

# The Using of Javanese Language as a Hate Speech in Social Media

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**Abstract.** Javanese is not only used as the mother tongue or social language among Javanese users, but also used through the realm of social media. Hate speech is one of the bad effects of using Javanese on social media. The use of hate speech in Javanese includes vocabularies related to humans. It makes users to deal with the law. The analysis of the language use related with legal cases is the forensic linguistic study. Descriptive analysis method is used in this article to describe the meaning of Javanese vocabularies based on context and references. Based on the analysis, the Javanese related to humans in social media is the swear and denotative words which refer to the rough connotation due to the morphological process. The clitic *-mu* becomes the most common modifier of denotative words into rough connotation of Javanese vocabularies related to humans.

**Keywords:** Javanese Language; Social Media; Forensic Linguistic; Hate Speech

## 1 Introduction

The case of hate speech on social media is increasingly widespread. This is evidenced by the increasing number of complaints made by social media users, both on behalf of individuals or organizations/institutions who feel that they or the organization they belong to have been stabbed by hate speech. Hate speech cases on social media sometimes start between individuals, but turn into communal ones.

Hate speech can be unsettling and disturbing the comfort of other social media users who happen to read or see the post. In addition, it can have an impact on the social life of individuals who are not related to the post. Hate speech on social media is not only in the form of using huge languages, such as national and international languages. The arising of hate speech in social media is caused by the imbalance relation between advanced technology and public users who do not really literate in using technology development [1]. Hate speech on

social media also often contains aspects of the regional language, namely Javanese. The use of Javanese language in social media as a part of hate speech is not only used by native Javanese speakers, but also by speakers of another regional languages. The Javanese language referred to in this article is the Javanese language coming from Central Java. In Simalungun language, cursing function is to express anger, pique, hatred, regret, shame, disappointment, sadness, pain, astonishment, surprised, vanity, insult, intimateness, joy, compliment, etc. Cursing references could be situation, animal, part of body, activity, object, kinship, nickname, culture, food (fruit and vegetable), and ghost [2].

The Javanese language on social media which is in the form of hate speech includes vocabulary related to humans. The use of Javanese language in social media shows that the Javanese language has experienced an expansion in the range of location and speech media. There is a positive side to this phenomenon, namely that Javanese language users are increasingly widespread, not limited to native Javanese speakers, but using modern mass media that are not limited by space, time, and social status. However, the negative consequences that arise from the use of the language are that apart from being able to end up in court, it can also cause unpleasant things such as: discomfort, shame, hurt, anger, revenge, and violence.

The use of social media is inseparable from regulations in the form of the ITE Law. Certainly, the regulation is implemented with the aim that social media functions run properly. On the other hand, the implementation of the ITE Law is one of the reasons in that more and more language users on social media are being ensnared by the law. Related to this, what needs to be observed is how the use of Javanese language (in this case in the form of vocabulary related to humans) in social media as hate speech? The use of the Javanese language requires to be explored to reveal the meaning so as to minimize the use to the negative side. Based on the research result, the public awareness towards hate speech in the social media indicates positive thing, any trend of positive-negative understanding to this hate speech, although if any hate speech arises (uploaded in social media), public tends to tolerate it as long as it does not disturb its community [3].

Some studies about hate speech and social media. It is not only limited in terms of linguistics forensic, but it is also related to politics, law, applied linguistics, religion, women participation, influencers, fundraising, and supernatural fandom. In general, [4] described the condition of hate speech in Indonesia. Benson also gives information about research perspective on social media and brand communication [5]. In politics fields, Juditha conducted research about hate speech in 2017 Jakarta's election [6], Wiana about hate speech in 2019 presidential election [7], Ben-David and Matamoros-Fernandez about hate speech extreme-right parties in Spain [8]. Furthermore, in the field of law, Mathias provides arguments about hate speech and its threat to the law enforcement. In applied linguistics, Klein identifies and contrasts hate speech in English and Italian [9]. Moreover, Zulkarnain, Rumadi, and Kastolani talk about the relation between hate speech and religion (especially Islam and Islamophobia) [10], [11], [12]. Women participation attracts Choi to make it as her research orientation [13]. Lin, Crowe, Pierre, and Yukyung choose the role of influencers in the social media [14]. Guest and McGloin describe the fundraising in the social media [15]. The supernatural fandom also becomes the concern of the scholar, Negrete and McManus do that [16].

The utterances in Online KBBI V are classified as a noun which is defined as a sentence or part of a sentence that is spoken [17]. As for hate speech, it is classified as a noun defined by feelings of hate feelings; hateful traits or something to hate. Thus, hate speech is a sentence or part of a sentence with a style of delivery as spoken language against things that are hated. It can be concluded that hate speech is all forms of feelings of hostility, hatred, humiliation,

abuse or blasphemy of religion, attacking someone's honor or good name, spreading false and misguided news, racial and ethnic discrimination, both oral and written, images (including videos) that harm other parties (individuals or groups), both mentally and materially. In summary, it can be said that hate speech is all forms of verbal, written, and graphic expressions of feelings that cause someone to be hurt. If it is examined further, hate speech can cause hostility between individuals, individuals with groups, and groups against groups. Even though these hate speeches are uploaded on social media, they can have an impact on real life in the form of physical violence; destruction, confiscation, or destruction of objects; and loss of life. According to Jakobson, hate speech is the manifestation of language emotive function, that is to express their joy feeling, annoyed, anger, etc. Leech said that hate speech is implementation of expressive function [18]. The forms of hate speeches in social media could be words, phrase, sentence with conceptualized meaning that is free and bound from the context [19]. Hate speech is different from insulting, persecution, bullying, communal hostility, and also religion hostility. Hate speech covers all those actions with the objective to attack someone's honor and reputation, certain communal as well [20]. Hate speech could be in the form of racism or defamation [21].

Regarding hate speech on social media, it is also known as cyberhate. Blaya stated that it concentrates on cyberhate related to racism, bigotry and extremism, anti-Semitic, anti-Islamic and terrorist messages or information [22]. Cyberhate targets more often communities than individuals and its consequences not only generate individual or community unrest but also contribute to alter social cohesion and democracy. It is an attempt against human rights. Cyberhate usually uses rhetoric based on false assumptions about a religion or ethnic group's culture and practices. It uses verbal abuse, humiliations, and despise towards the targets. It can also take the forms of threats, discrimination, intimidation, marginalizing, otherings and dehumanising narratives. Based on that, cyberhate is related to racist, bigoted and extremist, anti-Semitic, Islamic, and terrorist messages or information. The target is the community that the individual follows. This causes the anxiety of individuals who are members of the community or community, giving rise to social cohesion (the bond between group members) and democracy. Cyberhate is an act against human rights in the form of verbal harassment and humiliation or threats, discrimination, intimidation, marginalization, and inhuman narratives. Cyberhate usually uses rhetoric based on wrong assumptions about religion or culture and ethnicity.

About trolling Clarke states this is one of the reasons why trolling has become a behavioural catch-all. Nevertheless, the approach is limited. Specifically, some types of trolling may attract more accusations (e.g. highly abusive tweets), meaning that the communicative functions identified may not be representative of all trolling [23]. Overall, while insincere accusations are not preferable, they are expected, but with the large amount of texts, these posts should have relatively little effect on the general results of the analysis. From the statement, the form of trolling is in the form of abusive uploads, such as: false accusations, and scathing words to hurt other people's hearts, ridicule, or harsh ridicule.

Social media is defined by Philip and Kevin Keller as a means of consumer to provide information in the form of text, picture, video, and audio with one and another, and also company, and vice versa [24]. So, social media is used between users or between users and companies to share information, whether in the form of text, images, videos, and audio. Based on this definition, it is also explained that social media has a function as a means of sharing information. Social media or social networking sites such as Facebook, Twitter, and Skype are media used to publish content such as profiles, activities, or even user opinions as well as media that provide space for communication and interaction in social networks in cyberspace.

For example, the wall facility on Facebook can be used by users to express what they are witnessing/experiencing, the circumstances around them, to their response to the situation, for example, politics at the time. Facebook juga menyediakan fasilitas grup; fasilitas yang mengumpulkan pengguna yang tertarik atau memiliki kesamaan terhadap suatu konten [25].

From the description of the definition of social media in the previous paragraph, it is known that social media cannot be separated from the use of internet networks. Social media is a means for users to exchange information between individual or group users and service providers. The form of information is complex, not just text, sound, or images. However, it can also be a video that includes text, sound, and images. Because it uses the internet network, this information can reach users in a relatively short time and reach many users. However, the weakness of using social media is that not all areas can be reached by the internet network. In addition, social media can only be accessed through electronic devices connected to the internet network.

Forensic linguistics is, rather, the application of linguistic knowledge to a particular social setting, namely the legal forum (from which the word forensic is derived). Forensic linguistics can help solve a crime [26]. Another opinion is forensic linguistics involves the application of scientific knowledge to language in the context of criminal and civil law. Forensic linguists have an interest in understanding the language of the written law, its complexity, and its origin, as well as the use of language in forensic procedures. They also study the judicial process from point of arrest, and through the interview, charge, trial, and sentencing stages [27]. So, forensic linguistics is applied linguistics with social background, which is a legal field to help solve crimes. Forensic linguistics is a clasp between language, crime, and law. Forensic linguistics thus aid in the enforcement of the law of evidence, judicial proceedings, and legal products. Forensic linguistics links between linguistics, crime, and civil law.

Furthermore, legal language does not distinguish people as subject to the law without regard for social, educational, tribal, religious, racial, or class background. The language of the law applies to everyone, whether in the name of that person or his or her agency as a shade. When we speak of the language of the law we are talking about of number aspects of legal language. We can divide the topic into two main sections: the professional language of the law and the language of the law encountered by the layperson. There is of course overlap between the two. We should also bear in mind that a very important part of the language of the law is completely hidden from us; namely, the language in the jury room [28]. That statement is corroborated with an opinion language of the law is not one homogeneous discourse type but a set of related and overlapping discourse types, and because such a range of different theoretical models has been applied to each, but never to the whole, each analysis speaks only for itself. Whatever coherence or consistency may underline or inform the language of the law as a whole is not available to view [29].

Next, the linguistic dimensions of forensic linguistics relate to the diversity of data used. There are two types of data that are usually objects of study, that are oral and written. There are 3 (three) potential dimensions of analysis: comparisons (composites), differentials (+/-), and gauges (%). These three dimensions may be treated in both language data in process studies, products, and evidence of the law [30]. Forensic linguistics analysis carried out by linguists. Linked linguists there are opinions that state that the forensic linguist's qualifications, experience, research, methods, and reasoning will all come under scrutiny, and must withstand such scrutiny for the opinion to be accepted. There is little doubt that acceptance has come to a much greater extent in the United States and in England than it has in Australia. Acceptance can be achieved only by demonstrating that opinions given by

forensic linguists are professional opinions, acceptable, even if not actually accepted in the particular case [31]. It is known that the forensic linguistic is a professional and that the information given is a science-based case analysis. The expert's information could be held accountable for and a judge's consideration for deciding a case was based on science. Forensic linguistics, in turn, is a linguistic branch that deals with language as a product, process, and legal evidence. However, this article specifically gives forth language as legal proof, Javanese as hate speech in social media. Forensic linguistics thus is closely related to legal language and linguistics.

In the relation to the hate speech in social media, its linguistic units could be single word, derivative words, phrase, and clauses. Based on its rudeness, it could be moderate rude, rude, and very rude. It could be reviewed from its speech references. Human body's reference related to sexual activities is the rudest speech level, followed by the objects referring ugliness and low profession of the references, forbidden by religion, ghost, animals with certain characters [32].

## **2 Methodology**

This research is a descriptive study in the form of descriptions and explanations of the use of Javanese language as hate speech on social media. The data in this article is in the form of Javanese vocabulary related to humans. The vocabulary is grouped according to the similarity of the main elements, namely the main meaning of the vocabulary. Vocabulary grouping results are presented in tabular form consisting of Javanese words, pronunciations, and Indonesian equivalents. Furthermore, the vocabulary is described based on the context of use and meaning. The data is in the form of fragments of Javanese hate speech on Facebook. The data source is all hate speech on Facebook which is a legal case. The data collection technique is by taking court decisions in the Supreme Court directory. The data is in the form of fragments of Javanese hate speech on Facebook. The data source is all hate speech on Facebook which is a legal case. Data collection technique with pick up of court decisions in the Supreme Court directory.

## **3 Result and Discussion**

Delivering hate speech by using Javanese language on social media is an act of expressing language haphazardly. This act can undermine the nation and the language itself. The spirit of Indonesia resides on Javanese language. In the language contains customs, identities, values, users, meanings, functions, grammars, and histories. This is based on the idea that the Javanese language is a part of the Indonesian language and a contributor to the Indonesian vocabulary. The Javanese language is an enrichment of the Indonesian vocabulary, protected by law, and is the nation's wealth. Thus, the Javanese language cannot be separated from the Indonesian people.

It really doesn't make sense if users of Javanese language as hate speech on social media assume that the Javanese language they use will not be understood by other social media users, even though they are in different languages. The meaning of a word or language term can be predicted based on the context, both between the supporting words or sentences used in the utterance or from the images or emoticons that accompany the utterance. The meaning of language can also be known from the statement or post before and after the utterance. The

meaning of language can also be estimated from the responses or comments of social media users to the utterance. In addition, the meaning of Javanese language can be referenced from online Javanese dictionaries or through links or hyperlinks provided by internet networks. If there is a Javanese language suspected of containing hate speech that needs scientifically justifiable meaning, there are linguists who can help to make sure of it. Thus, the expression of meaning in Javanese language on social media is associated with references, contexts, and behaviors or attitudes.

The Javanese language used as hate speech on social media is in the form of general vocabulary which means denotation turning into a rough connotation. The change is caused by the morphological process, context, and reference meaning. However, there are also words meaning harsh connotations. As described in the introduction, the Javanese language referred to in this article is Javanese language from Central Java which forms vocabularies related to humans. Javanese language related to humans includes body parts, designations, occupations, and geography. Javanese language related to parts of the human body consists of words that refer to the upper body (outside and inside), middle (outside and inside), and bottom (outside and inside). The outer part of the body is what the eye can see directly. Internal parts of are those that can be seen by the eyes after opening the part of or using certain tools. Javanese language related to designation is a designation based on behavior. Javanese language related to work is related to permanent work to meet the needs of life. Javanese language related to geography is a place to live or environment.

**Tabel 1.** Upper part of Body

<b>Kata</b>	<b>Pelafalan</b>	<b>Bahasa Indonesia</b>
bacot	[bacOt]	mulut
bathuk	[bathUʔ]	jidat
cocot	[cOcOt]	mulut
irung	[irUG]	hidung
kuping	[kupiG]	telinga
lambe	[lambe]	bibir
mata	[mata]	mata
polo	[polo]	otak
untu	[untu]	gigi
rai	[rai]	muka/wajah
utek	[utʔ]	otak

In table 1, it can be seen that the Javanese vocabulary related to the human upper body consists of the outer and the inner parts. This vocabulary is a vocabulary that has a rough denotation and connotation. Words with harsh connotations are *bacot* and *polo*. The vocabulary *bacot* becomes increasingly meaningful if it is followed by the clitic *-mu*, *-e*, and *-an* so that it becomes *bacotmu* 'your mouth', *bacote* 'its mouth', and *bacotan* 'talkative'. The clitic *-mu* has the same function and meaning as the pronoun *-mu* in Indonesian. The equivalent of vocabulary 'you' in Javanese is *kowe* [kowé]. The vocabulary *bacot* can be preceded by the prefix *ma-* and *ny-* so that it becomes *mbacot* 'grumblel' and *nyocot* 'captious'. The vocabulary of *bacot* can also be preceded by other words, namely *kakehan* [kakèhan] and *tukang* [tukaG] so that it becomes *kakehan bacot* 'talkative' and *tukang bacot* ". In addition, the vocabulary of *bacot* can also be in the form of reduplication and is followed by the suffix *-an* so that it becomes a *cocotan* "talkative". Meanwhile, the vocabulary of *polo* becomes more meaningful with harsh connotations if it is followed by the suffix *-mu* so that it becomes *polomu* 'your brain' which refers to the meaning of 'stupid' or 'insane'. The vocabularies of

*bathuk*, *irung*, *kuping*, *lambe*, *mata*, *untu*, *rai*, and *utek* have denotation meanings. The vocabulary of *bathuk* has a rough connotation if it is followed by the suffix *-mu* so that it becomes *bathukmu* 'forehead' which refers to the meaning of 'stupid' or 'insane'. The vocabularies *irung* has a rough connotation if it is followed by the suffix *-mu* so that it becomes *irungmu* 'your nose' which refers to the meaning of 'stupid' or 'insane'.

The vocabulary '*kuping*' has a rough connotation if it is followed by the suffix *-mu* so, it becomes *kupingmu* 'your ears' which refers to the meaning of 'deaf'. The vocabulary *lambe* has a rough connotation if it is followed by the suffix *-mu* so that it becomes *lambemu* 'your lips' which refers to the meaning of 'inconsequential' or 'talking nonsense'. The vocabulary of *mata* becomes meaningful if it is followed by the suffix *-mu* so that it becomes *matamu* 'your eyes' which refers to the meaning of 'blind', 'inconsequential', or 'unable to see properly'. The vocabulary of *untu* has a rough connotation if it is followed by the suffix *-mu* so that it becomes *untumu* 'your teeth' which refers to the meaning of 'inconsequential' or 'not being able to act properly'. The vocabulary of *rai* has a harsh connotation if it is followed by the suffix *-mu* so, it becomes *rainmu* 'your face' which refers to the meaning of 'shameless'. The vocabulary of *rai* also has a rough connotation if it is followed by the word *gedhek* [*gedhè?*] to become *rai gedhek* 'face of woven bamboo' which refers to the meaning of 'shameless'. In addition, the word *rai* has a rough connotation if it is preceded by the words *golek* [*golè?*] and *adol* [*adol*] becomes *golek rai* 'attention seeker' and *adol rai* 'catch the eye'.

**Tabel 2.** Middle Part of Body

<b>Kata</b>	<b>Pelafalan</b>	<b>Bahasa Indonesia</b>
bodong	[bOdOG]	pusar yang menyembul
cokor	[cOkOr]	Tangan
udel	[ud l]	Pusar
usus	[usUs]	Usus
wadhuk	[wa.dU?]	Perut
weteng	[w t G]	perut

In table 2, it can be seen that the Javanese vocabulary is related to the middle part of the human body consisting of the outer and the inner parts. This vocabulary is a vocabulary that has a rough denotation and connotation. Vocabularies with harsh connotations are *cokor* and *wadhuk*. The vocabularies *cokor* becomes increasingly meaningful when it is followed by the suffix *-mu* and *-e* so that it becomes *cokormu* 'your hand' and *cokore* 'its hand' which refers to the meaning of 'jail'. The vocabularies of *wadhuk* becomes increasingly meaningful when it is followed by the suffix *-mu* and *-e* so that it becomes *wadhukmu* 'your stomach' and *wadhuke* 'its stomach' which refers to the meaning of 'greedy'. The vocabularies of *bodong*, *udel*, *intestine*, and *weteng* mean denotation.

The vocabularies of *bodong* becomes meaningful if it is preceded by the word *nganti* [*Ganti*] so that it becomes *nganti bodong* 'sampai bodong' which refers to the meaning of 'testing patience', 'very long', or 'not going to happen'. The vocabulary of *udel* has a rough connotation if it is preceded by the word *ora duwe* [*ora duwè*] so it becomes *ora duwe udel* 'no navel' which refers to the meaning of 'outrageous', 'testing patience', 'heartless', or 'unfeeling' if the context of the use refers to the event of a person who constantly orders without giving the commanded a chance to rest. The vocabulary of *usus* has a rough connotation if it is followed by the suffix *-mu* and *-e* so that it becomes your intestines 'your intestines' and intestines 'its intestines' which refers to the meaning of 'greedy' which refers to the meaning of 'outrageous', 'testing patience', 'have no heart' ', or 'unfeeling' if the context of the use of the word refers to the event that people grumble because they are tired of working, but are still given orders to

do work. The vocabulary of *weteng* becomes increasingly meaningful if it is followed by the suffix *-mu* and *-e* so that it becomes *wetengmu* 'your stomach' and *wetenge* 'its stomach' which refers to the meaning of 'greedy' if the context of using the word refers to the event of people dredging property for personal gain.

**Tabel 3.** Lower Part of Body

Kata	Pelafalan	Bahasa Indonesia
bawuk	[bawU?]	vagina
dobol	[dObOl]	wasir
konthol	[kOn.tOl]	penis
selangkangan	[s laGkaGan]	kemaluan
silit	[silIt]	dubur

In table 3 the Javanese vocabulary is related to the lower part of the human body consisted of the outer and the inner part. It was a vocabulary that had a sense of denotation and a negative connotation. A word with negative connotation is *dobol*. The word *dobol* becomes more and more negative in connotation when followed by the suffix *-mu*, *-e*, and *-en* thus become *dobolmu* "your 'hemorrhoid', *dobole* 'his/her hemorrhoid' 'badger', and *dobolan*. 'had hemorrhoid' that refers to 'liar', 'fibber', 'untrustworthy', and 'deceiver'. The word *dobol* also takes on a more serious connotation if it is preceded by word master and becomes *tukang ndobol* "expert hemmorroid" referring to the meaning of 'expert liar,' 'expert fibber,' 'expert untrustworthy', and 'expert deception'. The words *bawuk*, *konthol*, *selangkangan*, and *silit* is denotation. However, because these words are the terms or names of intimate organs, the Javanese people feel '*saru*' (taboo) or unfit to be spoken in public.

The word *bawuk* has a negative connotation if it is preceded by the word *adol* [adOl] and *golek* [golèk] so that it becomes *adol bawuk* 'sells the vagina' which refers to the meaning of 'prostitution'. The word *konthol* as well as the word *bawuk* has a negative connotation if it is preceded by the word *adol* so that it refers to the meaning of 'prostitution'. The word *selangkangan* becomes negative if it is followed by the suffix *-mu* and become *selangkanganmu* 'your crotch' which refers to the meaning of 'vagina' if the context of the use of the word refers to incidents of people fighting and mentioning that their opponent likes to sell themselves or to prostitution. Similar to the term genitals, the word crotch has a rough connotation if it is preceded by the words *adol* [adOl] and *golek* [golèk] so that they become *adol selangkangan* 'sell crotch' and *golek selangkangan* 'looking for a groin' which refers to the meaning of 'prostitution' or 'to brothel'. The word *silit* has a negative connotation if it is in the context of a quarrel due to distrust between one party and another. The word *silit* has a harsh connotation if it is followed by the suffix *-mu* and *-e* so that it becomes *silitmu* 'your butthole' and *silite* 'his/her butthole' which refers to the meaning of 'liar', 'fibber', 'untrustworthy', and 'deceiver'.

**Tabel 4.** Designations

Kata	Pelafalan	Bahasa Indonesia
bandot	[bandOt]	laki-laki gila perempuan
edan	[edan]	gila
gemblung	[g mb UG]	bodoh
gembrik	[g mb l?]	penggoda pria
gendeng	[g nd G]	gila
lonte	[lOnte]	penggoda pria
mbah	[mbah]	nenek/kakek, orang yang sudah tua
paijem	[paij em]	paijem (perempuan)
paijo	[paij O]	paijo (laki-laki)

In table 4, it can be seen that Javanese vocabulary is related to designations. The vocabulary is a vocabulary that has a rough denotation and connotation. The denotative words are *mbah*, *paijo*, and *paijem*. The word *mbah* has a harsh connotation if it is followed by the suffix *-mu* and *-ne* so that it becomes *mbahmu* 'your grandfather/grandmother' and *mbahne* 'his/her grandfather/grandmother' which refers to the meaning of 'does whatever he wants' if in the context of speech events there are people/parties who disobey rule. The words *paijo* and *paijem* become harsh connotations referring to the meaning of 'an annoying person' if in the context of a speech event there are people/parties who do not obey the rules. The words *paijo* and *paijem* become harsh connotations when followed by the suffix *-i* and become *paijoi* 'repeating paijo' or *paijemi* 'repeating paijem' referring to the meaning of 'very annoying person'. Words with harsh connotations are *bajingan*, *bandot*, *edan*, *gemblung*, *gembrik*, and *lonte*. The word *crazy* also has harsher connotations if it is followed by the words *lanangan*, *wedokan*, and *banda* so that it becomes *edan lanangan/wedokan* 'likes to find men/women for fun' and *edan harta* 'mercenary' which refers to the meaning of 'greedy' or 'covetous'.

**Tabel 5. Jobs**

<b>Kata</b>	<b>Pelafalan</b>	<b>Bahasa Indonesia</b>
Bajingan	[bajiGan]	penjahat
Maling	[ maliG]	pencuri
Sontoloyo	[sontoloyo]	penggembala itik

Table 5 shows that Javanese vocabulary is related to work. The vocabulary is a vocabulary that has a rough denotation and connotation. The denotation word is *sontoloyo*. The word *sontoloyo* has negative connotation if it is followed by the suffix *-i* and becomes *sontoloyoi* 'repeating duck shepherd' which refers to the meaning of 'does whatever he wants' if in the context of speech events there are people/parties who do not obey the rules. The words *bajingan* and *maling* have negative connotations. The word *bajingan* gets a harsher connotation if it is followed by the word *tengik* so that it becomes *bajingan tengik* 'rancid criminal' which refers to the meaning of 'heinous criminal', 'cruel criminal', or 'super evil villain'.

**Tabel 6. Geography**

<b>Kata</b>	<b>Pelafalan</b>	<b>Bahasa Indonesia</b>
Alas	[alas]	hutan
Ndesa	[ndesa]	desa
Plosok	[plOsO?]	pelosok

Table 6 shows that Javanese vocabulary is related to geography. The vocabulary is denotation vocabulary. The word *alas* has a negative connotation if it is preceded by the word *wong* and followed by the suffix *-an* so that it becomes *wong alasan* 'forest people or tribes' which refers to the meaning of 'people who don't know the rules', 'criminals', or 'thugs'. The word *ndesa* has negative connotation if it is preceded by the words *rupa*, *wong*, and *dasar* so that it becomes *rupa ndesa* 'bumpkin face', *wong ndesa* 'bumpkin', *dasar ndesa* 'what a bumpkin' which refers to the meaning of 'lout', 'yokel' or 'rebels who do not know the rules' if in the context of the speech event there are people/parties who do not obey the rules. The word *plosok* has a negative connotation if it is preceded by the word *wong* so that it becomes *wong plosok* which refers to the meaning of 'lout', 'yokel' or 'rebels who do not know the rules' if in the context of the speech event there are people/parties who do not obey the rules.

#### 4 Conclusions

Language is not just a means of communication. It can be an instrument of evidence, processing, and the creation of a legal product. Javanese use as part of hate speech in social media indicates that it can be evidence for handling legal cases. Among the Javanese words used by the legal evidence were words related to humans. It covered body parts, designations, occupations, and geography. It had some of these connotations because of their normal use of it as a swear word and others of denunciation. The word denrotate turns into a crude word because of the process of morphology and the context of the speech events. The morphological process of adding prefix, suffix, repetition, merging of words, and replication into the end. Between the morphological process that turns denounce into the most moderate connotation is in clitic *-mu*. In the case of increasing the use of language on social media, there is something positive to be learned, that is, the ability of the knowledge that language has more than the means to communicate. There is a powerful effect on both sides of language usage: positive and negative. An example of the use of language that has a positive effect is as an instrument in negotiations to reconcile those at variance, while the speech of hate in social media provides an example of a negative effect, resulting in hurt.

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