

# Prohibition of Hate Speech in Madurese Literature

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**Abstract.** Since 2018, Kominfo has handled 3,600 pieces of content containing hate speech in public spaces (Kominfo, 2021). Therefore, it is necessary to study the prohibition of hate speech as an effort to prevent the disintegration of the nation through the internalization of values in cultural products such as Madurese literature in Sampang Regency. This research aims to describe the results of analysis of Madurese literature which prohibits the practice of hate speech. The target of this research is in the form of spoken and written language, so that the results of presenting the data are in the form of oral data. The design of this research is descriptive qualitative. The data collected in this research used tapping techniques. The results of this research are findings from Madurese literature which contains elements of the prohibition against insulting other people, maintaining ethics, and character education.

**Keywords:** prohibition of hate speech, Madurese literature, morality.

## 1 Introduction

Hate speech is a massive, crucial phenomenon that occurs in social life. Based on data from Kominfo, there are 3,600 pieces of content on social media containing hate and hate that have been handled since 2018.<sup>1</sup> On the other hand, based on the infographic in 2020, Facebook eliminated 9.6 million hate and hatred, and from 2019 to 2020 there was an increase in content containing hate by 3.9 million.<sup>2</sup> Based on the analysis data, hatred is a product of crime that is often carried out on social media. Hate speech is included in criminal offenses that are officially stated in the Criminal Code or the Criminal Code and originates from the Circular Letter of the Chief of Police Number SE/06/X/2015 articles 156, 157, 310, 311.<sup>3</sup> Crimes of hate are regulated in Law -Law No. 40 of 2016 which contains the elimination of racial and ethnic discrimination and Law No. 19 of 2016 concerning electronic information and transactions.<sup>4</sup>

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<sup>1</sup> Kementerian Komunikasi dan Informatika Republik Indonesia. Siaran Pers Nomor 143/HM/KOMINFO/04/2021. Jakarta: Media Center Kantor Kementerian Kominfo.[https://www.kominfo.go.id/content/detail/34136/siaran-pers-no-143hmkominfo042021-tentang-sejak-2018-kominfo-tangani-3640-ujaran-kebencian-berbasis-sara-di-ruang-digital/0/siaran\\_pers](https://www.kominfo.go.id/content/detail/34136/siaran-pers-no-143hmkominfo042021-tentang-sejak-2018-kominfo-tangani-3640-ujaran-kebencian-berbasis-sara-di-ruang-digital/0/siaran_pers). (2021)

<sup>2</sup> Richter, F. *Infographic: Facebook ramps up efforts against hate speech*.  
<https://www.statista.com/chart/21704/hate-speechcontent-removed-by-facebook/>. (2020)

<sup>3</sup> Surat Edaran Kapolri Nomor SE/06/X/2015 tentang Ujaran Kebencian. (2015)

<sup>4</sup> Undang-Undang No 40 Tahun 2016 tentang penghapusan Diskriminasi Ras dan Etnis. (2016)

Utterance is an act of language (spoken) crime that aims to spread hatred in the form of insults to race, ethnicity, religion, race, individual disability, gender, and sexuality.<sup>5</sup> This form of hate speech is seen as a movement of intolerance towards the social diversity of Indonesian society. This is in line with the opinion of Sica and Jeffery, hate speech takes the form of denigrating certain groups which will cause disintegration.<sup>6</sup>

Cultural products can become a medium for socialization in maintaining harmony and unity in a pluralistic society. One of these cultural products is Madurese literature which contains high ethics and morality. Cultural products are full of ethical, aesthetic, religious, and philosophical values.<sup>7</sup> These values are reflected in the Madurese literature that still exists in the Sampang district, such as panting, *kejhung*, and other oral traditions. This means that Sampang District is one of the regions that still exists to uphold local cultural products such as customs and traditions, such as those in Tambelangan District, Sokobanah District, Pangarengan District, Kedungdung District, Torjun District, Omben District.

Based on the description above, two urgencies are important guidelines for this research. First, this research aims to examine Susatra products that contain ethical values to avoid acts of hate speech. As an effort to preserve culture as well as expose Madurese literature which has the potential to be a cultural product to prevent group discrimination or disintegration of a multicultural nation. Second, this research proves that there is continuity between literary products and the culture of preventing hate speech in Sampang district.

## 2 Research Methods

This research uses a qualitative approach based on data descriptions in the form of an analysis of Madra literature which contains elements of the prohibition of hate speech. Apart from that, this research focuses on spoken language, so the data presented is in the form of verbal data and not numerical data. This research uses a qualitative descriptive research plan or design. The descriptive method is a research method used to describe certain situations or phenomena, thereby giving rise to basic assumptions. This method is used to obtain main data directly through field observations or interviews.<sup>8</sup>

This research was located in several sub-districts in the Sampang district, such as the Tembelengan sub-district, Kedungdung sub-district, Pangerengan sub-district, and Torjun sub-district. There were four sources used as interview targets in this research, namely, Mrs. Agutina, Mr. Bustomi, Mr. Syarif, and Mr. Imam as natives of Sampang district. The data in the research are the results of an analysis of Madurese literature in Sampang district which teaches about the prohibition of hatred and hatred. The data source in this research is the results of interviews with four informants. Apart from that, supporting data sources include articles from previous research and Madurese literary texts.

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<sup>5</sup> Greenawalt, Kent. *Conflicts Of Law and morality*. New York : Oxford University Press. pp. 157 (1989)

<sup>6</sup> Effendi, Masyhur. *Dimensi/Dinamika Hak Asasi Manusia dalam Hukum Nasional dan Internasional*. Jakarta: Ghalia Indonesia. pp. 76 (1994)

<sup>7</sup> Amir, H. *Nilai-nilai Etis dalam Wayang*. Jakarta: Penerbit Sinar Harapan. pp.1995.

<sup>8</sup> Hikmat, M. M. *Metode Penelitian (dalam Prespektif Ilmu komunikasi dan Sastra)*. Cetakan I. Yogyakarta: Graha Ilmu. pp.44 (2011)

This research data collection used probing and tapping techniques. Skilled techniques consist of conversation activities through interviews with informants or sources. The tapping technique in this research was carried out by tapping the information conveyed by the source using a recording device. The tapping technique in language research is one of the techniques used to provide or obtain data synchronously.<sup>9</sup>This research analysis was carried out through four stages, namely data classification, data coding, data presentation, and drawing conclusions. This research procedure was carried out through three stages, namely planning or pre-research, implementation or research, and evaluation or post-research.

### 3 Results and Discussion

#### 3.1 Prohibition of Hate Speech in Paparegan

Paparegan is a type of Madurese language poetry and is also called *pantun*. Physically, *paparegan* has two characteristic forms, namely two lines in one stanza and four lines in one stanza.<sup>10</sup> Paparegan which consists of two rows has *samperan/bibidan* on the first row and *isi/tegesa* on the second row. Paparegan which consists of four rows has *samperan/bibidan* in rows one and two, then has *samperan/bibidan* in rows three and four. In general, *paparegan* contains advice or advice given to the Madurese people. Advice that leads to the prohibition of dirty talk, harsh language, and ridiculing or offending other people is reflected in several Paparegan quotes below.

Nanem magik tombu nangka  
Tabing kerrep banyak kalakna  
Mompong gik odik koddhu bagus acacahna  
Ma' ollè salamet polah têngkana

Free translation:

Planting tamarind seeds grows jackfruit  
The cliffs are full of scorpions  
While you're still alive, your words must be good  
So that his behavior can be safe

The *paparegan* above consists of four rows formed by *samperan* in rows one and two and contents in rows three and four. The meaning of *paparegan* above is that a person must maintain speech, manners, and ethics so that his behavior is safe. The example of *paparegan* was revealed by Agustina as one of the Sampang residents and a resource person in this research. The *paparegan* is usually said by the *panjak* (gamelan players and vocal accompaniment to the music danced by the dancers) at the Remoh event. *Remoh* is a typical tradition in Sampang district which still exists in Tambelangan, Ketapang, and Sukobanah sub-districts. Remoh takes the form of association activities, either in the blater community (a collection of rich and respectable people) or ordinary citizens whose aim is for economic transactions such as social gatherings carried out by men. Apart from that, Remoh is usually

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<sup>9</sup> Mahsun. *Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya*. Jakarta: PT RajaGrafindo Persada. pp. 92 (2014)

<sup>10</sup> Jasin, Moh. Paramastra Madura: Sato'or malathe pote. Bangkalan: Tidak dipublikasikan. (2005)

carried out in celebration processions to help each other or *bhubuwân* accompanied by *sononen* music.<sup>11</sup>

The *paparegan* above is categorized as literature that reflects the prohibition of hate speech. This is marked by the mention of the third line, namely *mompong gik odik koddhu Bagus acacahna*. This line explicitly teaches humans to have good *koddhu acacahna*, which means they must speak well. The word *must* in this construction contains an obligation or command, the word *good* is interpreted as something very good, and the phrase *how to speak* is interpreted as a habit or habit of speaking that is reasonable according to certain standards. In this way, the *Paparegan* line that says you have to speak well can be interpreted as a form of advice that requires people to have good speaking habits. A good measure can be seen in choosing words that do not offend other people or demean human behavior. This is emphasized by the next *paparegan* line, namely *ma' ollè salamet polah tengkana*, which means unity in the form of a good way of speaking which will influence saving human behavior. How to speak well is one form of avoiding language crimes. Language crimes are spoken or written speech that violates the KHUP law and the ITE Law by lowering the self-esteem of other people and creating trouble or propaganda.<sup>12</sup>

The prohibition of hate speech in Madurese literature in Sampang district can also be seen in the *Paparegan* quote below.

*melarat oreng gebei labeng  
mele tomber campor nangka  
mon acacah jek den-beden  
makleh tak omber neng neraka*

Free translation:

Poor people make doors  
Buy coriander mixed with jackfruit  
When you speak, don't be careless  
So that you don't end up in hell

The *paparegan* quote above consists of four lines that originate from the expressions of Agustina as one of the people of Sampang and a source in this research. The first line of the quote means that it is difficult for people to make doors. The second line means buying coriander and jackfruit. Meanwhile, the third line is that when speaking or speaking, don't be careless. The fourth line is so that you don't end up in hell. Overall, the meaning of the *paparegan* above is that people must be able to guard their mouths so that they do not end up in hell.

The page in the quote above includes literature in Sampang district which reflects the prohibition of hate speech. This evidence is in the third line, namely *mon acacah jek den-beden*. The phrase *mon acacah* which means if you say and the phrase *jek den-beden* means don't be careless. Overall, the *paparegan* above teaches individuals not to say dirty or ugly words, not to hurt people, not to swear, and not to insult other people. The meaning of these

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<sup>11</sup> Abidin, Zainal. 2013. *Tradisi Bhubuwân Sebagai Model Investasi di Madura*. Jurnal: KARSA, Vol. 21 No. 1, pp. 115. (2013)

<sup>12</sup> Sholihatin, Endang. *Linguistik Forensik dan Kejahatan Berbahasa*. Yogyakarta: Pustaka Pelajar. pp. 38 (2013)

lines is a guideline in maintaining speech etiquette. According to Sukatman (2012), speech ethics that have polite values must consider the use of language taboos and refinement of diction.

The quote below is also referred to as *paparegan* which contains the meaning of prohibiting hate speech. The *paparegan* below is an example of a form of literature that is spoken at a *pelet kandung*.

Jukok bulus amacem bernah  
Juko bendheng berwarna poteh  
Oreng sebgas tingkah lakona  
Mon epandheng macelek ateh

Free translation:

Milkfish of various colors

White milkfish

A person with good manners

If you look at it, it's refreshing

The Papareghan above consists of four lines, each line has its function and meaning. Rows one and two are the samples, while rows three and four are the contents. The first line, *Jukok bulus amacem bernah*, means turtle fish of various colors. The second row of *Poteh colored Juko bendheng* means white milkfish. The third line, "oreng as good as his manners" means a person who has good manners. The fourth line, *Mon epandheng macelek ateh*, means that it is seen as soothing. The data quoted above comes from Bustomi. The above *paparegan* is usually read at the birth ceremony or also known as a thanksgiving event when you are seven months pregnant. Biological pellets are a tradition that still exists in Sampang district, especially in the Banyuates sub-district, Pengerangan sub-district, and Torjun. The aim of reading *paparegan* is to provide advice or advice to prospective parents who will give birth to their child.

The data above is categorized as *paparegan* which reflects the prohibition of hate speech. This is proven in the third and fourth lines. In particular, these two lines have the meaning that if people have good behavior they will bring coolness or happiness to other people's hearts. This behavior can be in the form of etiquette in talking to other people. Thus, Madurese literature contains elements to prevent national disintegration in the form of teachings about the prohibition of hate speech. This means that Madurese's literature is a product of culture or tradition that has moral and religious values. Apart from having a function as a ritual, the Madurese tradition also serves as a learning medium that has moral, religious, and humanist values. their child.<sup>13</sup>

Humans as social creatures really need a good way of speaking to respect themselves and others. A good way of speaking shows polite and polite individual behavior. Individual politeness is reflected through behavior that respects or respects the person interacting with them by using kind or friendly language.<sup>14</sup> Papapregan in the quote directly teaches living individuals to have good behavior through the habit of talking to other people.

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<sup>13</sup> Hasan, N dan Edi S. *Relasi Agama dan Tradisi Lokal (Studi Fenomenologis Tradisi Dhammong di Madura)*. Suranaya: Jakad Media Publishing, pp.4 (2021)

<sup>14</sup> Djuwita, P. Pembina Etika Sopan Santun Peserta Didik Kelas V Melalui Pembelajaran Pendidikan Kewarganegaraan di Sekolah Dasar Nomor 45 Kota Bengkulu. *Jurnal Ilmiah Pendidikan Guru Sekolah Dasar*, pp. 27-36 (2017)

Based on the description above, one of the Madurese literature that exists in Sampang district is in the form of paparegan. Paparegan is a type of old poetry in Madurese and is also called pantun. The paparegan has two lines (first and second lines) as samperan/bibidan and has two barus (third and fourth lines) as isi/tegesa, so that in one stanza there are four lines. The paparegan is usually recited at remoh events by panjak (gamelan players and vocal accompaniment to the music danced by dancers). Apart from that, paparegan is usually recited at the birth ceremony or also known as a thanksgiving event when you are seven months pregnant. Based on the description above, the contents of Papareghan have a meaning that prohibits hate speech. The forms of these prohibitions include, 1) teachings that require humans to have good speaking habits, 2) individuals must not speak carelessly such as saying dirty or ugly words, must not hurt people, must not swear, and must not insult other people, and 3) teaches individuals to behave well which brings coolness or happiness to others.

### 3.2 Prohibition of Hate Speech in *Kejhung*

*Kejhung* is a typical Madurese oral tradition that still exists in Sampang district. *Kejhung* takes the form of a chanted song whose poetry is in the form of a *papareghan* of four lines in one stanza. *Kejhung* is featured in several Madurese customs, such as *rokat*, *oronene*, and *sandhur*.<sup>15</sup> *Kejhung* is full of advice for organizing human life, one of which is the prohibition of hate speech. Below are some *Kejhung* quotes that reflect the prohibition of hate speech.

Ka pasar jek ben-aben  
Percoma melehya otok  
Pangakona lek sedegig praben  
San e tenggu anaken petok  
    Mon jukoen kak ekakan kocing  
    Mun apoyah tak gelem rebheng  
    Pangakona kak sedegig lancig

Mon kompoyah sakaranjeng

Free translation:

Don't take too long to go to the market  
If you only buy long beans  
My sister's confession is still a virgin  
when he saw his seven children  
The cat ate the fish  
The fire still hasn't spread  
I admit that you are still single  
But his grandchildren are a basket case

Quote the data above as a form of *kejhung* which consists of two stanzas and each stanza consists of four lines. The *kejhung* above is in the form of *paparegan* which is developed and has several rules. First, the poetry in *kejhung* has a sound teacher arrangement in the form of rhyme (equality or harmony of sounds) at the end of each line. Second, *kejhung* poetry has a *wilangan* teacher in the form of an average number of more than eight syllables, making it

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<sup>15</sup> Bouvier, Helene. *Lebur: Seni Musik dan Pertunjukan dalam Masyarakat Madura*. Jakarta: Yayasan Obor Indonesia. pp.22 (2000)

easier to sing. The quote above comes from an expression from Busatomi one of the Sampang residents and a resource person in this research. Kejhung in the quote above usually occurs in traditional arts such as Madurese Sandhur performing arts (theater). Sandhur is a traditional performing art in which there is a *kejhung* (*ngejung*) performance accompanied by *soronen* instruments (a typical Madurese wind instrument), drums, gongs, kempul, and bonang. Madurese sandhur is a traditional performing art that includes Madurese language songs and dance performance tunes played by *lenggek* (male dancers who act as women).<sup>16</sup> The Sandhur Madura performance is divided into three, namely the *kejhung* (*ngejung* or *nembang* accompanied by traditional Madurese music), typical Madurese dance performances (rondhing dance, *kelonoan* mask), and *sandhur* (theatre) performances.

The Kejhung above is Madurese literature that exists in Sampang district and is categorized as *paparegan* or advice rhymes. The following is a summary of the meaning and significance of the Kejhung quote above. First, there are eight lines which each have their meaning. The first line of the words *sara jek ben-aben* means going to the market, don't take too long, the second line *percoma melehya otok* means if you only buy long beans, the third line *pangakona lek sedegig praben* means admitting your sister is still a virgin, the fourth line *san e tenggu anaken petok* has the meaning of when you see seven children, the fifth line *mon jukoen kak ekakan kocing* means the fish was eaten by the cat, the sixth line *mun apoyah not gelem rebheng* belongs to the meaning of the fire still not growing, the seventh line *pangakona kak sedegig lancig* means confessing sis you are still single, and the line eighth *mon kompoyah sakaranjeng* has meaning but his grandson is a basket. Thus, overall the *kejhung* above is a reflection of literature that has the meaning of advice or advice in the form of allusions to women and men who like to utter lies or hoaxes. This is proven through the *Pangakona lek sedegig praben* construction which means that there are women who admit to men that they are still virgins, but in reality, they already have children as proven through the *San e tenggu anaken petok* construction. On the other hand, there is a man who claims to be a virgin through the *kejhung* line which reads *pangakona kak sedegig lancig*, but it turns out he has many grandchildren. Thus, the *kejhung* teaches individuals not to tell lies. Telling lies is one of the language crimes that can trigger or cause trouble. This is stated in Law of the Republic of Indonesia Number 1 of 1946 articles 14 and 15 concerning the broadcasting of fake news (hoaxes) which can cause serious trouble for the lives of society and individuals.

There is another Kejhung quote that contains the prohibition of hate speech. The following is a Kejhung quote telling the story of friendship which contains advice on maintaining manners, especially in the context of guarding your words.

Cong sengkok bekna re de-pade  
Buah celok jek ekakan  
Mon aocap se te-ngateh  
Maklek tak dadi rasan-rasan  
    Jukok tasek bauna amis  
    Salah amis banyak tolanga  
    Jek semake kanca bengis  
    Takot e capok geremak muana

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<sup>16</sup> Theresania, A.L., dkk. *Kesenian Sandur dalam Hajaratan Remoh: Masyarakat Bangkalan Madura*. Kementerian Pendidikan dan Kebudayaan. (2016)

Free translation:

Son, you and I are both  
Do not eat sour fruit  
If you say that, be careful  
So that it doesn't become the subject of gossip

The quote above is a form of kejhung which consists of two stanzas and each stanza consists of four lines. The kejhung data comes from the expressions of Syarif one of the sources in this research who is a native Sampang community. The kejhung was obtained from cassette recordings that were often played by the interviewee's family. Playing kejhung is a habit carried out by some Madurese people to entertain themselves or as an accompaniment song for farmers or fishermen while working (Syarif, 2023). This is confirmed by Bouvier's opinion (2000:286), kejhung is a Madurese tradition that can be used to entertain oneself and a group by combining it with other performing arts such as soronen and ludruk, sandhur.

The kejhung quote above has the meaning of advice or advice for individuals, especially in the context of friendship. The advice in the kejhung above contains an element of the prohibition of hate speech which is characterized by the construction *mon aocap se te-ngateh* which means if you say be careful and the construction *jek seke kanca* ruthless which means don't get close to violent friends. In deeper terms, the construction of saying be careful is a call or command that individuals must be careful in guarding their speech or words when interacting with other people, especially in the context of friendship. The choice of words is a guideline so that individuals do not just use words and avoid harsh or dirty words. In addition, the kejhung above advice to stay away from friends or individuals with cruel characters as stated in the quote *jek as cruel kanca*. This can be interpreted as meaning that individuals must avoid violent traits or characteristics. Cruelty is a form of female crime that appears to be increasing. In general, the form of cruelty can be seen in the behavior and way of speaking to other people.<sup>17</sup> Thus, the kejhung above is one of the Madurese literature that teaches the prohibition of hate speech and still exists in Sampang district. sandhur.

There is another Kejhung quote called Pantun Hartaman which contains a prohibition on hate speech. Here are some quotes from the kejhung or Hartaman rhymes.

Ngitanggih emalem minggu  
Takerhjet pas nginum jhéih  
Alaké binih jhe' salang sengghu  
Sala tak manjet jhe' rajeih  
Numpak Honda Cong nubruk dokar  
Bedeh sapéh negghu' cekkocek  
Rumah tangga Cong mun ghut segghut tokar  
Nyaré rajhekkéh tamba kabhet

Free translation:

Woke up on a Saturday night  
Surprised then drank ginger water  
Husband and wife should not blame each other

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<sup>17</sup> Nurhayati, Eti. *Psikologi Perempuan dalam Berbagai Perspektif Edisi 2*. Yogyakarta: Pustaka Pelajar. pp. 29 (2018)



Don't bring up the slightest mistake  
Riding in a Honda, crashed into a wagon  
A cow carrying a pestle  
Son's household often fights  
Finding sustenance is increasingly difficult

The data quoted above is a form of kejhung or what is known as pantun Hartaman. Pantun Hartaman is sung as kejhung accompanied by typical Madurese instruments. Kejhung is usually present at weddings and is categorized as a funny rhyme full of advice for the household or husband and wife. This expression came from Imam as one of the sources in this research. The Pantun Hartaman still exists in Sampang district, especially in Kedungdung and Bligah sub-districts. Even today, many people sing this rhyme and upload it on social media.

The quote above is a form of kejhung which is full of advice regarding the prohibition of hate speech for married couples. The prohibition on hate speech is reflected in the construction of *jhe' salang sengghu* and household *Cong mun ghut segghut tokar, Nyaré rajhekkéh tamba kabhet*. The construction of *jhe* reciprocity is interpreted as teaching not to fight with each other so that it has the effect of prohibiting one from uttering harsh or insulting words in the context of an argument. Apart from that, some constructions that prohibit hate speech in the form of *Cong mun gut segghut tokar, Nyaré rajhekkéh tamba kabhet*. This construction is interpreted as teaching or advice to remind married couples not to blame or accuse each other verbally. Hate speech is a form of speech in the form of text, speech, broadcast, or flyer that can cause conflict or hostility and hurt the feelings of other individuals.<sup>18</sup> This means that the activity of blaming each other can have the effect of hurting feelings or causing conflict, so the construction of *mun ghut segghut tokar, Nyaré rajhekkéh tamba kabhet* as a teaching or advice not to say harsh or dirty words in any circumstances, including household matters. Apart from that, there is a quote from Kejhung as a Pantun Hartaman which preaches the prohibition of hate speech. The following is evidence of the teaching of prohibiting hate speech.

Numpak dokar Cong mung toron Bligeh  
Ngalak keddhi' akérem sorat  
Atokar Cong mun ekéding tetanggheh  
Tetanggheh sébeji' tamba asorak  
Mak Ennik Bhing tédhung pék ampék  
Bede bhudeng main grambol  
Dheddhi réng bini' jhe' pé'cerémpék  
Takok tak langgheng pas kenning sénggol

Free translation:

Get on the cart, get off at Bliga  
Take the jug send the letter  
Fight if your neighbors hear it  
Neighbors who hate become happier  
Mak Ennik, the sis, is sleeping in a pinch  
There are monkeys playing with crabs

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<sup>18</sup> Hirsch, Susan F. Putting Hate Speech in Context: Observation on Speech, Power, and Violence in Kenya. George Mason University. Diakses tanggal 23 Maret 2019 <https://www.ushmm.org/m/pdfs/20100423-speech-power-violence-hirsch.pdf>. (2008).

So, women, don't be crooked  
Afraid of being impatient and then getting hit

The quote above is a Hartaman pantun packaged in the Madurese kejhung construction. The kejhung consists of two stanzas and each stanza consists of four lines. The lines of pantun in the kejhung above have meanings that lead to advice or advice regarding the prohibition of hate speech. This is proven by the construction of *atokar Cong mun ekéding tetanggheh, tetanggheh sébeji' tamba asorak* which means that if a husband and wife quarrel, it will be happiness for the neighbor who hates the couple. This means that there is a prohibition on fighting, which if interpreted in the context of speech means that it is prohibited to ridicule, insult, or speak harshly between husband and wife. Apart from that, there is a formation that conveys the prohibition of hatred in the quote above, namely *Dheddhi réng bini' jhe' pé'cerémmpek, takok tak langgheng pas kenning sénggol*, which means being a woman, don't be fussy so you don't get hit. Talking in this context is defined as a verbal activity that can hurt other people's feelings, causing anger and violence, such as being hit. Thus, the Kejhung quote above is proof that there is a ban on hate speech in Madurese literature which still exists in Sampang district. Hate speech takes the form of linguistic crimes such as spreading hatred and all linguistic expressions intentionally spreading hatred.<sup>19</sup>

Based on the description above, there is Madurese literature that exists in Sampang Regency in the form of Madurese kejhung. Kejhung is a song whose poetry is in the form of a paparegan with four lines in one verse and the chanting is accompanied by the instruments soronen (a typical Madurese wind instrument), drums, gongs, kempul and bonang. Paparegan in Madurese kejhung must have a voice teacher in the form of rhyme on each line in one verse and a wilangan teacher in the form of an average number of more than eight syllables in each line so that it is easy to sing or sing. There are three types of activities in which there are Madurese kejhung chants. First, the Madurese kejhung is usually sung in Madurese traditional art performances called Sandhur Madura. Second, Madurese kejhung which has been recorded on a cassette and is usually played for personal needs such as a means of entertaining oneself or as an accompaniment for farmers or fishermen while working. Third, the packaging of kejhung in the Pantun Hartaman song which is usually performed at weddings to give advice or advice to the bride and groom with humorous characteristics but full of household advice. The third lines in the quote above have a meaning that teaches the prohibition of hate speech. The forms of these teachings are, 1) there is a line of kejhung which teaches individuals not to tell lies because telling lies is a language crime, 2) there is a line of kejhung which teaches individuals to be careful in guarding their speech, especially in the context of friendship, 3) there is a line kejhung which teaches about avoiding friends who have a cruel character both in their behavior and the way they speak, 4) there is a line of kejhung which teaches married couples not to fight and blame each other or accuse each other verbally which has the effect of hurting hearts or causing conflict, 5) there is a line Madurese kejhung prohibits ridiculing, insulting or speaking harshly between husband and wife, and 6) there is a line of kejhung which teaches women not to be talkative individuals because it can hurt other people or their partners.

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<sup>19</sup> Koncavar, Eye. *Hate Specch in New Media*. Academic Journal of Interdisciplinary Studies. Vol 2 No 8. MCSER PublishingL roma Itay. (2013)

## 4 Conclusion

Madurese literature in Sampang district which teaches about the prohibition of hate speech can be seen in Madurese paparegan and kejhung. First, paparegan is an old type of Madurese poetry and is also called pantun which has two lines (first and second lines) as samperan/bibidan and has two bars (third and fourth lines) as isi/tegessa, so that in one stanza there are four lines. . Paparegan is usually recited at remoh and bladder pellet events. The contents of the Paparegan which prohibits hate speech take the form of 1) teachings that require humans to have good speaking habits, 2) individuals must not speak carelessly such as saying dirty or ugly words, must not hurt people, must not swear, and must not insult other people, and 3) teaches individuals to behave well which brings coolness or happiness to other people. Second, Madurese Kejhung is a song whose poetry is in the form of paparegan four lines in one verse and the chant is accompanied by the instruments soronen (a typical Madurese wind instrument), kendang, gong, kempul and bonang. Paparegan in Madurese kejhung must have a voice teacher in the form of rhyme on each line in one verse and a wilangan teacher in the form of an average number of more than eight syllables in each line so that it is easy to sing or sing. Madurese kejhung is usually found in Madurese Sandhur, cassette recordings, and Hartaman pantun songs. The Madurese Kejhung which teaches the prohibition of hate speech takes the form of, 1) teaching individuals not to tell lies because telling lies is a language crime, 2) teaching individuals to be careful in guarding their speech, especially in the context of friendship, 3) teaching about avoiding friends with character. ruthless both in their behavior and in the way they speak, 4) teaches husband and wife not to fight and blame each other or accuse each other verbally which has the effect of hurting hearts or causing conflict, 5) there is a prohibition against ridiculing, insulting or speaking harshly between husband and wife, and 6) teach women not to be talkative individuals because this can hurt other people or their partners.

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