

# Sula Malay's Hate Speech in the Sanana Jurisdiction: A Pragmatic Study

Mujahid Taha

National Research and Innovation Agency, Indonesia

Fida Febriningsih

National Research and Innovation Agency, Indonesia

Dedy Ari Asfar

National Research and Innovation Agency, Indonesia

Achril Zalmansyah

National Research and Innovation Agency, Indonesia

Ahmad Rabi'ul Muzammil

Department of Indonesian Education, Faculty of Teacher Training and Education, Tanjungpura University, Pontianak, Indonesia

Ali Ajam

Department of English Language Education, Faculty of Education and Teacher Training, Khairun University, Indonesia

Sri Ayu Budi Lestari

Department of English Language Education, Faculty of Education and Teacher Training, Khairun University, Indonesia

Firdaus Zar'in

Department of Early Childhood Teacher Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Pontianak, Indonesia

Ramis Rauf

Department of Indonesian Literature, Faculty of Cultural Sciences, Khairun University, Indonesia

Lucia Arter Lintang Gritantin

Department of History, Faculty of Cultural Sciences, Universitas Khairun, Indonesia

**Abstract**—Hate speech – harsh or menacing words or writing that propagate bigotry based on sexual orientation, religion, ethnicity, or other comparable categories – is prevalent in nearly every language, including Indonesian. In fact, hate speech in Indonesian society is also spoken in its regional languages such as Sula Malay in North Maluku Province. This hate speech is of interest and should be studied because literal and metaphorical meanings, along with cultural context, are important for learning and understanding the vocabulary of a language. This study uses a qualitative descriptive approach to analyze hate speech in the Malay Sula language with data taken from the webpages of the Directory of Decisions of the Supreme Court of the Republic of Indonesia. The research population consisted of ten decisions, out of which five were selected as samples. Data analysis uses lexical-grammatical semantic theory, while pragmatic theory focuses on illocutionary speech acts, which is a tool of forensic linguistic analysis. Types of illocutionary speech include commissive speech in the form of threatening and insulting using curse words; directive speech in the form of commanding, which means to insult using curse words; and expressive speech in the form of regret that intends to inform by using insulting and cursing words. Another form of hate speech was found in the form of defamation.

**Index Terms**—hate speech, sula malay language, sanana jurisdiction, pragmatic studies

## I. INTRODUCTION

Hate speech, whether spoken or in writing, is a criminal act that is not only committed on social media platforms such as Facebook, WhatsApp, Twitter, Instagram, and the like (UU ITE, 2016), but is also carried out in the real world. Hate speech is an expression that contains negative values or shows discriminatory characteristics towards a person or group

(Strossen, 2018). Minority groups, like religious and ethnic groups, are often the targets of hate speech. When minority groups create problems, the hatemonger takes advantage of this opportunity to claim it as part of an insult or blasphemy; as a result, they direct their hate towards these minority groups, inciting them with their hate-filled vitriol (Nursahid, 2019).

The Council of Europe defines hate speech as all speech that spreads, incites, and justifies hatred concerning race, xenophobia, or other acts of hatred based on intolerance. These include expressions of narrow nationalism and aggressive ethnocentrism that constitute discrimination, as well as hostility towards minority groups, immigrants, and people of immigrant descent. Thus, a recommendation was made by the Parliamentary Assembly of the Council of Europe to foreign ministers and nations of the Council of Europe to continue upholding the law in their respective countries and punish individuals or groups who carry out acts of hostility, discrimination, and violence based on hatred (Ahnaf & Suhadi, 2014).

Hate speech can be verbal or non-verbal and includes expressions that are aimed at humiliating and degrading a person or group of people based on their ethnicity, religion, race, class, or nationality. From a legal aspect, hate speech is prohibited because it can cause violent actions, reactions, or prejudice from the complainant or reported party (Taha, 2022). For example, insulting, defaming, or looking down on a group of minorities, referring to their poor social background, race, ethnicity, nationality, disability, religion, or beliefs, or other physical-social forms, are actions that have criminal elements (Brown & Jeffrey; in Masyhur, 1994). Royani (2018) explains that hate speech is a crime that is related to verbal utterances or texts that curse or insult individuals or groups based on religion, ethnicity, and race. Meanwhile, the KBBI explains that hate speech is speech that expresses hatred towards a person or group of people (Indonesian Language Agency, 2016).

This research explores the types of hate speech found in one of the North Maluku regional languages on the Facebook social media platform, namely Ternate Malay. The use of Ternate Malay tends to be less polite than other dialects of the region. For example, the language uses swear words in the form of animals such as dogs and pigs, insults to body parts or functions of the human body such as *trada*, or “mindless brain”, and insults in the form of professions such as *treasurer with only a high school diploma, kong? or* “The treasurer only has a high school diploma, right?” As a result, this speech has implications for personal and communal defamation – damaging someone’s good reputation (Febriningsih, 2020).

The criminal sanctions related to insults or defamation are regulated in the Criminal Code (KUHP) in Chapter XVI, Article 310 (1), which regulates insults:

Any person who deliberately attacks someone's honor or good name by accusing someone of something, with the clear intention of making it known to the public, is threatened for defamation with a maximum imprisonment of nine months or a maximum fine of four thousand five hundred rupiah. (p. 70)

The latest sanctions related to the crime of insult are regulated in Criminal Code Number 1 2023 in Chapter XVII, Article 433, Paragraph 1 (KUHP, 2023):

Any person who verbally attacks the honor or good name of another person by making accusations a thing, with the intention of making it known to the public, is punished for defamation, with imprisonment for a maximum of 9 (nine) months or a maximum fine of category II. (p. 148)

Types of hate speech are also regulated in the Republic of Indonesia Police Circular No. 6/X/2015 concerning Handling Hate Speech, which outlines seven types of hate speech: 1) insults, 2) defamation, 3) blasphemy, 4) unpleasant acts, 5) provoking, 6) inciting, and 7) spreading fake news (National Police Chief Circular No. 6/X/2015 Concerning Handling Hate Speech, 2018).

“Jarimu Harimaumu” and “The Phenomenon of Kendari City Community Hate Speech on Facebook Social Media”, both written by Gunawan, are articles that discuss the study of hate speech using forensic linguistic analysis and pragmatics. The research data used in Gunawan’s research shows that words and sentences contained on Facebook social media often contain types of hate speech. The research results found five types of hate speech: 1) defamation, 2) insults, 3) blasphemy, 4) incitement, and 5) spreading hoaxes. It was also found that the factors causing hate speech were internal factors, including hurt feelings and fads, while external factors were political interests, class, and SARA (Gunawan, 2022).

Sanubarianto (2021) also conducted forensic linguistics research under the title “Social Media Analysis as an Alternative for Providing Linguistic Expert Witness Opinions: Forensic Linguistic Studies”. One of the findings was that the use of Kupang Malay on Facebook social media results in grammatical words or sentences in the language, meaning Facebook also has the potential to provide complete evidence, making it easier for linguists to analyze defamation cases using a forensic linguistic approach (Sanubarianto, 2021).

In pragmatic studies, Dwi Kurniasih wrote an article titled “Hate Speech in Public Spaces: Pragmatic Analysis of Data from the Solo Raya Center for Religion and Peace Studies (PSAP)”. The data sources from this research are words and sentences written on banners or billboards that contain types of hate speech, namely: 1) insults, 2) provocation, 3) oppression, and 4) criminal speech (Kurniah, 2019). The three types of research can be classified according to the object of study, namely, two texts on the social media site Facebook and one text in the public space in the form of billboards. Two use the East Nusa Tenggara Malay dialect of Indonesian and the South/Southeast Sulawesi Malay dialect, and the other uses Indonesian.

The data in the study mentioned above is still general in nature; that is, it is data that does not yet have legal status (Susanto, 2021). Meanwhile, the present research uses data from the Directory of Decisions of the Supreme Court of the

Republic of Indonesia page via the page: <https://bangunan3.mahkamahagung.go.id/search.html>, which is legal and inkrah (“in force, final, and binding, with prejudice”) (Supreme Court of the Republic of Indonesia, 2009). This study focuses on different kinds of hate speech, like insults and defamation. It does this by using a forensic linguistic approach to look at the core of lexical semantic analysis, which includes grammatical and pragmatic analysis, especially the compulsive, directive, and expressive illocutionary speech acts (Taha, 2022). Referring to this description, research related to "Hate Speech in Sula Malay in the Sanana Legal Area: A Pragmatic Study" seems necessary to be carried out.

The special attraction of this research is that the object of study (lingual data) uses regional languages. By using regional languages, readers can find out and learn regional languages related to cursing speech, which is a type of hate speech. In addition, it is imperative to educate the public on the fact that profanity that makes reference to specific body parts or animal species—whether aimed at people or groups, depending on the situation—is considered hate speech and may be subject to legal repercussions.

This research aims to reveal and describe commissive speech acts in the form of threats, accusations, and insults using swear words; directive speech acts in the form of ordering with the intention of insulting using swear words; and expressive speech acts in the form of regret with the intention of informing using insults and curse words in Sula Malay. These three speech acts are simultaneously assertive in the form of states. The benefits that will be gained from this research are that speakers, listeners, and the general public of North Maluku, Indonesia, can discover insults and insulting speech that could result in defamation.

## II. LITERATURE REVIEW

The analytical tools used in this research, apart from the basic meaning of lexical-grammatical semantics, namely analyzing the meaning of words and the unity of a sentence (Wijana & Rohmadi, 2011), are also linked to a forensic linguistic approach. Pragmatic theory is the main analytical tool used in this research. One of its functions is to discuss illocutionary speech acts proposed by Searle, which is also part of one of the tools of forensic linguistic analysis.

Carnap Levinson and Nababan in Yuniarti (2014) define pragmatics as a science that studies abstract concepts. Indeed, pragmatics is a science that studies the relationship between concepts, which are signs. Montague explained that pragmatics is the study of the “indexical” or “deictic”. The study of pragmatics is a theory of reference, or deixis, namely the use of language that refers to a reference according to its use.

The area of pragmatic study is the use of language from a functional perspective. This analysis explains how non-linguistic influence causes and affects certain aspects of language structure. The role of pragmatics is also found in the use of language in communicating something with the existing linguistic context based on the context and situation of the user. Other areas of pragmatics study include presuppositions, implicatures, conversation, speech acts, and discourse analysis.

Leech (1993) explains that pragmatics is the study of the usage and meaning of speech in a given situation. Moreover, pragmatics is different from other fields of study in corpus linguistics. Pragmatics investigates the co-textual patterns of linguistic items which include lexico-grammatical features such as collocations or prosody semantics. However, the added value of pragmatics lies in the insistence that these patterns be considered in explaining the situational, interpersonal, and cultural context of knowledge spoken. Pragmatics is a branch of linguistics that discusses what constitutes language structure as a tool for communication between speakers and listeners and as a reference for language signs in extra-lingual things that are discussed.

According to Yule (2006), pragmatics is the study of the relationship between linguistic forms and the users of those forms. Meanwhile, Nadar (in Islam et al., 2021, pp. 242-243) states that pragmatics is a branch of linguistics that studies the language used to communicate in certain situations. So, it can be said that pragmatics is the study of linguistics, which discusses its use in conversations that have the aim of conveying certain meanings by involving certain situations.

Speech acts are a pragmatic study, a branch of linguistics that studies speech acts from their actual aspects. According to Chaer (2004, p. 9), speech acts are individual symptoms that are psychological in nature, and their continuity is determined by the speaker's language abilities in dealing with certain situations. Pragmatic studies on illocutionary speech acts are divided into assertive, directive, commissive, expressive, and declarative. These speech acts can be described as follows:

1. Assertive illocutionary is also known as representative speech, namely speech acts that are related to stating something, for example, expressing an opinion, claiming, speculating, and reporting. Assertive illocutionary markers are forms of stating;
2. Directive illocutionary is speech that is intended for the speaker to act according to his words, for example, suggest, order, request, advise, and recommend;
3. Commissive illocutionary is a speech act that requires the speaker to commit to doing something in the future, for example, promising, swearing, refusing, threatening, and guaranteeing;
4. Expressive illocutions are expressions of attitudes and feelings regarding a situation or can also be said to be reactions to people's attitudes and actions, for example, the types of words congratulating, grateful, regretful, apologizing, welcoming, and grateful; and
5. Declarative illocution is an illocution that causes change or conformity between proposition and reality; examples include the words “baptize”, “fire”, “name”, and “punish”.

The following are examples of illocutionary speech acts, which can be explained as follows:

1. Assertive: "I stated that it was raining." and "I predicted he would come." This is a form of stating speech that refers to emphatic verbs, namely "classify" and "identify" with intent to know;
2. Directive: "I order you to go." and "I order you to stand up straight." This is a speech with the functions of "asking" and "ordering" with directing intent;
3. Commissive: "I promise to give you money." and "I swear to take revenge." The speech takes the form of verbs in the function of promising and swearing and intends to inform and threaten;
4. Expressive: "I'm sorry for stepping on your toes.", "I am congratulating you on winning the race.", and "I thank you for giving me money." This is speech in the form of a verb with the function of apologizing, congratulating, and thanking are words to be grateful; and
5. Declarative: "Now I declare you as husband and wife", "I appoint you chairman.", and "You are fired, I am resigned." The function of declarative speech is to baptize, name, and punish (Searle, 1979, pp. 21–26).

### III. METHODOLOGY

Hate speech research is a type of qualitative research that relies on the study of language and law known as forensic linguistics. The steps in this research are investigation, discovery, description, and explanation of social values (problems) that cannot be described using a quantitative approach. This technique is used as a means of evidence in making decisions that have legal impacts and can also reveal language-related crimes, leading to the belief that there is a language crime that results in an unlawful act (Hugo, 2017).

Language studies using a forensic linguistic approach can decipher and reveal forms of insult and defamation contained in the texts of Indonesian Supreme Court decisions. This research uses ten populations and five samples sourced from the RI Supreme Court Decision Directory page. The hate speech contained in the decision has the status of an insult, which leads to defamation. This research uses lexical-semantic analysis—grammatical and pragmatic analysis—whose contextual meaning has been identified as evidence of verbal criminal acts. The steps in this research are identification, classification, and analysis of the data obtained. Language description aims to describe language as it is (Sudaryanto, 2015). The analysis begins by describing the context of the background of the speech being carried out or the place where the speech occurs. Followed by the meaning of lexical semantics—grammatical and pragmatic, especially in illocutionary speech acts or qualitative descriptive depiction (Nadar, 2009). This method can express, investigate, and identify the meaning and purpose of speech according to the linguistic context and speech background that contains forensic elements.

### IV. RESULTS AND ANALYSIS

Referring to the results of the analysis, different types of Sula Malay hate speech were found on the Directory of Decisions of the Supreme Court of the Republic of Indonesia page with the following forms of speech acts: 1) commissive speech acts in the form of threatening with the intention of insulting using swear words; 2) directive speech acts in the form of ordering with the intention of insulting using swear words; and 3) expressive speech acts in the form of regret with the intention of informing using insulting and cursing words or sentences. These three forms of speech acts are also assertive speech acts in the form of states. These speeches are also types of hate speech, namely insults or defamation. In the classification, the types of hate speech were found to be in the form of words, phrases, and sentences; reference: body members, animals, and spirits/humans; word class: *nouns* and *verbs*; and categorized: cursing, insulting, and defaming.

#### A. Commissive Speech Acts in the Form of Threats in Decision Number: 10/Pid.B/2022/PN Snn. and Decision Number: 28/Pid.B/2019/PN Snn.

The following is the form of speech in data one and two as follows:

(a). Data 1: "*jang urus beta, cuki mai lubang puki, ose itu pake ilmu setang, sewaktu-waktu beta akan bunuh ose, percuma ose shalat kalo ose pake ilmu setan*"

"Don't mess with me! Fuck your mother! I'll stab your vaginal opening! You are using black magic/witchcraft! At any time, I will kill you! It's useless for you to pray if you use black magic or witchcraft!"

Context: This statement was uttered by the defendant with the initials AU and addressed the victim with the initials SU verbally in public on October 14, 2021, around 20:30 WIT at Mangon Village, Sanana District, Sula Islands Regency, Prov. North Maluku. This utterance is a commissive illocutionary speech act in the form of a threat in the sentence: *sewaktu-waktu beta akan bunuh* ("At any time, I will kill you"). Here, the speaker (AU) is threatening to murder SU one day, whenever he wants to. Apart from that, there is also an assertive illocutionary speech act when AU swears and insults SU, as seen in the utterance *cuki mai lubang puki* ("fuck your mother's vagina hole"); *ose itu pake ilmu setang* ("you are using black magic/witchcraft"); and *percuma ose shalat kalo ose pake ilmu setan* ("It's useless to pray if you use black magic or witchcraft!") The defendant's speech was intended to inform the general public about the victim's situation or condition.

The sentence above is also a sentence that is classified as an insult and defamation, mostly where the defendant utters "*cuki mai lubang puki*" or "fuck your mother's vagina hole". The word *cukimai* means "fuck your mother" in the local

cultural context. Meanwhile, the phrase *lubang puki* meaning vagina literally translates to “copulation hole”. This phrase is used to curse and refers to parts of the human (female) anatomy.

(b). Data 2: “S. (*initial*) *pake fa basa kamu keluar saya bunuh kamu*”  
 “S. uses black magic; you come out, I will kill you!”

Context: The statement was spoken by the defendant with the initials AT and addressed to the victim with the initials SAR in front of the victim's house on May 28, 2018, in Titdoy Village, District. East Mangoli, Kab. Sula Islands, Prov. North Maluku. This utterance is a commissive illocutionary speech act in the threatening form in the sentence *kamu keluar saya bunuh kamu* (“You get out, or I'll kill you.”). This speech means that the speaker is committed to the act of killing. Apart from that, this speech act is also an assertive illocutionary act in the form of state, namely telling a person's condition; in this case, it was the defendant who said in public that the victim (S) uses black magic.

The speech mentioned above is also a type of insult that leads to defamation. “Black magic”, literally *ilmu hitam*, can mean “wisdom about the heart” which is related to spirits or activities that are used to persecute humans. For example, causing people to have mental disorders or taking or stealing with the help of supernatural beings.

The classification of insults or defamation in Sula Malay consists of words, phrases, sentences, references, and categories, as seen in Table 1.

TABLE 1  
 CLASSIFICATION OF DEFAMATION IN DATA 1 AND 2

Form Words, Phrases, & Sentences	Reference	Category
<i>cukimai</i> (“Fuck your mother”)	human body parts	cursed
<i>lubang puki</i> (“vaginal hole”)	human body parts	cursed
<i>pake ilmu setang</i> (“use black magic”)	humans/spiritual creatures	defiling
<i>Ilmu hitam</i> “black magic”	humans/spiritual creatures	defiling

B. Directive Speech Acts in the Form of Government in Decision Number 17/Pid.B/2019/PN Snn.

The following is the form of speech in data three as follows:

(a). Data 3: “*cuki kamong pung mai punya lubang puki, siapa bilang anak saya pencuri, kalau tidak mampu cuki kamong pung mai, mari saya cuki*” dan “*umar... umar... ajar istri kamu, anak perempuan kamu hamil kalau bukan saya yang urus baru bisa kawin*”  
 “Fuck your mother's vaginal hole! Who says my son is a thief? If you can't have sex with your mother, let me fuck you!” and “Umar! Umar! Teach your wife, your daughter is pregnant. If I don't take care of it then you can get married.”

Context: This statement was uttered by the defendant with the initials AU and addressed to the victim with the initials SU verbally in public on October 14, 2021, at around 20:30 WIT at Mangon Village, Kec. Sanana, Kab. Sula Islands, Prov. North Maluku. This utterance is a directive illocutionary speech act in the form of commanding in the sentence “*umar... umar... ajar istri kamu...*” (“Umar! Umar! Teach your wife”). In this speech, the speaker intended to order the victim to teach his wife. Apart from that, it is an assertive or representative speech act in the form of stating something in the sentence “*cuki kamong pung mai punya lubang puki*” (“Fuck your mother's vagina hole.”) and “*...kalau tidak mampu cuki kamong pung mai, mari saya cuki...*” (“If you can't fuck your mother, let me fuck you!”). Moreover, apart from the form of stating, the function of reporting can be seen in the utterance “*...anak perempuan kamu hamil kalau bukan saya yang urus baru bisa kawin*” (“Your daughter is pregnant. If I don't take care of her, then she can get married.”) The purpose of this form of stating or reporting this speech is to insult or defame someone.

The sentence above is classified as an insult or defamation, as seen in the sentence “*cuki kamong pung mai punya lubang puki*” (“Fuck your mother's vagina hole...”). The word *cuki* in the linguistic context of North Maluku literally means to have sexual intercourse. This context is reaffirmed in the phrase *lubang puki* which has the same meaning as “copulation hole”; and *kalau tidak mampu cuki kamong pung mai, mari saya cuki* (“If you can't fuck your mother, let me fuck you!”). This sentence contains the word *cuki* which also has the same meaning as in the explanation above, namely having sex; and *anak perempuan kamu hamil kalau bukan saya yang urus baru bisa kawin* (“Your daughter is pregnant. If I don't take care of her, then she can get married.”) Even though this sentence does not contain swear words or phrases, there is a meaning behind the text is that her child was pregnant out of wedlock, and because of his help, the child was able to get married. As a result, it can be said that this is an insulting sentence. Overall, in the linguistic context and local cultural context, these utterances are a category of insults that refer to parts of the human (female) body, whether in the form of words, phrases, or sentences.

The following is a classification of insults or defamation in Sula Malay, consisting of words, phrases, sentences, references, and categories:

TABLE 2  
CLASSIFICATION OF DEFAMATION IN DATA 3

Form Words, Phrases, & Sentences	Reference	Category
<i>cuki</i> ("fuck")	human body parts	cursed
<i>lubang puki</i> ("vaginal hole")	human body parts	cursed
<i>anak perempuan kamu hamil</i> ("your daughter is pregnant")	human body parts	insulting

C. Expressive Speech Acts in the Form of Regret in Decision Number 18/Pid.B/2019/PN Snn. and Decision Number 25/Pid.B/2019/PN Snn.

The following is the form of speech in data four and five as follows:

(a). Data 4: "*Fataha curi uang dari Program PAMSIMAS dan beli pipa kacili kaya kemaluannya, dan air mengalir seperti air kencingnya, bagaimana onal, betul ka seng*"

"Fataha stole money from the PAMSIMAS program and bought a small pipe like his penis, and the water flowed like urine. How about it, Onal? Is it true or not?"

Context: This statement was uttered by the defendant with the initials AU, and addressed to the victim with the initials AFF orally in public on July 22, 2018, at around 8:00 a.m. WIT, at Jalan Raya Kabau Pantai Village, Kec. West Sulawesi, Kab. Sula Islands, Prov. North Maluku. The expressive illocutionary speech act in the form of regret can be seen in the sentence *beli pipa kecil seperti kemaluannya dan air mengalir seperti air kencingnya* "(Buy a small pipe like his penis, and the water flows like his urine.\*)" These utterances are expressions of attitudes and feelings about a situation or reactions to people's attitudes and actions. In this case, the defendant's speech was directed at the victim, accusing him of stealing money from the PAMSIMAS program and buying a water pipe that did not meet the community's expectations. This utterance is also an assertive illocutionary speech act in the form of stating in the sentence "Fataha stole money from the PAMSIMAS program".

The statement above is also classified as having insulting or defamatory content as in the phrase "*Fataha curi uang dari Program PAMSIMAS*" ("Fataha stole money from the PAMSIMAS program") is an accusatory sentence that is intended to defame someone's good name. (PAMSIMAS is an Indonesian community-based drinking water and sanitation program). Meanwhile, the phrase *beli pipa kecil seperti kemaluannya* ("bought a small pipe like his penis") is a form of an insulting sentence because it compares the size of the pipe to a man's (victim's) genitals. Furthermore, in the sentence is the phrase *air mengalir seperti air kencingnya, bagaimana onal, betul ka seng* ("the water flows like his urine. How about it, Onal? Is it true or not?") With the intention of insulting, this speech uses a statement sentence and a question sentence.

(b). Data 5: "*Mantri Djamin Limatahu makan pancuri uang BUMDES (Badan Usaha Milik Desa) dan bersekongkol dengan aparat desa untuk memperkaya diri sendiri dan tidak menghargai orang lain, cuki mai, babi, anjing binatang*"

"Mantri Djamin Limatahu, ate (from the proceeds), stole money from the BUMDES (Village-Owned Enterprises), collaborated with village officials to enrich themselves, does not respect others, and has sex with pigs, dogs, [and other] animals."

Context: This statement was spoken by the defendant with the initials AES who addressed the victim with the initials DL verbally in public on August 6, 2018, at around 13:30 WIT, in Bajo Village, Sanana District, Sula Islands Regency, Prov. North Maluku. This speech is an expressive illocutionary speech act in the form of regret, which is an expression of attitudes and feelings about a situation or reaction to a person's attitudes and actions in the sentence *Mantri Djamin Limatahu makan pencuri uang BUMDES (Badan Usaha Milik Desa) dan bersekongkol dengan aparat desa untuk memperkaya diri sendiri dan tidak menghargai orang lain* "Mantri Djamin Limatahu, ate (from the proceeds), stole money from the BUMDES (Village-Owned Enterprises), collaborating with village officials to enrich themselves, does not respect others..." This speech was an expression of regret conveyed by the defendant, AES, to the victim, DL. This was because there was a conspiracy between the victim and village officials to manage the BUMDES money. Apart from that, the aim is to enrich yourself, not respect other people. This utterance is also an assertive illocutionary speech act in the form of stating, which is related to stating something.

The sentences mentioned above are also types of hate speech in the form of insults and defamation using swear words. This can be seen in the phrase *makan mencuri* ("consuming something by stealing"). The word *makan* in this context means "to obtain something; achieve something", while *mencuri* means "taking something that belongs to someone without permission or illegally by secret means". Therefore, both meanings of the word can also mean "taking something that is not one's right or by existing regulations" (which could also mean "corruption"). Apart from that, there is also the phrase "enrich yourself". This phrase is a reaffirmation that is closely related to the previous phrase, namely *makan mencuri* ("to enrich oneself").

There were also forms of swear words that had references to human and animal body parts, namely the word *cukimai* which means "*puki makmu*" (used for insults); *pig*, which is a very harsh curse word; *anjing* which means "pet mammal

in guarding the house, taking part in hunting, etc.” (“dog”); and *binatang*, a curse word that refers to different types of animals in general. In the linguistic context of the culture in North Maluku, these words are spoken to curse, taking into account the context of the speech.

The following is a classification of insults or defamation in Sula Malay, consisting of words, phrases, sentences, references, and categories:

TABLE 3  
CLASSIFICATION OF DEFAMATION IN DATA 4 AND 5

Form Words, Phrases, & Sentences	Reference	Category
<i>kamaluannya</i>	human body parts	cursed
<i>kencingnya</i>	human body parts	cursed
<i>Fataha mencuri uang dari program Pamsimas</i>	-	defiling
<i>cukimai</i>	human body parts	cursed
<i>anjing</i>	animal	cursed
<i>babi</i>	animal	cursed
<i>binatang</i>	animal	cursed
<i>pencuri</i>	-	defiling
<i>memperkaya diri</i>	-	defiling

The total number of insults and defamation using swear words in Sula Malay consists of words, phrases, sentences, references, and categories are visible in the graph as follows:

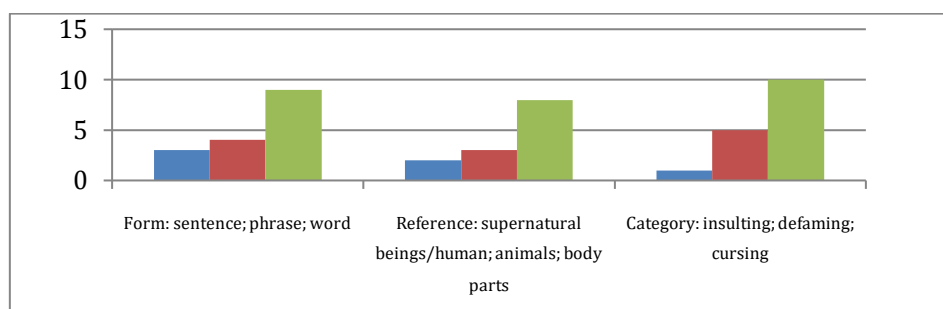


Figure 1. Classification and Number of Types of Hate Speech

## V. CONCLUSION

Referring to the results of the analysis above, the following conclusions can be drawn:

- 1) semantic analysis can explain the meaning of words and sentences as well as the literal meaning of a word in Indonesian or regional languages based on the local linguistic context;
- 2) pragmatics can describe form, function, and intent as in the analysis of commissive illocutionary, declarative illocutionary, and expressive illocutionary speech acts; and
- 3) forensic linguistics describes the types of hate speech with the articles charged, namely article 310 of the Criminal Code or article 433 paragraph 1 of the Criminal Code Number 1 of 2023 concerning insults committed in public.

In their classification, insults or defamation are dominated by speech in the form of words, referencing body parts, and being categorized as cursing. Thus, this research can help organizers and legal parties in law enforcement, especially in cases of insult or defamation. Furthermore, it is hoped that the citizens of Sanana, as well as North Maluku, Indonesia, will always be wise in their speech, namely the act of using insulting or cursing words or sentences, both orally and in writing in regional languages or Indonesian, because there are criminal elements to using them.

## FUNDING

The researchers would like to thank the Indonesia Endowment Fund for Education (Lembaga Pengelola Dana Pendidikan Republik Indonesia (LPDP-RI) under the Ministry of Finance of the Republic of Indonesia for granting the scholarship and supporting this research significantly.

## REFERENCES

- [1] Ahnaf, MI., & Suhadi. (2014). Key Issues in Hate Speech: Implications for Social Movements to Build Tolerance. *Multicultural & Multireligious Journal*, 13(3), 153–164. Retrieved on January 20, 2023, from <https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/120>.
- [2] Chaer, A., and LA. (2004). *Sociolinguistics*. Rineka Cipta.
- [3] Criminal Code. (2023). *Law of the Republic of Indonesia Number 1 of 2023 concerning the Criminal Code*. Jakarta. Retrieved on February 18, 2023, from <https://peraturan.bpk.go.id/Details/234935/uu-no-1-tahun-2023>.

- [4] Febriningsih, F. (2020). Swearing in Ternate Malay on social media. *Grammatica*, 8(2), 184–193. Retrieved on May 9, 2023 from <https://doi.org/10.31813/grammatical/8.2.2020.343.184-193>
- [5] Gunawan, F. (2022). "The Phenomenon of Kendari City People's Hate Speech on Facebook Social Media." *Kandai Journal*, 18(2), 195–206. Retrieved on March 21, 2023, from <https://doi.org/10.26499/jk.v18i2.4687>
- [6] Hugo, W. (2017). Forensic Linguistics: Concepts and Research Models (Case Study of Law No. 21 of 2011 concerning Special Autonomy for Papua). *Kibas Cenderawasih*, 14(1), 1–14. Retrieved on March 15, 2023, from <https://doi.org/10.26499/kc.v14i1.114>
- [7] Indonesian Language Agency. (2016). *Big Indonesian Dictionary Online Version V*. Retrieved on January 21, 2023, from <https://kbbi.kemdikbud.go.id/>.
- [8] Islam A. et al., (2021). Illocutionary Speech Acts in the Indonesian Lawyers Club Talkshow. *Mabasan*, Vol. 15(2), 241--258. Retrieved on March 11, 2023, from <https://mabasan.kemdikbud.go.id/index.php/MABASAN/article/view/458/358>
- [9] *ITE Law*. (2016). Retrieved on March 24, 2023, from <https://web.kominfo.go.id/sites/default/files/users/4761/UU%2019%20Tahun%202016.pdf>
- [10] Kurniah, D. (2019). Hate Speech in Public Spaces: Pragmatic Analysis of Data from the Solo Raya Center for Religion and Peace Studies (PSAP). *Journal of Religion and Society Studies*, 15(1), 49–57. Retrieved on February 28, 2023 from <https://doi.org/10.23971/jsam.v15i1.1153>.
- [11] Leech, G. (1993). *Principles of Pragmatics*. Jakarta: UI-Press.
- [12] Masyhur, E. (1994). *Dimensions/Dynamics of Human Rights in National and International Law*. Ghalia Indonesia.
- [13] Nadar, F. (2009). *Pragmatics and Pragmatic Research*. Science House.
- [14] *National Police Chief Circular No. 6/X/2015 concerning Handling Hate Speech*. (2018). Retrieved on March 17, 2023, from <https://kontras.org/home/WPKONTRAS/wp-content/uploads/2018/09/SURAT-EDARAN-KAPOLRI-MENGENAI-PENANGANAN-UJARAN-KEBENCIAN.pdf>.
- [15] Nursahid, A. et al. (2019). *Handbook: Countering Incitement to Hate*. Center for the Study of Religion and Democracy, Paramadina Foundation, Indonesian Anti-Defamation Society (Mafindo).
- [16] Royani, Y.M. (2018). Hate Speech According to Ali Bin Abi Talib. *Al-Adi Journal*, 11(1), 85–99. Retrieved on July 25, 2023 from <https://doi.org/DOI:http://dx.doi.org/10.31332/alad1.v11i1.1238>.
- [17] Sanubarianto, S.T. (2021). Social Media Language as an Alternative for Providing Linguistic Expert Witness Opinions: A Forensic Linguistic Study. *Sawerigading*, 27(2), 291–300. Retrieved on January 17, 2023, from <https://doi.org/DOI:10.26499/sawer.v27i2.929>.
- [18] Searle, J. R. (1979). *Expression And Meaning: Studies in the Theory of Speech Acts*. London: Cambridge University Press. <https://altexploit.files.wordpress.com/2019/10/john-r-searleexpression-and-meaning--studies-in-theory-of-speech-acts-1979.pdf>.
- [19] Strossen. (2018). *HATE: Why We Should Resist It with Free Speech, Not Censorship*. Oxford University Press.
- [20] Sudaryanto. (2015). *Methods and Various Techniques of Language Analysis: An Introduction to Linguistic Research on Cultural Vehicles*. University Press Discourse Ambassador.
- [21] Supreme Court of the Republic of Indonesia. (2009). *RI Supreme Court Decision No 600/K/Pid/2009* (Vol. 273, p. 20). Retrieved on June 2, 2023 from <https://putusan3.mahkamahagung.go.id/search.html>
- [22] Susanto, Nanda, D.S. (2021). Dimensions of Language Analysis in Forensic Linguistics. *International Journal of Forensic Linguistics*, 1(1), 17–22. Retrieved on August 10, 2023, from <https://doi.org/10.22225/2.1.1603.1-6>.
- [23] Taha, M. (2022). Declarative, Assertive, Commissive and Directive Illocutionary Speech Acts in the North Maluku Police Investigation Report (BAP). *Madah*, 13(1), 91–104. Retrieved on July 14, 2023, from <https://doi.org/https://doi.org/10.31503/madah.v13i1.437>
- [24] Taha, M. (2022). *Hate Speech in Ternate Malay in North Maluku Regional Police Investigation Reports on social media: A Pragmatic Study*. [Hasanuddin University]. Retrieved on December 10, 2023 from [https://scholar.google.com/citations?view\\_op=view\\_citation&hl=en&user=9SDDvBAAAAAJ&citationfor=view=9SDDvBAAAAAJ:mVmsd5A6BfQC](https://scholar.google.com/citations?view_op=view_citation&hl=en&user=9SDDvBAAAAAJ&citationfor=view=9SDDvBAAAAAJ:mVmsd5A6BfQC).
- [25] Yule, G. (2006). *Pragmatics*. Yogyakarta: Student Library.
- [26] Yuniarti, N. (2014). Conversational Implicatures in Humorous Conversations. *Journal of Language Education*, Vol.3(2), 225-240. Retrieved on July 16, 2023, <https://journal.ikipgriptk.ac.id/index.php/bahan/article/download/168/166>.



**Mujahid Taha** is a linguistics researcher at the National Research and Innovation Agency in Indonesia. He currently holds a Masters in Linguistics. He has written many articles on linguistics, focusing on Pragmatics, Forensic Linguistics, Discourse Analysis, and the phonology-morphology of regional languages. His research interest is Forensic Linguistics through a pragmatic analysis approach. [muja004@brin.go.id](mailto:muja004@brin.go.id)



**Fida Febriningsih** is a linguistics researcher at the National Research and Innovation Agency in Indonesia. She holds a Bachelor's Degree in Indonesian Literature and is currently working on her Master's Degree in Linguistics. She has written many articles on linguistics, mainly focusing on documenting regional languages in North Maluku and eastern Indonesia. Her research interest is Comparative Historical Linguistics. fida001@brin.go.id



**Dedy Ari Asfar** is a researcher at the Research Center of Language, Literature, and Community, National Research and Innovation Agency, Indonesia. He has published several articles on linguistics. His research interests are mainly focused on forensic linguistics, corpus, lexicography, comparative linguistics, and ethnopoetics. dedy018@brin.go.id



**Achril Zalmansyah** is now an employee at the Research Center for Language, Literature, and Community, National Research, and Innovation Agency (BRIN), Republic of Indonesia. His works focus on language, literature, culture, and education. zzalmansa@gmail.com

**Ahmad Rabi'ul Muzammil** is an Assistant Professor of Indonesian Language and Literature at the Department of Indonesian Education, Tanjungpura University, Pontianak, Indonesia. He has published several articles on linguistics and education. His research interests are mainly focused on learning technology, communication, and rhetoric. ar.muzammil@fkip.untan.ac.id



**Ali Ajam** is an assistant professor in the English Language Department of Khairun University, Indonesia. He obtained his master's degree (2008) from the Islamic University of Malang, Indonesia, and his Doctorate Degree (2018) from Sam Ratulangi University, Indonesia. His research interest is mainly in discourse analysis. aliajam@unkhair.ac.id



**Sri Ayu Budi Lestari** is an assistant professor in the English Language Department of Khairun University, Indonesia. She has published some articles mainly focused on English Language Teaching and Linguistics. sriayu@unkhair.ac.id



**Firdaus Zar'in** is a lecturer in Early Childhood Teacher Education at the Faculty of Teacher Training and Education of Universitas Muhammadiyah Pontianak in Indonesia. He has published several articles on education for early childhood, linguistics, and sociology. [firdauszarin999@gmail.com](mailto:firdauszarin999@gmail.com)



**Ramis Rauf** was born in Asinua on May 1, 1993. Ramis Rauf is a Lecturer at Indonesian Literature Department at Universitas Khairun. Ramis is a doctoral student in Humanities Sciences at Universitas Gadjah Mada with a scientific specification in literature. Ramis Rauf is the 2013 National Language Ambassador, Editor of the Kandai Journal (SINTA 2), and Editor of Etnoreflika Journal (SINTA 4). [ramis.rauf@unkhair.ac.id](mailto:ramis.rauf@unkhair.ac.id)



**Lucia Arter Lintang Gritantini** is a history lecturer at Universitas Khairun, Ternate, Indonesia. Her research interest is sexual diseases among the Dutch Indies Military Corps, 1860s—1920. [luciagritantini@unkhair.ac.id](mailto:luciagritantini@unkhair.ac.id)