'ngak'* is an informal form of *'enggak'* or *'tidak,'* often used in everyday language and informal conversations to express refusal or negation. *'Becus'* means capable or skilled at doing something well, reliable, or competent. *'Ngak becus'* means unable or incompetent at doing something. Literally, *'ngak becus'* means not being able or not being competent at doing something. This phrase is used to describe Anies as someone who is considered incompetent or incapable of fulfilling his tasks and responsibilities effectively.

The phrase *'ngak becus'* can be used in the context of a hoax if it is spread to accuse or discredit Anies without strong evidence or clear proof. In the situation presented in the post, it appears that Anies was merely responding to the KPU is recapitulation results, but someone has irresponsibly made a statement. It is clear that the accusation of Anies being incompetent in handling floods is a hoax because, in reality, information from the 'Klinik Hoaks Jawa Timur' website, citing data

published by CNBC from the Jakarta Provincial BPBD on February 20, 2021, demonstrates Anies success in addressing flooding. The data shows that with the highest rainfall at 266mm/day, only 113 RWs were inundated, and the flooded area covered only 4 km². Additionally, no strategic areas were inundated, which is in stark contrast to previous years.

Data 9



oscarbonaparte90 24 mg

Saya warga jakarta.
Saya ingin menanyakan mana janji bapak yg KATANYA ada rumah DP 0%. 😞😞
Utk pelajaran Cukup warga Jakarta saja yg dapat di kelabui jangan rakyat Indonesia.

Figure 3.9: Anies was participating in the 2024 presidential debate.

The *'Rumah DP 0%'* program is one of the initiatives launched by Anies when he ran for Governor of DKI Jakarta. This program aims to facilitate Jakarta residents, especially those with low incomes, to own a home by paying a low down payment. Some parties may spread information claiming that this program has completely failed, has not been realized, or was merely a campaign promise. Others might say that the program is unfair or only benefits a select few. In reality, Anies did indeed launch the DP 0% program in several locations, and some units are already available to the public.

According to the hoax checking website Detikcom, Anies inaugurated DP 0% housing units at Menara Kanaya, Nuansa Cilangkap, and Menara Swasana, Pondok Kelapa, Duren Sawit, East Jakarta, on Thursday September 8th, 2021. A total of 1,348 units in those areas were inaugurated by Anies. Anies claimed that 95 percent of these 1,348 units have already been occupied. He also added that the occupancy rate for the DP 0% program is higher than that of other apartments, which only have an occupancy rate of around 70 percent. Rengga Sancaya/Detikcom. If comments are spread that this program does not exist or has not been realized at all, such information can be categorized as a hoax. Speaking without providing clear evidence, such information can be considered misleading or a distortion of facts.

Then, the sad emoticon is usually used to express feelings of grief or sympathy. In this context, the sad emoticon may be used to show that the sender feels sad or disappointed by the alleged dishonesty, or it could be a form of sarcasm, as if the sender feels regret or concern

about what is perceived as dishonesty. The anxiety and worry emoticons indicate a sense of concern or unease. In this context, the worry emoticon might suggest that the sender feels anxious or uncomfortable with the alleged dishonesty, or that they believe the dishonesty has serious consequences. In this post, Anies was participating in the 2024 presidential debate.

3.1.3 Denigration

This kind of hate speech is when someone spreads untrue or deceptive information about another person with the intention of harming their image or character. Denigration frequently consists of unfounded claims or remarks and can cause the victim to suffer significant negative effects, including injury to their social, emotional, or professional life.

Data 10



sigitmono24 23 mg

NIS Anies , masak pemimpin Indonesia iman madih, kau GK bisa kerja cuman bisa korupsi aja , jngn harap bisa jadi presiden NIS

Figure 3.10: Anies was merely conducting a campaign in Ternate

The word '*korupsi*' carries a very weighty and serious meaning, referring to the embezzlement or misuse of state funds for personal or others gain. Corruption not only causes financial harm but also encompasses any actions that endanger others or institutions by abusing the power, position, or trust given to someone. In a broader context, corruption is also considered a moral and ethical violation that can undermine social order and erode public trust in institutions. Claiming that Anies is only capable of '*korupsi*' and cannot perform his duties is a clear example of slander, especially if the accusation is baseless or lacks clear evidence. In this situation, such an accusation could be very damaging, particularly when linked to the campaign activities carried out by Anies in Ternate.

These kinds of accusations are not only unfounded but also very dangerous, as they can create an unfair negative perception of Anies in the public eye. Denigration, as exemplified by this accusation of corruption, has the potential to damage someone's reputation by spreading false information and tarnishing their name. Such accusations can lead the public to view someone with unjust prejudice, even without supporting evidence. In this case, Anies, who was merely

conducting a campaign in Ternate, could become a victim of slander that might undermine his credibility as a leader. It is crucial for individuals to exercise caution when making statements or accusations, especially regarding serious matters like corruption. Baseless accusations are not only harmful slander but can also lead to legal and social consequences for the party spreading them. Therefore, it is important to ensure that any form of criticism or accusation is based on facts and solid evidence to avoid unjustly tarnishing someone's reputation.

3.2 The Function of Illocutionary Act

At this point, the researcher distinguished three categories of hate speech: Assertive, directive, and expressive. The researcher also utilized these categories in their analysis.

3.2.1 Representatives

This type refers to a form of speech that is stated clearly or directly to express hatred, rejection, or negative sentiments towards a particular person or group. It involves straightforward and explicit statements, avoiding vague or implied language, and often centers on articulating personal opinions or views that belittle or hurt others.

Data 11



azka_advanture 29 mg

Ini nih capres pilihan ulama 🙄 emang ulama mana yg mengajarkan menghasut, dengki , berkhianat uuuupppzz 🙄

Figure 3.11: Anies was simply participating in a discussion with the Chamber of Commerce and Industry (KADIN).

The word '*dengki*' is defined as a profound sense of envy towards another person's happiness or success, coupled with a desire for that person to face difficulties or failures. The term '*dengki*' is often interpreted as a characteristic or feeling of dislike marked by malice or animosity towards someone who is seen as more fortunate or successful. When an individual is labeled as '*dengki*,' it generally implies that they are unable to accept others' successes and may wish for their failures. In the context of hate speech, the word '*dengki*' can be used to mock or attack someone by accusing them of having a jealous or malevolent nature. Referring to someone, such as Anies, as '*dengki*' can be used to undermine their reputation or damage their image by implying that they possess undesirable negative traits. This constitutes a form of verbal attack that not only

targets an individual is character but also aims to create a negative perception of them. In the described situation, Anies was simply participating in the third presidential debate.

However, the statement accusing Anies of being '*dengki*' makes a definitive claim, presented as a fact, about Anies's character or actions. This statement accuses Anies of having negative traits such as inciting, jealousy, and betrayal, without providing clear evidence or context. This creates a negative perception of Anies and has the potential to tarnish his reputation. Such remarks serve to instill a negative impression and damage Anies reputation using a term filled with animosity, without sufficient basis or verification. Then, the addition of the rolling eyes emoticon, which is usually used to show boredom, frustration, or disbelief, can indicate that the sender feels that what Anies is conveying is trivial or absurd, or it could also reflect indifference or mockery towards the accusation of jealousy. Additionally, the silly face emoticon, which is often used to indicate that something is considered funny, foolish, or not serious, can add an element of mockery to the accusation of jealousy, showing that the sender views the accusation as unimportant or ridiculous.

3.2.2 Expressives

Speech of this kind targets a specific person or group and conveys unpleasant sentiments or emotions, such as hatred, rage, or disdain. Even if it does not contain directives or instructions for certain activities, it usually contains words that express intensely personal emotions with the intention of demeaning or emotionally harming other people.

Data 12



gilanrhamadann 19 mg

Pindah negara aja sono bajingan, males gua kalo kedepan nya liat muka lu di pemilihan

Figure 3.12: Anies was merely sharing his ideas during a presidential debate.

The word '*bajingan*' denotes someone with a bad character, a criminal, or an individual deemed unworthy. This term is typically used with a very strong negative connotation and is often considered rude or impolite. Labeling someone as a '*bajingan*' directly undermines their dignity and portrays them as extremely immoral or undesirable. Such a term is usually employed in contexts of insult or anger, potentially causing

significant offense to the targeted individual. As part of hate speech, '*bajingan*' carries serious insulting elements and is intentionally used to damage a person's reputation. Referring to Anies with this term constitutes a direct attack on his character and integrity, which could tarnish his reputation and incite conflict, amplifying societal tensions and controversy.

This type of hate speech is predominantly expressive, as it conveys intense negative emotions, such as insult and hatred towards an individual. The word '*bajingan*' explicitly reflects a deep personal expression of hatred and disgust. Although the phrase '*pindah negara aja sono,*' which could be seen as advice or a directive for Anies to leave, is present, this element is less prominent compared to the prevailing emotional expression in the statement. Thus, the expressive nature is more prominent in this context. In the given situation, Anies was merely sharing his ideas during a presidential debate. However, using the term '*bajingan*' to belittle him implies that his actions in the debate were extremely negative and worthless, despite him just presenting his views as a candidate. Such statements not only demean Anies but also attempt to foster an unjust negative perception of him, without offering substantial arguments or clear context.

Data 13



febihermawansaputra 24 mg

Penis asuuuu

Figure 3.13: Anies is responding to the announcement of the KPU recapitulation results

The word '*penis*' is defined as the male genital organ that functions as a reproductive organ and a conduit for urine. This term refers to a biological organ with a crucial role in the human reproductive system. Meanwhile, '*asu*' comes from Javanese, meaning 'dog.' This term is often used in certain contexts as an insult or expletive. In Indonesian culture, such vulgar words like '*asu*' have significant potential to offend, especially when used in everyday communication. Although Javanese language has varying statuses in Indonesian society, '*asu*' is almost always considered impolite and coarse. Combining these two words, '*penis*' and '*asu*,' into one phrase results in a statement that is not only vulgar but also contains elements of insult. Using sexual terms and expletives together in

one expression is typically intended to demean or insult an individual or group with very negative intent. Such a phrase, if used in conversation, is likely to be seen as a harsh and immoral verbal attack. In the situation where Anies is responding to the announcement of the KPU recapitulation results, mentioning individuals who have been proven to violate ethics, the use of such a coarse phrase seems aimed at undermining Anies's integrity and disregarding the substance of his statements. This kind of utterance not only seeks to attack personally but also attempts to distract from the real issue being discussed, which is the ethical violations mentioned by Anies. Thus, the phrase has the potential to create unnecessary tension and conflict, damaging what should be a constructive dialogue.

3.2.3 Directive

This type consists of speech that gives instructions, orders, or appeals aimed at motivating or guiding others to carry out actions associated with hatred or discrimination. It may involve directing individuals to engage in violence, discrimination, or other harmful behaviors towards specific people or groups.

Data 14



husnil__26 20 mg

Tolong buat bapak PRABOWO setelah di lantik USIR AJA NI ORANG dari Indonesia" MEMECAH BELAH", udah kalah telak banyak bacot anjing 🐶🐶

Figure 3.14: Anies is responding to the announcement of the KPU recapitulation results

The word '*bacot*' refers to the habit of talking a lot or speaking incessantly, usually with a negative connotation. Meanwhile, '*anjing*' is a mammal from the canidae family that is often kept as a pet. In everyday language, the term '*anjing*' is also used to refer to someone with a negative connotation, generally implying insult or anger. Additionally, the word '*mengusir*' means to drive away or remove someone from a

place or situation. In the comment, there is a statement that serves as a direct request or command to Mr. Prabowo to take a specific action, namely 'to expel' Anies from Indonesia. This highlights the directive dimension of the utterance, where the speaker explicitly instructs another person to take a particular action.

The utterance uses harsh language and negative connotations. The phrase '*bacot anjing*' carries a deep element of insult, showing that the speaker is degrading Anies with very emotional and offensive language. This hate speech is predominantly directive, as the core of the statement is a request or command for Prabowo to expel Anies from Indonesia. Although there is an expressive element in the phrase '*banyak bacot anjing*,' which implies insult and negative emotions, the directive element stands out more because the main focus of the statement is on directing concrete actions. Then, the addition of the clown face emoticon, which is often used to indicate something considered ridiculous or not serious, can suggest that the sender views the statement or behavior of the person as funny or insignificant, reinforcing the mocking element of the expression. The bookworm emoticon, which depicts someone very focused on books or studying, could indicate that the sender feels the target is overly serious or pretentious, or it might be used to belittle their intelligence or knowledge. In the described context, Anies was responding to the announcement of the General Elections Commission (KPU) results. However, the use of harsh terms and the request to expel him from Indonesia indicates that the utterance not only demeans but also aims to direct actions against Anies, creating an atmosphere of tension and conflict without providing a clear or rational basis.

IV CONCLUSION

The researcher gathered data from comments made by users on Anies Baswedan's Instagram posts. This data was compiled from a range of Instagram comments that exhibited hate speech. Throughout the data collection process, the researcher identified 30 utterances that were classified as hate speech. These utterance were

then categorized based on the theoretical framework used in this research to gain a deeper insight into the different types of hate speech that were identified. The analysis revealed that the hate speech in these comments took various forms, including insults, provocation, defamation, hoaxes, and other types of offensive

speech. Of the 30 identified utterance, 15 were insults, while provocation and defamation each appeared once. Additionally, there were 2 utterance categorized as representative, 6 as expressive, and 1 as directive.

In a more thorough conclusion, this research not only classified the data but also identified patterns and trends in the use of hate speech. It was found that insults related to specific situations and expressive forms were the most commonly used by Instagram users. A notable pattern was the frequent use of terms related to sexual organs and animal names as forms of mockery and insult against Anies Baswedan. The researcher then linked these findings to Nieto's theory, which suggests that insults involving sexual organs and animal names are widespread phenomena in many languages. Terms such as idiot, bastard, and scumbag are often used to demean and mock individuals, as observed in this research. These finding enhance the understanding of how hate speech is generated and propagated in online communication, particularly on social media platforms like Instagram.

Suggestions

Instagram users should work on improving their digital literacy, particularly in understanding the harmful effects of hate speech. Internet ethics should be incorporated into both formal and informal education systems. It is essential for netizens to consistently educate themselves on how courteous and constructive

communication on social media can foster a more positive online environment. Engaging in digital literacy training or seminars can offer valuable insights into the significance of ethical behavior in online interactions. Additionally, Instagram users need to be aware that hate speech not only negatively affects others but also their own mental health. Engaging in hate-filled activities can increase stress and worsen emotional well-being. Netizens are advised to seek psychological support if they find themselves trapped in a cycle of hate on social media, as well as to participate in more positive activities that support mental health, such as meditation or beneficial social activities.

Furthermore, to reduce hate speech on social media, it is crucial for each user to take responsibility for the content they post. Users should make an effort to consider the impact of each comment before posting and avoid using provocative or demeaning language. Enable the security features and filters provided by Instagram to help minimize exposure to hate speech. Additionally, users can engage in positive campaigns that promote empathy and mutual respect within the online community. By integrating proper education, maintaining mental health, and implementing preventive measures, it is hoped that Instagram users and other netizens can contribute to reducing hate speech on social media. This will not only create a healthier digital environment but also support the emotional and social well-being of every individual involved.

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