ACTS OF INSULTING SPEECH ABOUT COVID-19 ON SOCIAL MEDIA

Ahmad Khoironi Arianto[1]*, Djatmika[2], Riyadi Santosa[3], Dwi Purnanto[4]

Linguistics Department, Universitas Sebelas Maret, Jl. Ir. Sutami No.36 Surakarta[1,2,3,4]

ahmadarianto2019@student.uns.ac.id[1*]

Abstract: *As a nation with the largest number of Muslims in the world, Indonesia is a miniature of Muslim life in the eastern world. However, the emergence of social media makes the identity of the Islamic community in Indonesia begin to disappear. The use of language in social media often creates conflicts. Disputes in cyberspace can lead to legal action. However, social media users are not aware of this. This paper discusses the use of language on social media in the context of the Covid-19 pandemic that contains insults. The sociopragmatic framework is used as an analytical tool. The researcher applies a qualitative descriptive method to describe the findings and discussion. All data were analyzed according to the context of the incident using Spradley data analysis which included domain, taxonomy, componential, and cultural themes analysis. The results showed that the research data could be divided into four categories: blasphemy, insults, a combination of blasphemy and insults, and neutral data in criticism.*

Keywords: insulting speech, social media, covid-19, sociopragmatics

INTRODUCTION

Freedom of expression in cyberspace is getting easier and broader. However, this development has implications for the weakness of language use. Freedom of expression is guaranteed in the 1945 Constitution of the Republic of Indonesia (UUD 1945) encapsulated in Article 28 which reads, "*Kemerdekaan berserikat dan berkumpul, mengeluarkan pikiran dengan lisan dan tulisan dan sebagainya ditetapkan dengan Undang-undang*"(*Undang Undang Dasar*, 1945). However, in practice, there are unwritten politeness norms that need to be applied. It is often overlooked by some social media users, causing hate speech.

Hate speech on social media takes various forms, one of which is insults. The definition of *penistaan* (insult) in *Kamus Besar Bahasa Indonesia* (the Great Indonesian Dictionary) is mentioned as *proses, cara, perbuatan menghina(kan)* (*Penistaan*, 2021). The definition is considered general, so it needs in-depth interpretation. In law, insults are regulated in the *Kitab Undang-Undang Hukum Pidana* (Indonesian Book of Criminal Law - KUHP) Article 310 (1), which reads,

> *"Barang siapa sengaja menyerang kehormatan atau nama baik seseorang dengan menuduhkan sesuatu hal, yang maksudnya terang supaya hal itu diketahui umum, diancam karena pencemaran dengan pidana penjara paling lama sembilan bulan atau pidana denda paling banyak empat ribu lima ratus rupiah".*

International Conference on Linguistics and Literature (InCoLL) 2021
Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya, Indonesia
July 21-22, 2021

Some elements must be fulfilled in insults, namely (1) there is a perpetrator, (2) there is an intention, (3) there is an accusation, (4) it is widely distributed, (5) there is a victim. If the elements are incomplete, the speech cannot be legally insulting. If an act does not contain accusations, but the victim feels his honor has been degraded, the perpetrator can be subject to Article 315 concerning minor insults. Accusations are related to actions, while insults are related to speech. Insults on social media refer to *Undang-Undang Infromasi dan Transaksi Elektronik* (the Information and Electronic Transactions Law - UU ITE) Article 27 (3) which reads,

> *"Setiap orang dengan sengaja dan tanpa hak mendistribusikan dan/atau mentransmisikan dan/atau membuat dapat diaksesnya Informasi Elektronik dan/atau Dokumen Elektronik yang memiliki muatan penghinaan dan/atau pencemaran nama baik."*

The sanction of insult through social media refers to UU ITE, while the act relates to KUHP.

The language of insults is subjective. An utterance can be considered an insult but not necessarily the same by others. It causes legal doubts in deciding cases. Therefore, language analysis is needed to explain the meaning of speech. To interpret speech, pragmatics can be used as an analytical tool. Speech is a verbal action performed with words. In pragmatics, words are not limited to verbal actions but also act. When a person utters insulting words, he is conveying verbal symbols and carrying out insulting actions. In interpreting speech, pragmatics is related to context. A word can mean insult in one context, but it is just an ordinary word in another context.

There has been a mushrooming body of linguistic studies that have recently focused on analyzing insults on social media. The first is the study of insults from a pragmatic perspective. A study conducted by Karjo (2016) on tweets containing insults by musicians found that assertive speech acts dominated the tweets. In addition to assertive speech acts, directive speech acts in the form of suggestions, and one type of expressive speech act is also found in the insults. The second focuses on speech acts and their relation to the law. Triyanto (2019), in his analysis of hate speech on social media based on forensic linguistic analysis, made recommendations regarding written language on social media that has no legal impact. Thamrin et al. (2019) examine hate speech associated with criminal law on social media. This study concludes that hate speech acts are dominated by expressive, commissive, and assertive speech forms. All speech acts are carried out implicitly, and all data indicate the potential for violation of the law contained in the speech act. Arianto (2021), in his forensic linguistic review of hate speech in the form of hoaxes on social media, resulted in three classifications

of data, namely (1) potentially criminal hoaxes, (2) hoaxes that have no legal impact, and (3) data that is categorized as not containing hoaxes or hoaxes crime. The third is a pragmatic study that examines forms of hate speech, hate topics, and types of hate. This study has been carried out by Widodo (2017), who examines hate speech to state officials on social media. The study concludes that most hate speech is related to religion, such as religious provocation, blasphemy, and blasphemy. A similar study was also conducted by Ningrum et al. (2018), who analyzed hate speech in the comment column of social media. This study found forms of hate speech, topics of hate speech, and types of speech acts. Observations made by Lusiana (2019) on the level of politeness of someone on Facebook in making hate speech found that politeness speech begins with a high level of politeness, but in the end performs the opposite speech act, namely by threatening and insulting. Claudia & Wijayanto (2020), who analyzed hate speech acts in Facebook group comments, found that speech acts were dominated by expressive speech acts with the aim of provocation, incitement, insults, hoaxes, and unpleasant actions.

The studies above show the significance of research related to hate speech and insults, especially linguistic analysis. This research focuses on linguistic analysis so that it has no legal implications. In addition, this study focuses on the description of speech acts that dominate hate in social media based on gender. In addition, the verbs that make up the insulting speech act are also explained. The category of insults is classified according to four actions: blasphemy, insults, blasphemy and insults, and criticism.

METHOD

In social media, language is the main communication tool. Through language, social media users can communicate by expressing opinions and responding to the opinions of others. This communication can be interpreted positively and negatively. It means that the public can get useful information from the virtual communication and obtain information that is detrimental and even has legal implications.

One of the useless information is insults. Social media is a fertile ground for slander because it is easy, free, and fast. Referring to the definition of humiliation in the KBBI, KUHP, and UU ITE, it can be formulated that insulting act is an act that attacks the dignity of another person by accusing or degrading intentionally and spreading it so that the victim feels losing his honor, either through direct speech or using virtual media. However, speech on social media must be studied more intensively as it is likely to be very subjective. Therefore, language analysis is needed that can help explain the meaning of the speech.

In linguistics, pragmatics plays an essential role in interpreting speech. Searle et al. (1980, p. viii) state that the topic of pragmatics includes aspects of the meaning of speech that cannot be accounted for by referring directly to the condition of the truth of the sentence spoken. For example, questioning utterances can aim to command, remind, and so on. According to Leech (1983, p. 24), this difference is caused by the meaning intended by the speaker and interpreted differently by the interlocutor. The speaker has a certain intention in his mind, while the other person interprets the information from the speaker by looking at the context he understands. It requires a similar context in communicating between the speaker and the interlocutor. Mey (1993, p. 38) defines context as the environment, in a broad sense, that allows participants in the communication process to interact and which makes the linguistic expressions of their interactions understandable. Thus, pragmatics examines the use of language in communication, not in the realm of grammar. From this view, it can be concluded that pragmatics is the study of language communication externally because it is related to the context of communication.

In pragmatics, there is a reference that an utterance denotes an action (Austin, 1962, pp. 98–99). This reference is also known as performative speech. When someone insults you, for example, "You are no better than a field buffalo," he is not only speaking verbally but also committing an insulting act. Searle & Vanderveken (1985, pp. 182–183) developed Austin's (1962) thinking by presenting five types of speech acts, namely (1) representative, utterances related to true or false propositions; (2) directive, speech that makes the interlocutor do or not do something for the speaker; (3) commissive, speech that makes the speaker commit to doing something for the speech partner in the future; (4) expressive, speech that expresses feelings to the interlocutor; and (5) declarative, utterances expressed by speakers so that they can change the reality of the world. Speech acts can also be done directly or indirectly (Parker, 2007, pp. 17–20). Indirect speech acts are based on the form of the sentence. On the contrary, the speech in indirect speech acts is different from the sentence form. Depending on the context, the utterance "What time is it?" can be said directly or indirectly.

Sociopragmatics is considered the meeting point between sociological studies and pragmatics (Leech, 1993, p. 15). The social environment that includes sociopragmatic studies includes how to talk to a group of people with certain social factors, such as age, gender, occupation, education, and so on. In general, boys and girls have had differences in the use of language since childhood. Girls are considered more polite in speaking than boys when playing (Ladegaard, 2004 in Prayitno, 2017). In addition to being courteous, women are considered more thorough, better at praising, containing subjective personal elements, and so

on. The emergence of these social factor variables is useful in determining the structural pattern built by a particular social group in using language.

Methodology and method are two different things (Santosa, 2017, pp. 45–46). The methodology is defined as the approach taken to support research, while the method relates to location, data sources, data, sampling, data collection, data validity, and data analysis. Based on this view, this research methodology uses a qualitative design with characteristics as described by Sugiyono (2013), namely (1) natural; (2) is descriptive; (3) emphasize the process rather than the product; (4) perform inductive data analysis; and (5) emphasize meaning.

The location of this research is the media. The media used are social media, such as Facebook, Instagram, WhatsApp, Twitter, and Youtube. The data source used is speech in the form of text taken from several social media platforms at the research site. The data source is the response of several netizens regarding Covid-19. This research data is in words, phrases, clauses, and sentences on social media that contain insulting expressions during the Covid-19 pandemic. Data collection is done by observing the use of language in social media. Because the researcher is not part of the data collection, this research is called *simak bebas libat cakap*.

The research data were analyzed using Spradley's (1980) analysis which consisted of a domain, taxonomy, components, and cultural themes analysis. Stages of analysis are carried out circularly. Researchers are not fixated on successive stages, but researchers can also re-observe the previous analysis process.
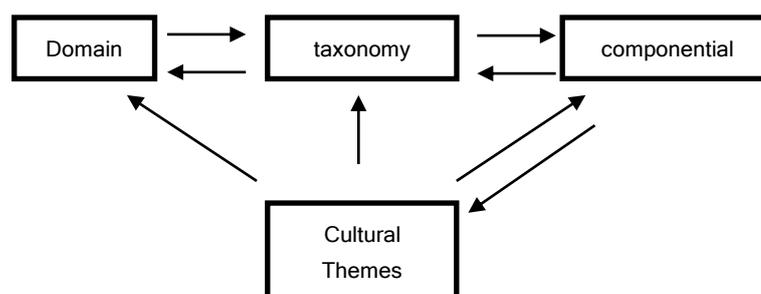
Figure 1. Spradley's analysis

Domains are a natural part of the larger structure of cultural phenomena (Grbich, 2007). The domains used are gender and type of action. These acts consist of blasphemy, insults, criticism, and a combination of blasphemy. The taxonomy will reduce the insult data into types of speech acts. Componential combines the results of domain and taxonomy analysis. Cultural themes link the three previous analyses to obtain cultural meaning (Spradley, 1980, p. 267).

RESULTS

In the research method, it is stated that insulting acts consist of four categories, namely (1) blasphemy, (2) insults, (3) criticism, and (4) a combination of blasphemy and insults. The following discusses the categories of insults based on Spradley's analysis.:

Domain Analysis

The natural parts that form the research data ecosystem include gender, action, and social media.

Table 1. Domain Analysis

GENDER	ACTION	SOCIAL MEDIA					total	gender
		IG	TW	WA	FB	YT		
M	blasphemy		8	3	19	2	32	146
	insults	7	14	3	48		72	
	criticism	2	31		3	3	39	
	blasphemy and insult				2	1	3	
F	blasphemy	1		1	4		6	37
	insults		2	1	15		18	
	criticism	3	3		5	1	12	
	blasphemy and insult					1	1	
∑		13	58	8	96	8	183	

From the table, Facebook is still liked by people. It is because Facebook is simple, easy to use, and attractive. Besides, some people want to keep in touch with old friends through this app. Men and women collectively use social media to insult, followed by criticizing, insulting, and a combination of insults and insults.

Taxonomy Analysis

In taxonomy analysis, the data will be reduced into small parts so that the natural category of the object of research appears. The reduced data are gender, speech acts, and speech act verbs.

Table 2. Taxonomy Analysis

GEN	SPEECH ACT																						TOTAL
	AS						DR							CM				EX				DC	
	telling	informing	commenting	explaining	accusing	saying	asking	forbidding	requesting	inviting	advising	suggesting	ordering	challenging	vowing	offering	threatening	swearing	Sympathizing	thanking	insulting	blaming	forgiving	promising	
M	5	11	32	3	31	4	1	5	12	1	3	10	12	2	2	1	10	7	3	1	67	19	1	1	244
F	1	3	10	0	7	3	0	1	6	0	0	2	3	0	0	0	0	0	1	0	15	7	0	0	59

In terms of quantity, men more often perform speech acts on social media. Both men and women tend to insult others. Interestingly, men dominate every speech more than women. Of

the 24 utterances, women did only half. It is inversely proportional to the habit of women who talk more than men in socializing.

Component Analysis

Componential analysis connects between components that have been carried out in domain analysis and taxonomic analysis (Santosa, 2017, p. 84). at least contains gender, actions, social media, speech acts, and speech act verbs.

Table 3. Component Analysis

G	SM	AC	AS						DR								CM				EX					DC	TOTAL
			telling	informing	commenting	explaining	accusing	saying	asking	forbidding	requesting	inviting	advising	suggesting	ordering	challenging	vowing	offering	threatening	swearing	sympathizing	thanking	insulting	blaming	forgiving	promising	
M	IG	bl																									0
		in												2					2			1	6				11
		cri		1	1																						2
		bl-in																									0
	TW	bl	1	3	1	1	3	1		1				2									4	4			21
		in			3	1	2							1					1				12				20
		cri	3	1	22						2	1		3								1		1			34
		bl-in																									0
	WA	bl		2	1		1				1			1		1	1		1	1				2			12
		in								1				1										2			4
		cri																									0
		bl-in																									0
	FB	bl		2		1	16	1			2		2	1	4			1	5	3			5	1			44
		in	1	1	1		5	1			4	1		3	2		1		3	3	2		26	6	1		61
		cri			2						1	1															4
		bl-in					5		1	2	2			1									9	2			22
	YT	bl		1			1							1									1			1	5
		in																									0
		cri			1			2																			3
		bl-in		1										1									1				3
F	IG	bl					1															1					2
		in																									0
		cri		1	1						1			1													4
		bl-in																									0
	TW	bl																									0
		in																					1	2			3
		cri	1		1			1																			3
		bl-in																									0
	WA	bl		1										1										1			3
		in						1															1				2
		cri																									0

	bl-in																							0
FB	bl		1			3	1				1	1									2		9
	in		5		1			1	3										11	1		22
	cri		2			1			1											1		5
	bl-in				1														1			2
YT	bl																					0
	in																					0
	cri		1					1														2
	bl-in				1					1								1				3

INF: G: gender, M: male, F: female, AC: action, BL: blasphemy, IN: insults, CRI: criticism, BL-IN: blasphemy and insult, AS: assertive, DR: directive, CM: commissive, EX: expressive, DC: declarative

Various conclusions can be drawn from the Componential table. However, the dominant conclusion is that men tend to perform insulting expressive speech acts through Facebook. In addition to insulting, the male dominantly conveys accusations that potentially defame the interlocutor. Although often condescending, men are also more likely to criticize constructively than women.

Cultural Theme

Male speakers dominate the analysis of the research data. However, it is not just a need for research. The dominance of men in communicating on social media can be judged that they are more daring to have an opinion. The Covid-19 pandemic has crippled the economy. It is related to the number of male workers compared to women. Therefore, they were forced to have an opinion.

Insult and blasphemy are still the goals of speech for both genders. The majority vented insults and blasphemy because they were annoyed with the government's performance, not caring about them. However, the anger was expressed in the wrong way. They tend to curse and accuse directly. It is actually to their detriment.

DISCUSSION

Blasphemy

Blasphemy is defined as *proses, cara, perbuatan menistakan* (KBBI Edisi Kelima, 2017). In the example, blasphemy tends to be related to religious matters. However, it seems that the meaning is different from the legal meaning of blasphemy. Article 310 (1) KUHP explains that blasphemy is an act of accusing someone in public so that they are embarrassed. From that meaning, blasphemy is synonymous with defamation. The second meaning is used in this

study because it is more detailed. Although the research data intersect with legal issues, the analysis is only in the linguistic field.

> **Data 121/LK/FB/NST**
> *3 MENIT YLL PEMILIK TOKO JLN KOLOPAKING KOH AMENG MENINGGAL DIRENGGUT COVID 19…KELAMBATAN PENANGANAN GUGUS TUGAS PENANGGULANGAN COVID 19 KEBUMEN*
> *HARI INI JAM 12.30 SELURUH AREA KEBUMEN KOTA WAJIB LOCK DOWN… TIDAK ADA ALASAN APAPUN HARUS LOCKDOWN (DPP PATRIOT NUSANTARA* (Data not edited)

A Facebook account with the name SA has posted a status with a sentence like the one above. SA posted the status in response to a message from a friend that Koh Ameng had died. However, the fact is that Koh Ameh is still in the hospital and his illness is unknown.

The post contains two speech acts, blaming and commanding. The first speech act can be seen in the sentence *KELAMBATAN PENANGANAN GUGUS TUGAS PENANGGULANGAN COVID 19 KEBUMEN*. SA blamed Covid-19 officers for being slow to handle. SA's opinion can damage the good name of Covid-19 officers. In the KBBI, *lambat* means *tidak cepat, memerlukan waktu banyak, dan tidak tepat waktu*. Those three phrases can tarnish the honor of Covid-19 officers. If the information submitted is correct, it is not necessarily the fault of the Covid-19 officer. Therefore, SA has defamed the Covid-19 officers. The second speech act, SA, requires lockdown. At the same time, the SA does not have the authority to decide whether it is an emergency or not.

Capital letters indicate an important thing, for example, a marker for the beginning of a sentence, a marker for a position, a title, the name of an institution, and so on. Capital letters in the post indicate that the SA informs important and urgent matters. However, the fact is the opposite. It is not important and not urgent because it is not proven true.

> **Data 29/PR/FB/NST**
> *Guru sekarang enak ya*
> *Makan gaji buta* (Data not edited)

The Covid-19 pandemic forced school activities to be suspended. It was done to reduce the spread of the virus. Instead, learning is done online. A Facebook account with the initials MN judged this to be inappropriate. The post was MN's response to the government's policy of stopping school activities. MN suspects that teachers will only receive salaries without teaching.

If paraphrased, the post becomes "*Guru sekarang (hidupnya) enak ya. (guru hanya) Makan gaji buta*". The post contains an accusing speech act because the teacher is considered not working and only receiving a salary. The term *gaji buta* can be interpreted without

working will get money. The accusation was false because the teacher had to teach online. As a result of that post, many people had similar assumptions to MN, thus discrediting the teacher's name

Insult

In KBBI, insult has the same meaning as blasphemy. Both are processes, methods, degrading actions. The act of insulting one person makes another person socially inferior. However, there is a difference between blasphemy and humiliation. Soesilo (1991) states that it is called blasphemy if there are accusations, while insults do not contain accusations. Saying stupid to others in anger is considered an insult, while cheating words contain accusations of deceiving others.

> **Data 77/LK/IG/PHN**
> *Woi Polisi bacot, kontol.., Woy sini polisi anjing.., Gue lagi nongkrong.., Yoi..lagi nongkrong sini.. santuy*

An Instagram account with ID FS uploaded a video titled "Fuck bout covid." The sentence in the video is as written above. At that time, the police carried out patrols to suppress the spread of COVID-19. Seeing the police patrol, FS recorded while saying "*Woi Polisi bacot, kontol.., Woy sini polisi anjing.., Gue lagi nongkrong.., Yoi..lagi nongkrong sini.. santuy*". The footage was uploaded on FS Instagram and was seen by many people.

The speech act performed by FS is an expressive speech act. The expression of FS' emotional feelings was expressed by demeaning the police. Police are considered a lot of *bacot* (useless talk) and even likened to *kontol* (male genitals) and *anjing* (dog). In Indonesian culture, the mention of dick is considered taboo because it is inappropriate to say, while dogs are considered unclean animals by most people. These three words have a low meaning, so they do not deserve to be compared with the police institution.

> **Data 128/PR/FB/PHN**
> Katenya suci.. Tp takut jg ya ama mbk corona (dengan ikon senyum)..waah dipertanyakan kesuciannya
> (dengan ikon senyum)"ketahuan deeh keasliannya (Data not edited)

Facebook with the SN account responded to another account's post which reads "*Lantai dasar dimana Ka'bah berada masih seteril dari Tawaf, dialihkan kelantai 1,2, dan 3. Saya foto jam 18.05 WAS atau jam 22.05 WIB. Lantai dasar baru dilakukan desinfektan total menyikapi kasus CORONA Virus Disease (Covid 19), demi keselamatan dan kesehatan jamaah teruatama yang umroh. Semoga tak ada kasus Covid 19 bagi jamaah umroh dan nanti jamaah haji tahun 1441 H/ 2020 M, aamiin*". SN's response was as written above. As a

result of the post, several mass organizations are planning to come to SN to be held accountable.

With an assertive speech act, SN commented on the post about the Kaaba. SN's comments are followed by expressive speech acts, namely insulting. The form of insult is to question the sanctity of places of worship in Islam. The post was also followed by a smiling icon indicating that the post was laughing at the place of worship. Next, SN also wrote the sentence "(with a smile icon) "*Ketahuan deeh keasliannya*". The post suggests that SN considers the Kaaba an unholy place. SN's post was considered demeaning, and he even laughed at places of worship of Islam that are believed to be sacred by its adherents.

Criticism

Criticism and insults are different. Criticism conveys that the interlocutor can change for the better, while insults try to humiliate the interlocutor. Although both evaluate, criticism provides a useful evaluation rather than insulting. Evaluation in criticism is based on deviations from social norms. Critics also consider the context of the speech to get the message across properly. Swear words are not part of criticism.

> **Data 12/LK/TW/KRI**
> Ini situs resmi pemprov DKI terkait COVID-19. Ada update jumlah pasien dan peta penyebaran di 5 wilayah. Ada tanya jawab seputar corona virus juga. Kemenkes juga punya situs yang sama. tapi gak bisa dibuka
> @kemenkesRI #coronavirus
> Corona.jakarta.go.id/faqs/   (Data not edited)

The difference in the number of patients exposed to Covid-19 on the websites of the DKI Jakarta Health Service and the Indonesian Ministry of Health caused hot news, including on social media. Twitter with the name AN wrote a tweet like the one above. AN's tweet responded to the noisy news on Covid-19 patient data, especially in DKI Jakarta.

SN's response in commenting on the news was considered not excessive. It can be seen from the absence of swear words, no intention of demeaning other groups, informing the contents of the DKI Jakarta Health Service website so that the Ministry of Health of the Republic of Indonesia can imitate it because it is more informative. The post tagged the Ministry of Health account so that this message arrives and is followed up. This criticism is made to improve the Indonesian Ministry of Health website.

> **Data 120/PR/TW/KRI**
> *#ProkesAlaRezim bebas dilanggar . #ProkesAlaRezim kebal hukum. Dah gitu aja*
> (Data not edited)

The difference in the government's attitude in suppressing the spread of Covid-19 is a question for many people. The social gap became a hot topic when the president and other

dignitaries attended an artist's wedding. People feel that there is injustice from the government in enforcing policies. A Twitter account with ID @YLT responded to the incident with the tweet above.

The tweet above contains no swear words. The word regime in the hashtag is a symbol of fighting injustice. The hashtag was widely echoed on Twitter, so it became a hot topic at the time. This tweet is a form of public disappointment with the government. Health rules should be obeyed together but may be violated by some groups. Some groups received sanctions for violating health protocols, but others were free. It is the main point so that the government can immediately improve policies.

Blasphemy and Insult Combination

Sometimes, posts can contain more than one action. This paper found two actions in a post, namely blasphemy and insult. In addition to making accusations, the post also uses swear words.

> **Data 170/LK/FB/NSTPHN**
> (1) *serentak razia oleh Polisi malem ini dibeberapa wilayah Jakarta terkait CORONA. Orang Cina masuk ke Indonesia tanpa dirazia ...".*
> (2) *- IBUNDANYA meninggal ... yg jadi pertanyaan IBUNDA kandung / IBUNDA angkat #nanya.*
> *- Kalian masih percaya sama tipu daya muslihat ini itu ucrut ...?!?*
> *- Hanya orang bodoh yang kecebur di got yang sama*
> (Data not edited)

The article was posted on HA's Facebook account at a different time. The first post was uploaded on March 22, 2020, when it was reported about Chinese citizens being free to enter Indonesia during the Covid-19 outbreak. The second post was uploaded on March 25, 2020, when President Joko Widodo's mother passed away.

The first post contains an assertive speech act in a notification to the public of a health protocol raid. However, the following sentence assumes that the Chinese came to Indonesia without going through the Covid procedure. Indirectly, it accuses the police of being unfair. Chinese people who come to Indonesia also carry out health quarantine. Moreover, not all Chinese are free to enter. Only certain workers can enter Indonesia.

The second post questions the truth of President Jokowi's mother. In times of condolences, it is better to give prayers and strength. The phrase deceit is considered to contain accusations against Joko Widodo. He is considered to deceive others for his success. Therefore, the phrase could be considered defamatory. The word *ucrut* refers to *curut*, which is a shrew. The impersonation of the president with *ucrut* is deemed to be demeaning and inappropriate to express.

Data 43/PR/FB/NSTPHN
TUKANG NGIBUL. Induk CORONA. Hama brbahaya (Data not edited)

The entry of Covid-19 into Indonesia began with a debate. Scientists think the virus has entered Indonesia, but the government is unaware of it. The government firmly maintains that Indonesia is immune to Corona. However, the government announced that the Coronavirus had existed in Indonesia not long after. It triggers Facebook account A to make a post like the one above.

The post was addressed to Joko Widodo. The president is considered a liar (*ngibul*), the center of which is the Corona, and even dangerous pests such as Corona. The word *Ngibul* comes from *kibul,* which means lying and deceit. It demeans the president's dignity. Jokowi is also considered the center of the spread of the Coronavirus. The word *Induk* in KBBI means *ibu, utama, inti, pusat*, means mother, chief, main, prime. Therefore, the phrase *induk corona* is considered insulting to the president. The word *hama* means nuisance animals, seeds of disease, and destroyers. The likeness of the president to animals or seeds of disease is inappropriate. Therefore, the likeness of the president to a *hama* is an insult.

CONCLUSIONS

Humiliation is a subjective condition. A word can be considered as an insult, but on the other hand, it is regarded as an ordinary word. Linguistic analysis is needed to reveal the meaning of the utterance, whether insulting or not. In pragmatics, speech is associated with the context of the speech. The goal is that the meaning of the utterance can be appropriately explained. This research does not only discuss pragmatics but also sociopragmatics. It is done because language is a cultural product with certain characteristics in its use.

Data analysis was performed using the Spradley model. As a result, the data is separated into natural parts and small parts to take a deeper look at the relationships between parts. The natural part consists of gender, actions, and social media. The minor parts are gender grouping, speech acts, and speech act verbs. Next, the two sections will be combined into a taxonomic analysis to see in more detail each section.

The data is grouped into four categories: data containing blasphemy, insults, criticism, and a combination of insults. Each category is associated with gender, speech acts, and social media. In conclusion, certain genders dominate the use of certain social media, certain speech acts, and certain actions. It helps discover the sociological pattern of the insult phenomenon on social media.

The writer realizes that this writing is far from perfect. Many things should be studied more deeply from this topic, such as implicature, direct and indirect nature, literal and non-literal, etc. Therefore, the author is open to receiving constructive suggestions and input.

REFERENCES

Arianto, A. K. (2021). Dugaan hoaks seputar vaksin covid-19 di indonesia dalam kerangka lingusitik forensik. *KoPeN: Konferensi Pendidikan Nasional*, *3*(1), 115–129. http://ejurnal.mercubuana-yogya.ac.id/index.php/Prosiding_KoPeN/article/view/1660

Austin, J. L. (1962). *How to do things with words*. Harvard University Press.

Claudia, V. S., & Wijayanto, Y. R. (2020). Hate speech action on the discussion forum commentary commentary forum in the Facebook social network "this is Kebumen." *Prosiding Seminar Nasional Linguistik Dan Sastra (SEMANTIKS)*, *2*(0), 533–542. https://jurnal.uns.ac.id/prosidingsemantiks/article/view/45046

Grbich, C. (2007). *Qualitative data analysis : An introduction*. SAGE Publications. https://books.google.com/books/about/Qualitative_Data_Analysis.html?hl=id&id=3GMn AQAAIAAJ

Karjo, C. H. (2016). Identifying hate speech in tweets. *Proceedings of Seminar Tahunan Linguistik Universitas Pendidikan Indonesia (SETALI 2016)*, 81 – 85.

Leech, G. (1983). *Principles of pragmatics*. Penguin.

Leech, G. (1993). *Prinsip-Prinsip Pragmatik*. Penerbit Universitas Indonesia.

Lusiana, M. (2019). Tingkat kesopanan status Facebook Feri Yanto dalam kasus ujaran kebencian. *Prosiding Seminar Internasional Kebahasaan*, 663–670. https://docplayer.info/156288505-Prosiding-seminar-internasional-kebahasaan.html

Mey, L. J. (1993). *Pragmatics: An introduction*. Blackwell Publishers Ltd.

Ningrum, D. J., Suryadi, & Wardhana, D. E. C. (2018). Kajian ujaran kebencian di media sosial. *Jurnal Ilmiah KORPUS*, *2*(3), 241–252. https://doi.org/10.33369/JIK.V2I3.6779

Parker, A. (2007). Impossible speech acts. In *The Politics of Deconstruction: Jacques Derrida and the Other of Philosophy* (pp. 66–77). Pluto Press. https://philpapers.org/rec/PARISA-3

Penistaan. (2021). KBBI Daring. https://kbbi.kemdikbud.go.id/entri/penistaan

Prayitno, H. J. (2017). *Studi sosiopragmatik*. Muhammadiyah University Press.

Santosa, R. (2017). *Metode penelitian kualitatif kebahasaan*. UNS Press.

Searle, J. R., Kiefer, F., & Bierwisch, M. (1980). *Speech act theory and pragmatics*. D. Reidel Publishing Company.

Searle, J. R., & Vanderveken, D. (1985). *Foundations of illocutionary logic*. Cambridge University Press.

Soesilo, R. (1991). *Kitab Undang-Undang hukum Pidana serta Komentar Lengkap Pasal demi Pasal*. Politea.

Spradley, J. P. (1980). *Participant Observation*. Waveland Press, Inc.

Sugiyono. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif, dan r&d*.

Alfabeta.

Thamrin, H., Bachari, A. D., & Rusmana, E. (2019). Tindak tutur kebencian di media sosial berkaitan delik hukum pidana (Kajian linguistik forensik). *Seminar Internasional Riksa Bahasa XIII*, 423–432. http://proceedings2.upi.edu/index.php/riksabahasa/article/view/898

Triyanto. (2019). Telaah linguistik forensik terhadap ujaran kebenciaan di media sosial. *Seminar Internasional Kebahasaan Badan Pengembangan Dan Pembinaan Bahasa*, 565–573.

Undang Undang Dasar. (1945). https://www.dpr.go.id/jdih/uu1945

Widodo, L. A. (2017). *Ujaran kebencian terhadap pejabat publik dalam media sosial: Kajian pragmatik pendekatan gender* [Universitas Muhammadiyah Surakarta]. http://eprints.ums.ac.id/53113/