

## Analysis of hate speech against Marselino Ferdinand Philipphus in the comments of an Instagram post

Moch Ibnu Latifudin Baihaqi  
Sastra Inggris, Institut Prima Bangsa, Cirebon, Indonesia  
[Ibnub221@gmail.com](mailto:Ibnub221@gmail.com)

### ABSTRACT

penelitian ini adalah bertujuan untuk menganalisis ujaran kebencian terhadap Marselino Ferdinand Philipphus, pemain sepak bola nasional Indonesia, dalam bagian komentar sebuah unggahan Instagram. Dengan menggunakan metode penelitian kualitatif dengan pendekatan pragmatik dan tindak tutur, penelitian ini berfokus pada identifikasi tindak tutur ilokusi dalam komentar. Dengan menggunakan Teori Tindak Tutur Searle, penelitian ini mengkategorikan bentuk-bentuk ujaran kebencian, seperti penghinaan dan pencemaran nama baik, dan menganalisis maksud komunikatif di baliknya. Data yang dikumpulkan melalui tangkapan layar komentar dengan keterlibatan tertinggi, diklasifikasikan berdasarkan tindak ilokusi dan kerangka hukum yang relevan. Temuan ini menyoroti prevalensi bahasa yang berbahaya dalam interaksi daring dan memberikan wawasan tentang jenis-jenis tindak ilokusi yang digunakan.

**Kata Kunci:** Pragmatik, Tindak Tutur, Ujaran Kebencian

### ABSTRACT

*This study aims to analyze hate speech against Marselino Ferdinand Philipphus, an Indonesian national football player, in the comments section of an Instagram post. Using a qualitative research method with a pragmatic and speech act approach, this study focuses on identifying illocutionary speech acts in comments. Using Searle's Speech Act Theory, this study categorizes forms of hate speech, such as insults and defamation, and analyzes their communicative intent behind them. Data collected through screenshots of comments with the highest engagement are classified based on the illocutionary act and the relevant legal framework. These findings highlight the prevalence of harmful language in online interactions and provide insight into the types of illocutionary acts used.*

**Key words:** Pragmatics, Speech Act, Hate Speech

### INTRODUCTION

The use of social media as a forum for online interaction has experienced rapid development in recent years. This phenomenon not only includes positive aspects such as expanding social networks and facilitating the exchange of information, but also presents new challenges related to misuse of communication, including the spread of hate speech. Every individual has the right to express his opinion in various contexts, whether physical, psychological or social (Suryani 2021). Therefore, it is important for us to be careful in all our speech, both spoken and written, so that hate speech does not occur.

Hate speech is an action that attacks the honor of another party through speech, such as blasphemy, insults, accusations, slander, and the like (Soesilo, 2013, p. 225). According to Marpaung (2020), Hate speech can occur triggered by various motives and reasons. Research findings show that the causes of hatred can be expressed into two groups, namely intentional hatred and unintentional hatred. Unfortunately, not all Instagram account users understand how important it is to avoid this inappropriate behavior. They forget that the ITE Law also applies in cyberspace, where the act of spreading hatred and harming other people can be considered a criminal offense. This means they could face serious legal consequences.

The online defamation law in Article 27 paragraph (3) of the ITE Law is not an offense usually viewed from the essence of the offense of insult and historical aspects. As responsible digital citizens, we must be wiser in using social media platforms. Our posts should not only reflect freedom of expression, but also respect the rights and dignity of others. The existence of electronic evidence in the criminal system in Indonesia is important in enforcing the law regarding defamation in digital media, Khotima (2022). Hate speech can occur triggered by various motives and reasons. Research findings show that the causes of hatred can be expressed into two groups, namely intentional hatred and unintentional hatred. Let's make Instagram a positive environment, where we inspire and support each other, without harming or hurting anyone. By thinking before we act and being responsible for the words we say, we can create a better community in this virtual world. Together, let's preserve the beauty and goodness behind the scenes on Instagram. According to Hendrokumoro (2019), problems that arise can start from small issues that seem trivial to significant cases that create a stir, especially when the problem involves political elements.

We should be more sagacious in our usage of social media platforms as responsible digital citizens. What we post should not only show freedom of speech but it should also respect other people's rights and dignity. If someone posts a damaging update about someone on social media, this is considered to be an offense that can attract legal sanctions (Simarmata et al., 2019). Instagram can become a space where instead of hurting others we lift each other, and encourage one another to do well for ourselves. We can improve this virtual world by thinking first before acting and controlling what we say. As a collective whole, let us safeguard the beauty and worth which are portrayed behind the scenes at Instagram.

In the midst of these dynamics, this research will explore the phenomenon of hate speech against Marselino Ferdinand Philipphus in the comments of a post on Instagram. Marselino Ferdinand Philipphus as an athlete for the Indonesian national football team is interesting to study because of his extensive public exposure through social media. This research does not focus on the realm of law, but focuses on phenomena from the perspective of linguistics. According to Halliday, language is a system of meaning that is formed from the social context in which the language is used, Kushartini(2005). Therefore, to understand the meaning or context, it is necessary to research hate speech

against Marselino Ferdinand Philipphus in the comments of a post on Instagram. This research focuses on illocutionary speech acts in hate speech using a pragmatic approach.

There has been several previous linguistics research on the topic of hate speech. First, Suryani (2021) describes forms of hate speech using taboo words made by haters against artist Aurel Hermansyah via the social media Instagram, The forms of illocutionary speech acts are directive, expressive, commissive and assertive in hate speech.

Second, Bachari (2019) describes forms and themes of hatred towards President Joko Widodo on social media, showing that most hate speeches were expressed directly and contained attitude lexis representing the mental condition of the speaker who hates President Joko Widodo. Third, Taringan (2019) highlights the lexical semantic meaning and forensic linguistic analysis of important Ratna Sarumpaet cases in online media, showing there were hoaxes given by Fadli Zon, Hanum Rais, Prabowo, Dahnil and Nanik regarding the Ratna Sarumpaet abuse case. Fourth, Taringan (2021) observes hate speech on Ahmad Dhani's social media and identifies types of hate speech such as race and religion, showing that there is verbal communication written on Ahmad Dhani's social media and racism and religion are the types of hatred written. Fifth, Istanto (2021) describes the language contained in uploads that contain hate, then find out which uploads contain hate and which have the potential to have criminal legal impacts, shows that grouping uploaded data into 3 categories, (1) identified data containing hate and has criminal legal impacts, (2) identified data contains hate but does not have criminal legal impacts, (3) unidentified data contains elements of hatred and has no legal impact.

The gap in previous research is that no one has studied hate speech analysis of the comments column of Marselino's Instagram posts, so the renewal of this study is on the data source. This research will analyze the meaning of comments using illocutionary speech act theory in Instagram posts in the comments column of Marselino's Instagram posts.

## **METHOD**

This research uses a qualitative approach with a descriptive method. Qualitative research aims to provide a deeper picture of the phenomenon of hate speech that occurs in the Instagram comment column of Marselino Ferdinand Philipphus. This study was conducted by analyzing data from comments on Instagram using Searle's illocutionary act theory.

The data source comes from the comments column of Marselino Ferdinand's Instagram account post. Data collection time starts from July 10, 2024 until July 11, 2024, researchers stop collecting data. The type of data studied is verbal data, in the form of utterances in the comments column.

According to the book John W. Creswell, J. David Creswell (2022). Documentation data collection techniques in qualitative research are by collecting and analyzing written documents and visual recordings that are relevant to research topics,

such as official records, personal reports, organizational documents, audiovisual recordings, etc.

According to two leading experts in the field, Norman K. Denzin and Yvonna S. Lincoln, qualitative research is particularly well-suited when researchers want to focus on social interactions and how people construct their reality in changing social contexts (Denzin & Lincoln, 2005). They emphasize that this technique allows researchers to understand complexities, nuances, and emotions that quantitative approaches typically fail to account for.

The aim of researchers using this qualitative approach is to gain a better understanding of the experiences, perceptions, and meanings constructed by participants in different social contexts. In addition, this approach is suitable for exploring phenomena that are difficult to measure quantitatively.

The researcher's aim is to use documentation data collection techniques because they are suitable for the data to be collected and the data collection techniques are more efficient to use in this research. First the researcher started to open the comments column, then the researcher started to collect data using documentation techniques by screenshotting comments starting with the highest number of likes, then the researcher started entering comments into the research then started selecting which ones were hate speech with classification based on theory and the researcher also identified the types It doesn't say what illocutions are used in each comment, then explain the reasons why the comment is classified as this type of hate speech.

After the data was collected, researchers identified data on types of hate speech based on Article 27 paragraph 3 of the ITE Law to answer research question 1 and describe the reasons. The researcher began to analyze hate speech using Searle's Speech Acts theory, then the researcher described the reasons. Therefore, the problem formulations in this research include the following:

1. What are the forms of hate speech carried out by netizens in the comments column of Marselino's Instagram account posts?
2. What are illocutionary speech acts found in in the comments column of Marselino's Instagram account posts?

## RESULT AND DISCUSSION

In April 2024, precisely on the 26th. One of the Indonesian National Football Team players, Marselino Ferdinand, uploaded a photo post on his Instagram account @marselinoferdinan10. However, Marselino received a lot of hate speech comments from football fans so that the comments on the post were limited.

The hate speech comments on the professional footballer's Instagram account were made because of Marselino's performance in the AFC U-23 match against South Korea.

The following are hate speech comments in the comments column of Marselino's Instagram post:

Data 1

*“Mentang mentang Nomer 7 berasa jadi CR ?? Wkwkwk 😂”*

Based on the data provided, the comment "Mentang-mentang Nomer 7 berasa jadi CR ?? Wkwkwk 😂" is an example of a comment that, while it may appear humorous or casual, contains elements of mockery or ridicule.

*"Mentang-mentang Nomer 7 berasa jadi CR ?? Wkwkwk 😂"*: This comment mocks Marselino by comparing him with Cristiano Ronaldo (CR), one of the most iconic football players who is famously associated with the number 7 jersey. The phrase "berasa jadi CR" implies that Marselino, by wearing the number 7 jersey, is arrogantly or overconfidently behaving as though he is equivalent to Cristiano Ronaldo.

The use of "Wkwkwk" and the laughing emoji "😂" adds a mocking tone, emphasizing that the commenter is ridiculing Marselino rather than giving constructive criticism.

Even though it may not appear to be overtly malicious, this comment could be seen as undermining Marselino's abilities or reputation as a footballer. By ridiculing his jersey number and comparing him to a globally famous player in a dismissive manner, the commenter may be indirectly attacking his self-worth and professional standing.

The core of the comment ridicules Marselino for wearing the number 7 jersey and sarcastically compares him to Cristiano Ronaldo. This type of comment can harm Marselino's reputation, especially if he is perceived as overconfident by others due to the negative connotations.

The sarcastic tone ("berasa jadi CR") and laughing emoji imply that Marselino is being mocked for aspiring to be like a famous player, potentially leading to public humiliation.

Although this comment may not directly contain severe threats or explicit defamatory language, the mockery and ridicule present in it could still be interpreted as hate speech if Marselino or the authorities view the comment as damaging to his reputation or public image. The element of sarcasm and public humiliation, especially in a professional context, can potentially fall under the scope of insult as outlined in Article 27 paragraph 3.

The comment can be classified as an expressive illocutionary act. Expressives convey the speaker's emotions or attitudes toward a particular situation or individual. In this case, the commenter is expressing ridicule, sarcasm, or disdain towards Marselino by belittling his choice to wear the number 7 jersey.

Expressive illocutionary acts aim to express the psychological state of the speaker like thanking, apologizing, congratulating etc. They express the psychological attitude or mood of the speaker. For example - 'Thank you', 'I am sorry', 'Congratulations'. (Austin, J. L. 1962).

The comment shows disdain toward Marselino's actions by implying that he is overestimating himself for associating with a legendary football number (7). The laughing emoji "😂" reinforces the ridiculing and sarcastic tone, making the intent clearer.

While the comment does not explicitly state that Marselino is overconfident, the illocutionary force of ridicule is present in the sarcastic phrase "berasa jadi CR." The

commenter does not only question Marselino's abilities but uses sarcasm to express dissatisfaction with his wearing of the jersey number.

Sarcasm often serves as a means of indirect communication where the literal meaning is opposite to the intended meaning. The commenter may not genuinely believe Marselino compares himself to Ronaldo; instead, through sarcasm, the speaker shows disdain for what they perceive as unwarranted confidence or an undeserved association with an iconic figure like Cristiano Ronaldo.

Another possible illocutionary force at play here could be a form of **social** commentary or criticism of Marselino's stature in the football world. By mocking his association with the number 7 jersey, the commenter implies that Marselino doesn't deserve to align himself with such a legendary number, thus reflecting an opinion about status and merit in sports culture.

The comment can be seen as containing expressive illocutionary speech acts, where the commenter is expressing ridicule and sarcasm aimed at belittling Marselino's professional choices. Based on Searle's theory, the comment falls under the **expressive** category as it conveys emotions of mockery and criticism.

Data 2

***"Lino anak kontol"***

Based on Data 2, the comment "Lino anak kontol" clearly uses vulgar language intended to insult and degrade Marselino. To determine whether this comment constitutes hate speech under Article 27 paragraph 3 of the ITE Law, we need to break down the elements of the comment.

The term "kontol" is an extremely vulgar and offensive word in Indonesian, generally referring to male genitalia. It is considered highly inappropriate and is often used in the context of degrading or insulting someone. The use of this word is a clear attempt to humiliate Marselino.

The phrase "anak kontol" intensifies the insult by personalizing it. It does not only insult Marselino as an individual but can also be perceived as demeaning his family lineage by using the term "anak" (child). This adds another layer of personal offense.

This comment is an unequivocal example of direct insult. The language used is vulgar and intended to humiliate Marselino publicly. This falls under the category of defamation and insult, which is prohibited by Article 27 paragraph 3 of the ITE Law.

By using such crude and derogatory language like "anak kontol," this comment has a high potential to damage Marselino's reputation, not just as a professional football player but also as a public figure. Public insults like these can tarnish his image among fans, colleagues, and others in the sports industry.

This comment clearly falls under the category of hate speech. The use of the vulgar term "kontol" and personal insult qualifies as defamation and insult as stipulated in Article 27 paragraph 3 of the ITE Law. Thus, this comment can be subject to legal consequences as a form of hate speech, as it is meant to humiliate and potentially damage Marselino's reputation in the public eye.



The comment is best identified as an expressive act, which is used to convey the speaker's feelings or emotions about a situation or a person. In this case, the commenter expresses anger, hatred, or dissatisfaction towards Marselino.

By using the word "kontol," the commenter is clearly expressing strong negative emotions such as contempt or hatred. This type of speech act is emotional and aimed at hurting or degrading the target person, Marselino.

The comment goes beyond just stating facts; it is clearly driven by an emotional outburst. The phrase "anak kontol" is an aggressive insult meant to express a deeply negative opinion or feeling about Marselino. The intention is not to convey information but to express strong contempt or disgust.

The comment does not include any form of directive (commands or requests) nor does it commit the speaker to any future action (commissives). It is purely an expression of anger or dislike, without any other communicative intent.

The comment "Lino anak kontol" falls under the category of expressive speech act according to Searle's theory, as it conveys emotions such as hatred or contempt towards Marselino. The speaker's intention is clearly to insult and degrade Marselino on a personal level. This illocutionary act demonstrates strong negative feelings expressed in an offensive and harmful manner.

## CONCLUSION

Based on the results of research on hate speech directed at Marselino Ferdinand Philipphus in the Instagram comment column, several forms of hate speech were found that were classified as insults and defamation. Through analysis using Searle's Illocutionary Speech Act theory, various comments collected showed the existence of a communication intention that was demeaning, insulting, and defamatory directly or indirectly. These comments, although sometimes wrapped in humor or satire, had a real impact on Marselino's reputation and self-esteem.

This study shows that hate speech on social media, especially in the Instagram comment column, is not only detrimental to the targeted individual, but also reflects the weak legal awareness among netizens regarding the implementation of Article 27 paragraph 3 of the ITE Law concerning defamation. Based on the data analyzed, the most dominant illocutionary act is the expressive act, where social media users convey their negative feelings, such as insults and blasphemy, through vulgar and demeaning language.

The implications of this study point to the need to develop more effective regulations and increase digital literacy among social media users in order to avoid hate speech that has the potential to cause legal consequences. In addition, the results of this study can be a basis for further studies in the field of forensic linguistics and law related to hate speech on social media.

**REFERENCE**

- Suryani, Y., Istianingrum, R., & Hanik, S. U. (2021). Linguistik Forensik Ujaran Kebencian terhadap Artis Aurel Hermansyah di Media Sosial Instagram. *BELAJAR BAHASA Jurnal Ilmiah Program Studi Pendidikan Bahasa Dan Sastra Indonesia*, 6(1), 107–118. <https://doi.org/10.32528/bb.v6i1.4167>
- Soesilo, R. (2013). Kitab undang-undang hukum pidana (KUHP) serta komentar-komentarnya lengkap pasal demi pasal. *Kitab Undang-undang Hukum Pidana (KUHP) Serta Komentar-komentarnya Lengkap Pasal Demi Pasal*. [https://digilib.umsu.ac.id/index.php?p=show\\_detail&id=21492](https://digilib.umsu.ac.id/index.php?p=show_detail&id=21492)
- Searle, J. R. (1975). SPEECH ACTS AND RECENT LINGUISTICS\*. *Annals of the New York Academy of Sciences*, 263(1), 27–38. <https://doi.org/10.1111/j.1749-6632.1975.tb41567.x>
- Tarigan, N. S. N., & Mulyadi, N. (2021). Linguistics forensic of hate speech in Ahmad Dhani social media. *Talenta Conference Series Local Wisdom Social and Arts (LWSA)*, 4(2). <https://doi.org/10.32734/lwsa.v4i2.1206>
- Hendrokumoro, H., Masrukhi, M., D, L. S., & Laksanti, I. D. K. T. A. (2019). Peran Linguistik Forensik pada Era Perkembangan Teknologi Komunikasi. *Bakti Budaya*, 2(2), 81. <https://doi.org/10.22146/bb.50961>
- Simarmata, Janner & Iqbal, Muhammad & Hasibuan, MS & Limbong, Tonni & Albra, Wahyuddin & Yayasan, Penerbit & Menulis, Kita. (2019). *Hoaks dan Media Sosial: Saring sebelum Sharing*.
- Tarigan, Sri & Mulyadi,. (2019). *Forensic Linguistics: Ratna Sarumpaet's Persecution Case on Hate Speech*. 2. 169-176.10.32996/ijllt.2019.2.1.21.
- Isnanto, D., & Setiawan, T. (2021). Hate speech by Twitter netizens against President Joko Widodo during the COVID-19 pandemic (Forensic Linguistics Study). *International Journal of Scientific and Research Publications*, 11(9), 387–399. <https://doi.org/10.29322/ijsrp.11.09.2021.p11746>
- Creswell, J. W., & Creswell, J. D. (2023). *Research design : qualitative, quantitative, and mixed methods approaches* (Sixth edition). SAGE Publications, Inc. <https://www.vlebooks.com/vleweb/product/openreader?id=none&isbn=9781071817964>
- Bachari, A. D. (2019). Analysis of Form and Theme of Hate Speech Against President Joko Widodo on Social Media: A forensic linguistic study. *Advances in Social Science, Education and Humanities Research*. <https://doi.org/10.2991/icollite-18.2019.49>
- Denzin, N. K., & Lincoln, Y. S. (2005). *Denzin, Norman K., and Yvonna S. Lincoln, eds., The Sage Handbook of Qualitative Research, 3rd ed. Thousand Oaks, CA: Sage Publications, 2005.* <https://stars.library.ucf.edu/cirs/3204/>
- Khotimah, A. K., Budyatmojo, W., & Lukitasari, D. (2022). Penerapan tindak pidana pencemaran nama baik melalui media sosial. *Recidive : Jurnal Hukum Pidana Dan Penanggulangan Kejahatan*, 11(3), 285. <https://doi.org/10.20961/recidive.v11i3.67461>



- Muannas, M., & Mansyur, M. (2020). Model Literasi Digital untuk Melawan Ujaran Kebencian di Media Sosial (Digital Literacy Model to Counter Hate Speech on Social Media). *Jurnal IPTEK-KOM (Jurnal Ilmu Pengetahuan Dan Teknologi Komunikasi)*, 22(2), 125–142. <https://doi.org/10.33164/iptekkom.22.2.2020.125-142>
- Kushartanti. (2005). Pesona bahasa: langkah awal memahami linguistik. In *Gramedia Pustaka Utama eBooks*. <http://repository.um-palembang.ac.id/id/eprint/9361/>
- Austin, J. L. (1962). *How to do things with words*. [http://pubman.mpdl.mpg.de/pubman/item/escidoc:2271128/component/escidoc:2271430/austin\\_1962\\_how-to-do-things-with-words.pdf](http://pubman.mpdl.mpg.de/pubman/item/escidoc:2271128/component/escidoc:2271430/austin_1962_how-to-do-things-with-words.pdf)