



RESEARCH ARTICLE

Section: *Language and Linguistics***Hate speech against female public figures in Indonesia: Natural semantic metalanguage analysis in social media discourse**Fatimah Sari Siregar¹, Mulyadi¹ , Amrin Saragih¹, Rahmadsyah Rangkuti¹¹Universitas Sumatera Utara, Medan, IndonesiaCorrespondence: mulyadi@usu.ac.id**ABSTRACT**

This study explores the occurrence of Hate Speech (HS) in Indonesian social media discourse, specifically targeting prominent public figures, including Sri Mulyani (SM), Najwa Shihab (NS), and Agnez Monica (AM). Using a Natural Semantic Metalanguage (NSM) analysis, the research identifies various forms of HS expressed through verbal actions such as *menghina*, *menyindir*, *mencela*, *memaki*, *menistakan*, *meng ejek*, *menghasut*, *mengancam*, *menuduh*, *memfitnah*, each manifesting through distinct illocutionary acts. These acts appeared within several illocutionary frameworks under several polysemy: Say/Know, Say/Feel, Say/Think, Say/Happen, Say/Do, Say/Say, which exhibit the lines between different types of HS. The findings underscore that both HS have a close meaning to each other, and it may be difficult to realize since it requires a deep analysis. Thus, it is essential to raise awareness about the fine distinctions in HS to protect both social media users and public figures from harm, especially in the context of the complex dynamics of online communication in Indonesia. Moreover, the analysis suggests that while social media provides a platform for open discourse, it also presents significant challenges in distinguishing harmful speech, emphasizing how the public and legal authorities often overlook or misinterpret HS, incredibly gendered and professional-based comments.

KEYWORDS: Hate speech, Natural Semantic Metalanguage, Social-Media Discourse, Verb Utterance, Polysemy

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Introduction

On the other side of social media, which offers various positive benefits, there are negative impacts caused by specific individuals or factors (Nugroho et al., 2024). One such negative impact is the widespread prevalence of hate speech (HS) (Nugroho et al., 2024), which is openly disseminated on various social media platforms. Considering that social media has become one of society's primary needs in the digital era (Gunawan et al., 2021), the massive presence of HS on these platforms is highly concerning and requires serious attention. Moreover, the dissemination of HS on social media still needs to be solved. It may even be impossible to fully eradicate due to features like anonymity or fake accounts, which allow individuals to spread HS to anyone at any time quickly.

In Indonesia, the government has implemented the Electronic Information and Transactions Law (UU ITE), which has prohibited and imposed sanctions on social media hate speech (HS) since 2008. The law was later revised in 2018 under UU ITE 2018 Article 45A, Paragraph 2, and culminated in 2024 with further updates in UU ITE Article 28, Paragraph 2, and Article 45A. Considering the government's seriousness in addressing HS cases in Indonesia by enacting these laws, it can be concluded that HS has become a serious national issue that continues to persist alongside the evolution of social media.

Social media platforms like YouTube and X are popular platforms that, in reality, contain significant amounts of HS (Amin et al., 2018). This is evidenced by infographics from one social media platform (X/twitter.com) showing the volume of HS removed between 2018 and March 2020 (Nurhayati, 2021). Similarly, a press release from Indonesia's Ministry of Communication and Information Technology (Kominfo) in 2021 reported that approximately 9.6 million instances of HS were removed from X in 2020. Meanwhile, on YouTube, 3.9 million HS removals were increased between 2019 and 2020. Furthermore, since the establishment of the Virtual Police under Kominfo (during 100 days from February 23, 2021, to May 31, 2021), X was categorized as the social media platform receiving the most warnings for HS dissemination, involving 215 accounts, followed by YouTube with 180 accounts, Facebook with 75 accounts, and Instagram with 14 accounts (Dirgantara, 2021). HS on social media often targets various aspects, including gender-specific issues. In Indonesia, numerous cases of HS have been associated with the status and roles of women. Data from the National Commission on Violence against Women (*Komnas Perempuan*) in 2020 indicates that approximately 1,300 cases of HS against women occurred on social media (Agustian, 2020). Although gender-based HS can affect individuals of any gender, the entrenched patriarchal culture in Indonesia increases women's vulnerability compared to men (Stephanie & Pratomo, 2020). This form of HS often manifests as offensive remarks, defamation, harassment, ridicule, or actions intended to undermine the dignity of women. Given the prevalence of HS targeting women, it has been categorized as a form of online gender-based violence in Indonesia (Amaliya et al., 2023; Soleman, 2021).

HS on social media is not limited to ordinary individuals but also affects prominent female public figures in Indonesia. Among these figures are Sri Mulyani (SM), the Minister of Finance of Indonesia and one of *The World's 100 Most Powerful Women 2020* according to *Forbes*; Najwa Shihab (NS), a presenter, journalist, and feminist named the Most Popular Inspirational Female Public Figure at the Indonesian Television Awards 2022; and Agnez Monica (AM), a singer with 194 national and international awards. The HS directed at these public figures has drawn significant attention on platforms like X and YouTube. What is particularly concerning, however, is that HS continues to be openly disseminated in the form of written content or videos. Despite the government issuing clear regulations prohibiting and sanctioning HS on social media, data from a 2021 press release by the Kominfo projected a further increase in HS cases, reaching an estimated 9.6 million in subsequent years.

Reflecting on the HS cases faced by three prominent female public figures in Indonesia, it becomes clear that enhancing public literacy about HS is essential. Beyond formal legal frameworks, a thorough understanding of HS is crucial to encourage more responsible social media use and support the government and law enforcement in identifying and addressing its various forms and practices. This study, therefore, seeks to explore how HS manifests on social media, particularly in cases involving SM, NS, and AM.

Using the Natural Semantic Metalanguage (NSM) approach, HS's focus on the three prominent female public figures can be analyzed in detail. NSM, which views all forms of utterances as containing specific semantic components, provides a framework for categorizing whether a statement qualifies as HS. For instance, in NSM, HS is classified within speech verbs, where the utterance itself is mapped as a representation of a process,

action, or state. Peeters & Wierzbicka, (1998) proposed two categories for explicating the meaning of speech verbs. The first is the component “I say...” which represents the statement or content of the utterance. The second is the component “I say this because...” reflecting illocutionary intent or purpose. The statement conveys the informational content, while the illocutionary intent expresses the speaker’s motive. For example, in the sentence, “I am telling you that I am not attending college,” the statement is “I say: I am not attending college,” and the illocutionary intent is “I say this because I want you to know” (Mulyadi, 1998). Thus, discourse analysis through the NSM framework provides a scientific basis for determining whether an utterance can be categorized as HS.

In investigating HS in Indonesia, speech verbs play a crucial role. These HS verbs can be grouped into several categories, each containing speech verbs with similar semantic components. For example, in Indonesian, verbs such as *menghina* (insult), *menyindir* (sarcastic remark), *memaki* (curse), *menista* (slander), and *mengejek* (mock) fall under the same semantic component of HS, but each carries a distinct meaning. However, the public, mainly social media users or law enforcement, may only sometimes recognize the differences among these HS verbs. At this point, the contribution of NSM can be used to map out and clarify the distinctions between these various HS verbs.

The NSM approach has proven effective, particularly in investigating meaning components. This has been demonstrated by several researchers who have applied the NSM approach in Indonesia, such as Lestari (2018), who explored the structure and semantic components of speech verbs in Balinese; Maturbongs (2016), who examined the semantic role of speech verbs in Abun; and Ahmad Mukhlis et al., (2024), who studied the representation meaning and semantic structure of Madurese. These studies show that NSM theory is widely used in the discursive investigation of regional languages in Indonesia. This is understandable, given that Indonesia has hundreds of regional languages.

On the other hand, HS has also attracted the attention of several researchers, such as Santos et al. (2020), who examined the types of social media platforms where HS occurs, public perceptions of HS, and the forms of HS directed at women (such as body shaming or harassment related to specific body parts); Amin et al., (2018), who concluded that HS and discursive racism on social media is triggered by an imbalance in the relationship between technology and everyday social life, as well as the public’s limited literacy about technology and HS itself; and Khurram Sultan Langraw & Adil Zaman (2023), who emphasized that HS and fake news have a significant impact on the thoughts and tolerance of social media users.

Based on the researcher’s observations of NSM and its application in analysis, a limited number of studies provide an in-depth analysis of HS in Indonesian, particularly in social media. Given that HS on social media has become a national issue, it is necessary to provide clear explanations and elaborations on HS, a task that linguists or language experts should rightfully undertake. This is crucial so that the public does not recklessly post utterances on social media that could harm themselves or others. Therefore, this study explores and explains the realization of HS directed at the three public figures in Indonesia: SM, NS, and AM. As previously mentioned, these three Indonesian female figures deserve attention, considering the still profoundly entrenched patriarchal culture in the country. This culture makes women, particularly female public figures who are well-known across Indonesia, more vulnerable to HS.

Research Method

This research was conducted qualitatively (Cresswell, 2013) because this approach effectively investigates linguistic phenomena in social spaces. The data consists of online comments from social media platforms X and YouTube. Data collection was purposive, selecting utterances assumed to be HS in comment sections or posts (feeds) on the relevant social media platforms. The data was gathered using the *Simak Bebas Libat Cakap* technique, which is more effective in collecting written data (Mulyadi, 2009). The utterances selected for analysis relate to the topics involving the three Indonesian public figures: SM, NS, and AM. HS is analyzed through the semantic component analysis of speech verbs to achieve the research objectives, which is a subclass of action verbs. This analysis is part of the broader NSM theory, which interprets utterances based on prime meaning, non-compositional polysemy, and universal syntax of meaning (Goddard & Peeters, 2006; Wierzbicka, 2015). The semantic components in question consist of two types: statement (*I say...*) and illocution (*I say this because...*) (Wierzbicka, 1996). Using these components, the semantic categorization of utterances—particularly

HS verbs that belong to the same semantic category but have different semantic components—can be conducted (Mulyadi & Siregar, 2006).

Findings and Discussion

A. Findings

After a detailed analysis of the semantic components of HS verbs, four distinct categories were identified, each reflecting a specific communicative intent. The first category involves cases where X says something negative to Y to make Y feel bad. The second category describes instances where X says something negative about Y to Z to influence Z to think negatively about Y. The third category pertains to situations in which X says something negative to Y to cause something terrible to happen to Y. Finally, the fourth category represents cases where X says something negative to Y simply because X wants to express negativity about Y. These findings are systematically presented in Table 1 for further analysis.

Table 1: Categorization of hate speech based on polysemy

No.	Say/Know	Say/Feel	Say/Think	Say/Happen	Say/Do	Say/Say
1.	-	<i>Menghina</i>	<i>Menghasut</i>	<i>Mengancam</i>	-	<i>Menuduh</i>
2.		<i>Menyindir</i>				<i>Memfitnah</i>
3.		<i>Mencela</i>				
4.		<i>Memaki</i>				
5.		<i>Menistakan</i>				
6.		<i>Mengejek</i>				

Based on their polysemy, HS directed at the three Indonesian public figures is categorized into four types. In this context, the targets of the hate—SM, NS, and AM—are placed in parentheses within the semantic components, as the netizens' utterances were not conveyed directly but through the comment sections on social media platforms X and YouTube.

(a). X says something negative to Y to make Y feel bad

This category includes the verbs *menghina* (to insult), *menyindir* (to ridicule), *memaki* (to scold), *menista* (to defame), and *mengejek* (to mock). From a polysemous perspective, these verbs are realized in the pattern of SAY/FEEL. To assess the validity of this categorization, the HS verbs are inserted into various sentences, allowing their semantic compatibility to be observed. Consider the following data testing.

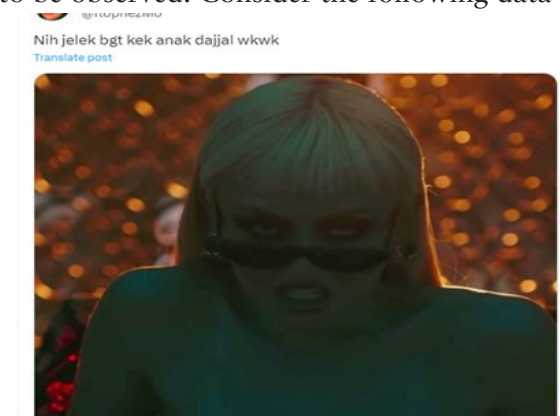


Figure 1: Screenshot of Netizens' Comments Directed at AM

(7). *Nih jelek bgt kek anak dajjal wkwk* (So ugly, like the child of the Dajjal hahaha)

(7a) Netizen $\left\{ \begin{array}{l} \textit{Menghina} \\ \textit{Memaki} \\ \textit{Menista} \\ \textit{Mengejek} \end{array} \right\} \left\{ \begin{array}{l} \textit{Menghina} \\ \textit{Memaki} \\ \textit{Menista} \\ \textit{Mengejek} \end{array} \right\}$ AM ugly like Dajjal.

Netizens directed this statement toward AM in response to a post showcasing AM’s appearance at that time. Data (7) represents one of the comments categorized as HS. Its analysis is presented in Data (7a). Based on Data (7a), it can be concluded that the verbs *menghina*, *menyindir*, *memaki*, and *mengejek* are semantically valid within this context.

The statement is categorized as an insult because the netizen demeans AM by calling her “*jelek*” (ugly) and comparing her to “*anak dajjal*” (the child of the Dajjal, which is considered highly harmful in Islamic beliefs). This would understandably make AM feel deeply offended, as she was labeled as ugly and likened to a profoundly negative entity.

The verb *memaki* is applicable because, in this context, the netizen expressed inappropriate language to vent their emotions as a form of disappointment toward AM. The verb *menista* is somewhat debatable here, as in Data (7a), the netizen used the phrase ‘*dajjal*’ about AM’s appearance, which could evoke shame, akin to insulting physical appearance, and a sense of disgrace. Furthermore, the verb *mengejek* (mocking) is also valid, as Data (7a) illustrates ridicule directed at AM’s physical appearance, likening it to a hostile entity. Additionally, the netizen’s tone displays humor or mockery toward AM after making the statement, potentially causing AM embarrassment or discomfort.

Based on the explanation above, the four HS verbs are deemed valid, as their meanings are appropriate when embedded in the sentence and present no grammatical issues. Another example can be observed in the following sentence,

(8). *Jurnalis gk berguna utk bangsa dan negara* (the useless journalist for the society and nation).

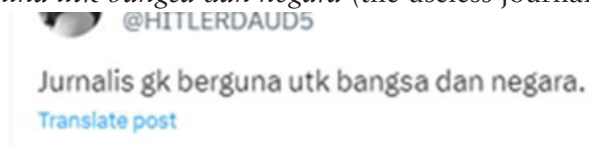


Figure 2: Screenshot of Netizens’ Comments Directed at NS

(8a). Netizen $\left\{ \begin{matrix} Menghina \\ Menista \\ Mengejek \end{matrix} \right\} \left\{ \begin{matrix} Menghina \\ Menista \\ Mengejek \end{matrix} \right\}$

This sentence was expressed by a netizen regarding NS, who was discussing the Ministry of Health at the time. A netizen then commented on NS, who works as a journalist. In Data (8a), the three verbs *menghina*, *menista*, and *mengejek* are valid. The statement contains an insult because the netizen claims that NS, as a journalist, is useless to the nation and the country. As a result, the sentence could evoke negative feelings in NS, as her profession as a journalist is considered worthless. The verb *menghina* is applicable in this context because the netizen uses it to belittle NS’s profession as a journalist, deeming it unworthy. The verb *menista* is considered questionable, as the netizen has expressed a negative statement. However, it is still valid because it implies a low regard for the work of a journalist, which is seen as not contributing to the nation or the country. The verb *mengejek* is also valid because, in Data (8a), NS is portrayed as a journalist whose actions and behavior are deemed useless, making her a potential target for mockery. This can be further observed in sentence (9) analysis below.

(9). *Lupa daratan kau sri mulyani. Kalau ga bisa becus kau urus pajak, ga usah kau tinggal di Indonesia. Ngapain juga balik setelah kemarin kau ada di America?* (You are forgetting your roots, Sri Mulyani. If you are incapable of handling taxes, you should not stay in Indonesia. Why even come back after you were in America).

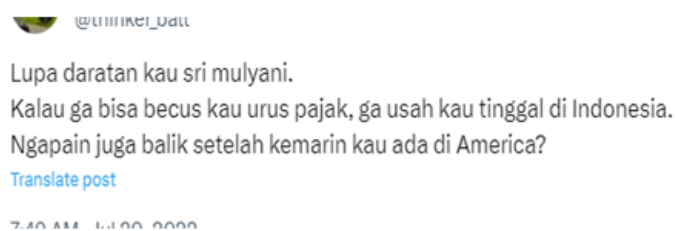


Figure 3: Screenshot of Hate Speech Directed at SM

(9a). Netizen $\left\{ \begin{array}{l} menghina \\ menyindir \\ memaki \\ mengejek \end{array} \right\} \left\{ \begin{array}{l} menghina \\ menyindir \\ memaki \\ mengejek \end{array} \right\}$ SM performance as the ministry

A netizen expressed this sentence in the comment section on X in response to a news article discussing SM's opinion on taxes in Indonesia. In kalimat (9a), the expression "Lupa daratan kau Sri Mulyani" reflects personal disagreement or the netizen's feeling that SM has lost focus on domestic issues. It also implies the belief that SM needs to understand or have lost touch with the realities in Indonesia. From this test, it can be observed that the verb *menghina* (to insult) is acceptable in this context.

Then, criticism emerged regarding SM's return to Indonesia after being in America, implying why SM chose to return and linking it to her ability to manage taxes. The use of utterances like "*ga bisa becus*," (incapable) "*ga usah kau tinggal di Indonesia*," (do not stay in Indonesia) and "*Ngapain juga balik setelah kemarin kau ada di America*" (Why even come back after you were in America) are harsh and degrading words. Therefore, the verb *memaki* (to curse) in data (9a) is also acceptable in this context.

In this case, the verbs *menyindir* (to insinuate) and *mengejek* (to mock) are also acceptable. The sentence "*Ngapain juga balik setelah kemarin kau ada di America*" shows an indirect mockery of the person. If the target read this sentence, the target would likely feel something negative.

Furthermore, this pattern of polysemy can also be investigated, as seen in the HS realized in data (10).

(10). *Perempuan gk beress lo Agnes, Manusia Bodoh Artis gak laku. Subscribarnya kalah Ama Raffi Ahmad. Jangankan sultan Andara sama Panji petualang aja kalah subscribarnya si Agnes. Menang nama besar doang tapi gak menarik hati netizen* (You are a messed-up woman, Agnes, a foolish person, and an unsuccessful artist. Your subscribers are fewer than Raffi Ahmad's. Forget Sultan Andara; even Panji, the adventurer, has more subscribers than you, Agnes. You only have a big name but fail to capture the hearts of netizens).

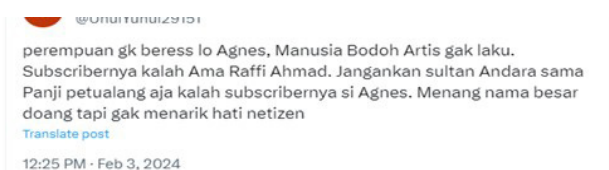


Figure 4: Screenshot of Hate Speech Directed at AM

(10a). Netizen $\left\{ \begin{array}{l} menghina \\ memaki \\ mengejek \\ menista \end{array} \right\} \left\{ \begin{array}{l} menghina \\ memaki \\ mengejek \\ menista \end{array} \right\}$

This sentence was found in the YouTube comment section under a video showing AM practicing choreography. In data (10a), the phrase "*Perempuan gk beress lo Agnes*" employs harsh and degrading language toward AM by labeling her as "*gk beress*," which can be interpreted as a disorganized or lousy woman. Therefore, the verb *menghina* (to insult) also applies in this context. The verb *menista* (to defame) is also applicable because the use of the phrase "*perempuan gk beress* (a messed-up woman)" demeans AM's dignity as a woman who has achieved significant success in her career.

The verbs *mengejek* (to mock) and *memaki* (to curse) are also applicable in this sentence because the commenter refers to AM as "*manusia bodoh*" (a stupid person), "*artis yang tidak laku*" (an unsuccessful artist), and highlights that her subscribers are fewer than Raffi Ahmad's, indicating a disparagement of AM's popularity. These words not only contain elements of ridicule but also include harsh insults, as seen in phrases like "*manusia bodoh*" and "*artis yang tidak laku*."

Further analysis of other data can also be observed in the following sentence,

(11). "*Kepala otak kau! Klo itu terjadi sama saja kek barat! sementara pemerintah WAJIB memberikan subsidi kepada masyarakatnya!!!!* (Use your brain! If that happens, it is just the same as the West! Meanwhile,

the government MUST provide subsidies to its people!!!!)”

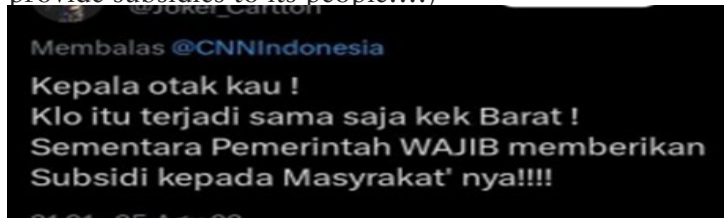


Figure 5: Screenshot of Hate Speech Directed at SM

(11a). Netizen $\left\{ \begin{array}{l} \text{Menghina} \\ \text{Menyindir} \\ \text{Memaki} \\ \text{Mengejek} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{Menghina} \\ \text{Menyindir} \\ \text{Memaki} \\ \text{Mengejek} \end{array} \right\}$ SM by saying “Kepala otak kau! Klo itu terjadi sama saja kek barat! sementara pemerintah WAJIB memberikan subsidi kepada masyarakatnya!!!!”

This hate speech was written by a netizen in the comments section on X. The post in question featured news about SM’s statement: “Pertalite should cost Rp14, 450, and Solar Rp13,950 per liter.” The sentence “Kepala otak kau!” in data (11a) directly insults someone’s intelligence or reasoning. This expression creates a negative connotation tied to disagreement with SM’s actions or opinions, which the commenter perceives as unreasonable. Consequently, the verb *menghina* (to insult) in data (11a) is applicable. Considering the sentence also conveys a harsh and offensive tone in expressing disagreement, the verb *memaki* (to curse or scold) is likewise valid in this context.

The sentence “Klo itu terjadi sama saja kek barat!” cannot be considered a satire because it does not explain an action or event that is perceived to be similar to a situation in Western countries, which is considered inappropriate or undesirable by the speaker, thus using it as a comparison. Therefore, the verb *menyindir* (to insinuate) in the sentence (11a) is not applicable.

Sentence (12) below also represents a hate speech with the polysemy of SAYING/FEELING.

(12). “Kalo dia. mnteri keuangan yg bagus tentunya utang negara gak membengkak 😊😊😊. Aneh aja ma.mreka yg sanjung orang ini 😊 (If she is a good finance minister, of course, the country’s debt wouldn’t balloon 😊😊😊. It’s strange how people praise this person 😊”).

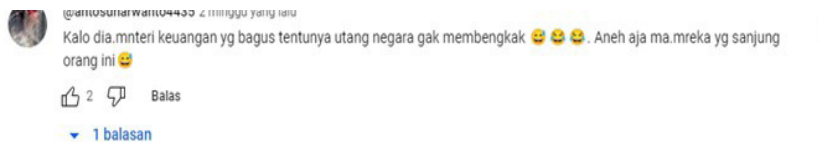


Figure 6: Screenshot of Hate Speech Directed at SM

(12a) Netizen $\left\{ \begin{array}{l} \text{Menghina} \\ \text{Menyindir} \\ \text{Mengejek} \end{array} \right\}$ SM performance by saying “Kalo dia. mnteri keuangan yg bagus tentunya utang negara gak membengkak 😊😊😊. Aneh aja ma.mreka yg sanjung orang ini” $\left\{ \begin{array}{l} \text{Menghina} \\ \text{Menyindir} \\ \text{Mengejek} \end{array} \right\}$

Data (12) is a form of hate speech found in the comment section of a YouTube video discussing SM. This statement can be classified as a realization of the verb “to insult” because the phrase “If he were the finance minister, of course, the country’s debt would not balloon 😊😊😊” can be considered insulting. This statement implies that someone’s ability as a finance minister is measured by their capacity to control the country’s debt. Furthermore, it belittles the finance minister’s performance by directly linking it to the country’s debt situation. Therefore, the verb “to insult” in data (12a) is valid.

On the other hand, the phrase “Aneh aja ma.mreka yg sanjung orang ini (It is strange how people praise this person 😊)” is part of a sarcastic comment because it questions the oddity or confusion regarding those who praise the target. The statement also carries a rude and belittling connotation, making it a form of sarcasm directed at those who praise the individual and SM. Therefore, the verb *mengejek* (to mock) in data (12a) is also valid.

Furthermore, the use of certain emoticons, such as “😏😏😏😏,” suggests an act of mocking or laughing at someone. These laughing emoticons indicate that the speaker treats the target as a source of humor or ridicule. Therefore, the verb “to mock” in data (12a) is also valid.

In addition to SM, another example can be seen in the hate speech directed at NS, as shown in data (13) below.

(13). “*Pinter pengetahuan, pinter nanya, pinter ngomong, itu aja gak cukup.... soal hijab aja dia gatau*” (Smart in knowledge, smart in asking questions, smart in talking, but that is not enough... she does not even know about hijab).

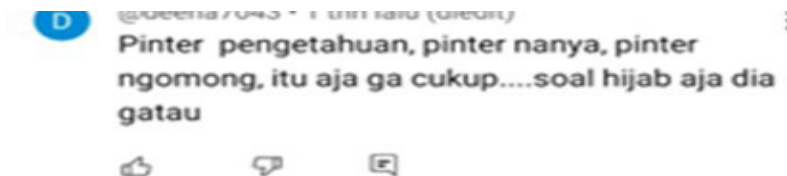


Figure 7: Screenshot of a netizen’s comment directed at NS

(13a). Netizen $\left\{ \begin{array}{l} \text{Menghina} \\ \text{Menyindir} \\ \text{Menista} \\ \text{Mengejek} \end{array} \right\}$ NS attitude toward her religion by saying “*Pinter pengetahuan, pinter nanya, pinter ngomong, itu aja gak cukup.... soal hijab aja dia gatau*”

Data (13) can be considered a form of insult directed at the target, as it implies a demeaning meaning due to the target’s perceived lack of understanding regarding the proper etiquette of wearing the hijab, even though the target is considered knowledgeable in other areas. Therefore, the verb “insult” in data (13a) is acceptable.

The statement “*Itu aja gak cukup.... soal hijab aja dia gatau*” also carries a meaning of sarcasm because the speaker seems to indirectly imply that someone’s knowledge or intelligence is considered incomplete or insufficient when it comes to the topic of the hijab. This also conveys a harsh tone, as if insulting the target due to their lack of etiquette about the hijab. The verb *menista* (to insult) is also acceptable in this context. This involves the background of the target, who is a Muslim and the daughter of a well-known Islamic leader in Indonesia, which makes the statement also fall under the category of insult. The speaker’s focus on the point of “hijab” could also serve as a form of mockery and degradation towards the target. Therefore, the verbs *menyindir* “sarcastic,” *mengejek* “to mock,” and *menista* “to ridicule” are also acceptable in data (13a).

Discussion

Based on the analysis, the findings of this study related to HS to female are relevant to research done by Alsafari (2020) mentioning that there are four types of hate speech objects that are often carried out by the community in X, namely regarding religion, ethnicity, nationality and gender. The results of his research also show that hate speech with gender issues against women is most dominant. Similar research was also conducted by (Pronoza et al., 2021) on the detection of hate speech against ethnic Russians on social media. The results showed that hate speech targeting ethnicity has been widely proven to influence inter-ethnic conflict and violence, especially in Russia’s multi-ethnic society, especially against women.

Culpeper (2021) in his article compares and contrasts hate speech with incivility, revealing that incivility can be shown by facial expressions but not hate speech. Hate speech extends to how others treat and/or perceive the identity. Incitement is the opposite, incitement is not in the study of incivility so it can be said that incitement is included in hate speech. Incivility is associated with mild behavior, while hatred is its opposite. There is some evidence that hate speech and incivility differ in speechlessness.

Conclusion

The application of the MSA analysis method in this case has proven to be effective. It provides a comprehensive academic foundation for elaborating on HS directed at SM, NS, and AM. Based on the discussion about the HS directed at these three public figures in Indonesia, it can also be concluded that HS in the Indonesian language may be difficult for the general public to recognize. This is due to the presence of verb components of HS that are closely related, such as insulting, mocking, cursing, defaming, and ridiculing, which are grouped into one polysemy of SAY/FEEL. A similar situation also applies to other verbs of HS, such as condemning, inciting, threatening, accusing, and slandering, which also express negative meanings but have different illocutions. As a result, the difference between these HS verbs is very subtle and may not be understood by the general public or law enforcement, as a deep analysis is required to prove the differences. Therefore, it can be concluded that social media users are highly vulnerable to HS as perpetrators and victims if they do not carefully consider which speech acts are HS and which are not. Moreover, social media is a broad and free platform with many gaps that can become the basis for HS, especially for women in Indonesia. As seen with the three public figures—SM, NS, and AM—each encountered HS related to their gender, appearance, status, and profession.

Biographies

Fatimah Sari Siregar is a doctorate student of Linguistic Study Program at Faculty of Cultural Sciences, Universitas Sumatera Utara.

Mulyadi is a Professor of Linguistic Study Program at Faculty of Cultural Sciences, Universitas Sumatera Utara.

Amrin Saragih is a Professor of Linguistic Study Program at Faculty of Cultural Sciences, Universitas Sumatera Utara.

Rahmadsyah Rangkuti is an associate professor of Linguistic Study Program at Faculty of Cultural Sciences, Universitas Sumatera Utara.

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