Pragmatics Analysis of Hate Speech Towards "Mulyono" on Regional Election Bill Debate on X Platform

THESIS

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MALANG
2025

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Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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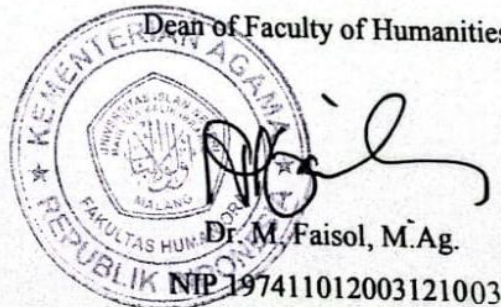
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iv

MOTTO

"Hadapi semuanya langsung di muka, apapun yang terjadi tidak apa"

Hindia/ Baskara Putra

"Good enough is not **"good enough""**

Stephen Curry

DEDICATION

I present and dedicate this thesis to my beloved and hardworking mother, who is already called by Allah S.W.T., my big family from my mother's side, my friends, and myself. Without all their prayers and support, I would not have been able to finish my thesis.

ACKNOWLEDGEMENT

cousins, Niswah and Kafa, who always accompany me whenever I need motivation. Without all your prayers and support, I am not sure I can reach this point in my life.

Also, my best gratitude to Afdalina, who always helps me and has heard all my struggles since high school and during university. Sania, who are always supporting me since day one, and Afifah, Zenia, Icha, Ghefira, and Nadia, who are helping me survive the university phase, thank you for always accompanying me during my high and low points. May Allah always keep our friendship until whenever. Also, shout out to Baskara Putra, also known as Hindia, for your amazing music that always gives me the strength to write and finish this thesis.

Last but not least, I am most grateful to myself for keeping my promise to my mother to finish my study. Even though she can not be here physically, I am sure she is watching me from above with her biggest smile. This thesis is far from perfect because several aspects still have shortcomings and weaknesses. Therefore, the researcher expects suggestions and criticisms to improve this research.

Malang, 18 Juni 2025

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ABSTRACT

Fadli, Revika Ramadhani (2024). *Pragmatics Analysis of Hate Speech Towards "Mulyono" on Regional Election Bill Debate on X Platform*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Abdul Aziz, M.Ed, Ph.D.

Keyword: *Pragmatics,Hate Speech, Mulyono, Regional Election Bill, Platform X*

Language, as a tool of communication, can convey various speaker expressions, including hate speech. In the context of the Regional Election Bill issue, many netizens have expressed their reactions through hate speech. This research aimed to analyze the representation of hate speech towards "Mulyono" as criticism of the elite group on the Regional Election Bill on the X platform. This study applies a post-positivistic paradigm and a quasi-qualitative approach as the research design and combines two theories. First, to analyze types of hate speech used by netizens on X platform, it uses types of hate speech proposed by Mondal et al. (2017), and second, to classify the motives of hate speech theory proposed by Pinker (2011) to elaborate on how hate speech towards "Mulyono" represents critique of the elite group. The researcher took the data from August to November 2024 on the X platform. This study showed that netizens' most dominant hate speech is behavior in responding to the Regional Election Bill issue towards "Mulyono" In addition, it also found that revenge as a motive for hate speech is used most dominantly by netizens, and followed by ethnicity and physical characteristics. Hate speech towards "Mulyono" indicates that it is not solely directed at individuals. Rather, they hold social and symbolic positions in the power structure. Future researchers interested in exploring the same topic of hate speech within a similar context may consider using different platforms to uncover potentially overlooked types and motives of hate speech in this study.

ABSTRAK

Fadli, Revika Ramadhani (2024). *Pragmatics Analysis of Hate Speech Towards "Mulyono" on Regional Election Bill Debate on X Platform*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Abdul Aziz, M.Ed, Ph.D.

Keyword: *Pragmatics,Hate Speech, Mulyono, Regional Election Bill, Platform X*

Bahasa, sebagai alat komunikasi, dapat menyampaikan berbagai ekspresi penuturnya, termasuk ujaran kebencian. Dalam konteks isu RUU Pilkada, banyak warganet yang menyampaikan reaksinya melalui ujaran kebencian. Penelitian ini bertujuan untuk menganalisis representasi ujaran kebencian terhadap "Mulyono" sebagai kritik terhadap kelompok elit atas RUU Pilkada di platform X. Penelitian ini menggunakan paradigma post-positivistik dan pendekatan kuasi-kualitatif sebagai desain penelitian dan menggabungkan dua teori. Pertama, untuk menganalisis jenis-jenis ujaran kebencian yang digunakan oleh warganet di platform X, penelitian ini menggunakan jenis-jenis ujaran kebencian yang diusulkan oleh Mondal dkk. (2017), dan kedua, mengklasifikasikan motif ujaran kebencian dengan teori motif ujaran kebencian yang diusulkan oleh Pinker (2011) untuk menguraikan bagaimana ujaran kebencian terhadap "Mulyono" merepresentasikan kritik terhadap kelompok elit. Peneliti mengambil data dari bulan Agustus hingga November 2024 di platform X. Penelitian ini menunjukkan bahwa ujaran kebencian yang paling dominan dilakukan oleh netizen adalah perilaku dalam menanggapi isu RUU Pilkada terhadap "Mulyono". Selain itu, ditemukan juga bahwa balas dendam sebagai motif ujaran kebencian yang paling dominan digunakan oleh netizen dan diikuti oleh SARA dan ciri-ciri fisik. Ujaran kebencian terhadap "Mulyono" mengindikasikan bahwa ujaran kebencian tersebut tidak semata-mata ditujukan kepada individu. Melainkan, kepada mereka yang memiliki posisi sosial dan simbolik dalam struktur kekuasaan. Peneliti selanjutnya yang tertarik untuk mengeksplorasi topik ujaran kebencian yang sama dalam konteks yang sama dapat mempertimbangkan untuk menggunakan platform yang berbeda untuk mengungkap jenis dan motif ujaran kebencian yang mungkin terlewatkan dalam penelitian ini.

البحث مستخل

فضلي، ريفيكا رمضاني (2024). تحليل البراغماتية لخطاب الكراهية تجاه "موليونو" في مناقشة مشروع قانون الانتخابات الإقليمية على منصة . الأطروحة. برنامج دراسة الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: عبد العزيز، ماجستير، دكتوراه.

الكلمات المفتاحية: البراغماتية، خطاب الكراهية، موليونو ، مشروع قانون الانتخابات الإقليمية، المنصة X

يمكن للغة، بوصفها أداة تواصل، أن تنقل تعبيرات مختلفة عن المتحدثين بها، بما في ذلك خطاب الكراهية. في سياق قضية مشروع قانون "بيلكادا"، عبّر العديد من مستخدمي الإنترنت عن ردود أفعالهم من خلال خطاب الكراهية. تهدف هذه الدراسة إلى تحليل تمثيل خطاب الكراهية ضد "موليونو" كنقد لمجموعات النخبة حول مشروع قانون بيلكادا على المنصة X. بعد ما نموذج هذا البحث يستخدم الوضعية والنهج شبه الكيفي كتصميم بحثي ويجمع بين نظريتين. أولاً، لتحليل أنواع خطاب الكراهية الذي يستخدمه مستخدمو الإنترنت ، تستخدم هذه الدراسة أنواع خطاب الكراهية التي اقترحها موندال وآخرون (2017)، وثانيًا، تصنف الدراسة دوافع X على المنصة خطاب الكراهية مع نظرية دوافع خطاب الكراهية التي اقترحها بينكر (2011) لتوضيح كيف يمثل خطاب الكراهية ضد "موليونو" تُظهر هذه الدراسة أن خطاب الكراهية X. انتقادًا لمجموعات النخبة. أخذت الباحثة بيانات من أغسطس إلى نوفمبر 2024 على المنصة الأكثر هيمنة من قبل مستخدمي الإنترنت هو السلوك الأكثر استخدامًا في الرد على قضية مشروع قانون بيلكادا ضد "موليونو". بالإضافة إلى ذلك، وُجد أيضًا أن الانتقام هو الدافع الأكثر هيمنة لخطاب الكراهية الذي استخدمه مستخدمو الإنترنت يليه "سارا" والخصائص الجسدية. يشير خطاب الكراهية ضد "موليونو" إلى أن خطاب الكراهية ليس موجهًا للأفراد فقط. بل إلى أصحاب المناصب الاجتماعية والرمزية في هيكل السلطة. قد ينظر الباحثون المستقبليون المهتمون باستكشاف نفس موضوع خطاب الكراهية في نفس السياق في استخدام منصات مختلفة للكشف عن أنواع ودوافع خطاب الكراهية التي قد تكون غائبة في هذه الدراسة.

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

In this chapter, the researcher explains the study's background, research question, significance, scope and limitations, and key terms.

A. Background of The Study

Political polemics in Indonesia are always interesting and never run out of material to discuss. In August 2024, the Indonesian people were shocked by the hot issue regarding registering regional head candidates for the simultaneous Regional Head Elections (Pilkada) in November 2024. This issue sparked massive demonstrations in various regions.

The public strongly rejected the draft of Regional Election Bill (RUU Pilkada) submitted by the House of Representatives of the Republic of Indonesia (DPR-RI). This rejection arose because of allegations that the bill was changed to allow Kaesang Pangarep, the youngest son of President Joko Widodo (Jokowi), to participate in the Regional Election 2024. This allegation became even stronger considering that most DPR-RI members came from parties that were part of the Advanced Indonesia Coalition (KIM), which supports Jokowi as one of its main figures.

Public reaction was unavoidable. Many netizens accused Jokowi of being the figure behind the changes to the Regional Election Bill. Hate speech against Jokowi also spread widely on social media, adding another chapter to the

dynamics of Indonesian politics about Joko Widodo. This phenomenon not only reflects public dissatisfaction with political policies but also shows how strong the role of public opinion is in influencing political discourse and policies in Indonesia.

Public opinion on responding to this issue is polarized. On the one hand, support is expressed regarding the Regional Election Bill, but hatred and rejection are also widely shared. Hate directed at Jokowi is spread through various means, from sharp criticism to personal and offensive narratives. This hate speech is a form of expression of public dissatisfaction while also reflecting how collective emotions can easily turn into destructive negative narratives.

Social media, especially X, has become the epicenter of the spread of hate speech, where this platform is not only used as a discussion space but also as a tool to form and strengthen negative narratives against Jokowi. The X platform is greatly impacted by a wide range of offensive and negative content (Isnanto & Setiawan, 2021). Several tweets criticizing and rejecting the administration of the Regional Election Bill were also extensively shared with the public. Many articles, videos, pictures, and hashtags were shared to express their thoughts and criticism towards Jokowi regarding the issue.

On the X social media platform, users vocally express their opinions and aspirations through various tweets and hashtags that attract the media's and the public's attention. Most supporters and activists speak of social injustice on Twitter daily (Quatrini, 2022). One effective method to make content trend and

go viral is to use hashtags(#). By pushing the hashtag #KawalPutusanMK, internet users are again battling for democracy in this context. This hashtag has been used in more than 1.6 million tweets from internet users (Yuslianson, 2024).

This study concerns analyzing hate speech towards Jokowi regarding the Regional Election Bill on the X platform. Political information and public opinions on this platform vary widely, making it essential for users to assess which content is accurate and which is misleading. Twitter can elicit and portray emotions, which can be crucial in determining whether a confrontation escalates or de-escalates (Duncombe, 2019). Analyzing the language X users use in the linguistic scope is essential. Hate speech on this platform is often used to express opinions, especially in political contexts.

Hate speech does not merely act as an expression; it can escalate social tensions and endanger public harmony. Hate speech incites widespread disagreements that could disrupt the peace or even create conditions that encourage hate crimes (Guillén-Nieto, 2023). Hate speech appeals to the audience's emotions by focusing on their concerns, vulnerabilities, and sense of injustice toward the social groups they despise (Khlopotunov, 2023). Hate speech can be targeted at a particular person (directed hate speech) or generalized hate speech intended at a class or group of individuals (ElSherief et al., 2018).

In linguistics, this issue can be analyzed as a linguistics phenomenon. Hate speech is deeply intertwined with the pragmatics field of study. It demonstrates

categorically that hate speech is a practical concern (Culpeper, 2021). It includes investigating how words convey hatred, prejudice, or discrimination against people or groups (Naibaho et al., 2024). For example, the statement *"We are waiting for the downfall of the Mulyono family; they deserve to be stripped in public"* represents a form of hate speech directed at Jokowi within political discourse. Hate speech is often present in discussions surrounding the Regional Election Bill in Indonesia, making it a relevant subject to study.

Research on hate speech on social media has been conducted by several scholars, each with different focuses and findings. Elfrida and Pasaribu (2023) found that early warning comments containing disagreement and negative assessments dominated responses to the Minister of Religion's statement regarding mosque loudspeakers. Nuraeni et al. (2022) identified six forms and three functions of hate speech in the comment section of the Instagram account @obrolanpolitik. Similarly, Nurfitriani et al. (2023) discovered five motives behind hate speech in comments directed at Joe Biden, primarily aiming to express dissatisfaction and ridicule politicians. Lastly, Zaenab et al. (2021) highlighted religious hate speech, particularly in response to preaching-related content, which often drew provocative and insulting remarks toward religious figures and doctrines.

Research on hate speech directed at Jokowi has also been conducted by Iswatiningsih et al. (2019), Yuliyanti et al. (2020), and Bachari (2019), each highlighting different aspects. Iswatiningsih et al. (2019) found that supporters of

both presidential candidates in the 2019 election used hate speech to attack each other, reflecting strong emotional bias. Bachari (2019), using speech act and appraisal theories, revealed that hate speech on Facebook against Jokowi mainly consisted of direct expressions of negative attitudes. Meanwhile, Yuliyanti et al. (2020) identified nine types of hate speech in YouTube comments during the campaign period, using a forensic linguistic and pragmatic approach.

Further studies on hate speech have been conducted by Barlian and Wijayanto (2021), Sari (2020), and Ezeibe (2020). Barlian and Wijayanto (2021) carried out a systematic review of hate speech in Indonesia, concluding that it significantly contributes to social division and violence, particularly on social media. Sari (2020) examined hate speech as a response to past relationships, identifying both the types and purposes behind the utterances. The study found that behavior-related hate speech was the most common, while race- and ethnicity-related types were the least. In terms of intent, mocking was the most frequent, whereas accusing and blaming were the least. Meanwhile, Ezeibe (2020) analyzed hate speech in relation to election violations in Nigeria, finding that it played a major role in triggering electoral violence, especially during the presidential elections of 2011, 2015, and 2019.

Research on hate speech on social media has developed with various focuses, such as the forms, functions, and motives of hate speech. However, most of these studies still discuss the topic in general terms without specifically linking it to particular political policy issues currently being debated by the

public. The socio-political context behind the emergence of hate speech is often not examined in depth, leaving the potential hidden meanings within such speech unexplored.

Furthermore, the pragmatic approach, which can uncover the implicit aspects of hate speech. In fact, in political issues that provoke public reactions, indirect meanings, satire, and subtle negative evaluations are often strategies employed by netizens. Therefore, further studies are needed to explore hate speech within the context of current political issues using a pragmatic approach, so that the dimensions of meaning and intent behind such speech can be understood more holistically.

Building on the review of previous studies, it is evident that while much research has explored hate speech in various contexts, certain critical aspects remain underexplored. However, this study aims to fill the gap and novelty by analyzing hate speech towards Jokowi, considered the political elite group, rather than focusing on his social role as the president of Indonesia. In this study, Jokowi is considered part of the elite group, which refers to individuals at the wealthy end of the social spectrum and holding significant influence (De Cleen, 2019). Elites exist across various fields, including economics, social affairs, and politics. Jokowi is a prominent figure who holds significant power in the political sphere.

A particular focus of this study is the term "Mulyono," which has emerged in public discourse since the issue arose. The term "Mulyono" is a coming from

Jokowi's former name, which reflect an expression from public to their dissatisfacition of the leadership style that is passive and nepotistic. Additionally, using "Mulyono" allows the public to express frustration while avoiding potential legal repercussions associated with directly mentioning Jokowi's real name. This timely analysis also addresses the recent debates surrounding the Regional Election Bill, which have sparked renewed discussions and intensified hate speech directed at Jokowi.

This study aims to reveal how hate speech directed at Joko Widodo in the context of the announcement of the Regional Election Bill (RUU Pilkada) reflects criticism toward the elite group. This study also aims to examine the types of hate speech used by the public toward Jokowi on X (formerly Twitter), utilizing Mondal et al.'s (2017) theory. Additionally, it seeks to uncover how hate speech directed at Jokowi represents criticism of the elite, employing Pinker's (2011) theory to assist in this analysis.

B. Research Question

1. What are the types of hate speech have been directed at Jokowi by netizens on the Regional Election Bill on platform X?

2. How does hate speech towards Jokowi in X reflect a criticism of the elite group?

C. Significance of Study

The significance of this study lies in its practical results, which can help readers gain a deeper understanding of hate speech. This study provides a more

profound insight into hate speech as a medium of critique. It is also valuable in expanding knowledge in this field for future researchers interested in hate speech, particularly those focusing on its function as a critique of specific groups or social media platforms.

D. Scope and Limitation

This study, categorized as pragmatics, focuses on language's function in revealing certain meanings. Pragmatics, a branch of linguistics, examines language use in context to explain meaning. It emerged from the limitations of semiotics, semantics, and sociolinguistics in addressing meaning-related ideologies (Alabi & Ayeloja, 2019). The study is related to hate speech as a critique of the elite, where the function of language is to reveal certain meanings.

However, it is important to note that this study will have limitations in interpreting hate speech toward Jokowi as a critique of the elite group. It might be biased to perceive hate speech as criticism of elite groups because it is frequently subjective and complex. Some hate speech could not be a reflection of the larger elite class system, but rather of individual distaste for Jokowi.

E. Definition of Key Terms

This chapter employs terms that frequently occur in this paper. It presents the definition of hate speech, Mulyono, elite group, and X platform.

1. Hate Speech

   Hate speech is a comment or expression toward Jokowi that contains the emotion of hurt, including bullying, hostility, and negative words produced by netizens.

2. Mulyono

   Mulyono is also known as Jokowi's former name. The widespread use of 'Mulyono' to refer to Jokowi is a form of insult on social media, especially on the X platform. It is also to avoid legal consequences for online defamation.

3. Elite Group

   The one who holds power is at the top of the pyramid of society; it can be called the elite group. Elites exist across various fields, including economics, social affairs, and politics. Jokowi is a prominent figure who holds significant power in the political sphere.

4. X

   Platform X, or formally Twitter, is a social media platform mostly used by netizens to express their opinion, including hate speech.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter will explain a theoretical study relevant to the research topic. It will also contain further explanations about pragmatics, hate speech, forms of hate speech, the intention of hate speech, and the elite group.

A. Pragmatics

Pragmatics is the study of meaning as it is expressed by the writer (speaker) and understood by the reader (listener) (Saleh, 2023). Pragmatics is the study of "invisible" meaning, or how humans can identify meaning even when it is not expressed verbally or in writing (Yule, 2014, p. 126). Speakers (or writers) need to be able to rely on many common presumptions and expectations when they attempt to communicate, for it to happen. From that explanation, pragmatics can convey meaning not vividly shown in the text or utterance. Using the pragmatics perspective gives us more insight into how the language used in communication reflects meaning.

The Pragmatics perspective offers many ways to identify the meaning behind the text or utterance. In the pragmatics overview, more is communicated than said (Yule, 2014). The pragmatic overview also identifies speech patterns, namely impoliteness, and includes an analysis of hate speech. Since pragmatics examines how language is used in social contexts and influences interpersonal and group communication, hate speech and pragmatics are closely related fields of study (Febriyanti & Rosita, 2024).

In the context of hate speech, a pragmatics overview can help to identify the use of language, implicit meaning, and the effect of communication. In the case of hate speech against Jokowi, this approach is very useful for analyzing how the use of terms such as *"Mulyono"* functions as an indirect expression of criticism and resistance. By examining the pragmatic function of this term within its social and political context, this study aims to provide a deeper understanding of how hate speech is constructed, negotiated, and disseminated in public discourse.

B. Hate Speech

Hate speech can be described in various ways depending on the individual; deciding which definition is right is very vague. Hate speech is an artistic phrase that describes specific acts of hatred directed at certain individuals or groups of individuals in specific situations (Howard, 2019). Hate speech includes direct or indirect intent to provoke, incite, defame, slander, insult, and spread false news against certain individuals or parties (Ginting et al., 2024). Any speech that targets a person or group to harm or denigrate them because of their identity is considered hate speech (Chetty & Alathur, 2018). From the explanations above, it can be concluded that hate speech is an utterance or written text that contains an insult to a specific individual or group for a specific purpose.

The development of hate speech can be seen in various issues and platforms. The spread of online hate has become a significant issue (Tontodimamma et al., 2021). One disadvantage of living with modern technology is the ability to receive insults (Muflihatunnisa, 2023) virtually. Many people freely express their opinions

on social media, whether good or bad. People expressing their thoughts is normal in societies that recognize freedom of expression (Tontodimamma et al., 2021). Not a few people receive hate comments from each other. Hate comments are negative remarks that are often rude, derogatory, or even threatening (Rika et al., 2024). It is like a trend to use hate speech to express their hatred in some contexts on social media.

Hate speech involves attacks on individuals or groups based on certain identities, with the specific purpose of causing hatred or even inciting violence. According to Fortuna et al. (2018), the main characteristics of hate speech include elements of incitement to violence or hatred, attempts to attack or demean, the presence of a specific target, and the possibility of expressing it through subtle forms such as humor. Understanding these characteristics is essential to underpin further analysis of the various forms of hate speech that emerge in different contexts, such as social and political contexts, including the Regional Election Bill issue.

C. Forms of Hate Speech

Mondal et al. (2017) propose different types of hate speech; there are nine points highlighted by Mondal as follows:

1. Race

This type of hate speech is used to assault individuals or groups based on their race. The speaker usually uses negative terms to mock the race.

The term violates individuals' or groups' feelings of being offended. Here is an example of a type of hate speech based on race:

"go back to your country nigga"

The term "nigga" in the sentence above is purposed to mock black people; that term was often used in the past to call black people the slave of white people.

2. Behavior

This type of hate speech is used to mock or insult based on someone's behavior, how a person or group acts, or the behavior and attitude they demonstrate. Here is an example of a type of hate speech based on behavior:

"That is repulsive behavior, not demonstrating how the leader is."

The sentence above represents hate speech regarding someone's behavior. In this case, the speaker tries to convey how a leader should behave and mocks someone using the word "repulsive."

3. Physical

This type of hate speech is used to express hatred toward people by insulting their physical appearance, such as their facial features, body structure, or height. It is used to threaten the victim so that they might feel uncomfortable, angry, or afraid of verbal abuse. Here is an example of a type of hate speech based on physical appearance:

"What a fatty pig....."

The sentence above shows the verbal abuse by mocking his body features compared to the pig. Comparing someone with an animal in negative terms is an inappropriate behavior that might cause anger or resentment.

4. Sexual orientation

This type of hate speech strikes individuals or groups by insulting their sexual orientation. The hatred the person or group receives makes them uncomfortable and ostracized by others. Here is an example of a type of hate speech based on sexual orientation:

"I hate them, gay people deserve to live in hell."

The sentence above shows insight into the specific sexual orientation of an individual or group by mentioning a specific sexual orientation group and mocking them to offend them.

5. Class

This type of hate speech is to insult the social class of an individual or group. It is usually to critique some specific social class that appears in society. Here is an example of a type of hate speech based on class.:

"Ugh.., I hate to be placed with the ghetto. It makes me wanna puke."

The sentence above shows that the speaker humiliated the lower class by confessing their discomfort and disgust at being placed in the same place as them.

6. Gender

This type of hate speech specifically insults gender, which is gender and sexuality, and is something different. *Gender* is a social construction that is built by society. Here is an example of a type of hate speech based on gender:

"He is like a slave for being obedient to his wife."

The sentence above shows that the speaker insults a man for being obedient to a woman. The speaker believes a man should be more powerful than a woman, so the speaker compares him to an enslaved person.

7. Ethnicity

This type of hate speech is insulting or mocking a specific ethnicity. Many people need help distinguishing ethnicity and Race. Ethnicity is considered to be someone's culture, ancestors, and national origin. Meanwhile, Race is a social construction based on physical appearance, such as skin color. Here is an example of a type of hate speech based on ethnicity:

"American people are so dumb lol."

The sentence above mentions one of ethnicity, American. The speaker mocks the group of Americans who are categorized as dumb.

8. Disability

This type of hate speech is insulting or mocking without noticing a person's mental health or physical condition. Here is an example of a type of hate speech based on disability:

"idiot bastard"

The sentence above indicates hate speech based on mental health by using the word "idiot." Usually, people mock someone or a group by using mental health or physical conditions to make them feel angry or offended.

9. Religion

This type of hate speech is specifically violated based on their religion. The target of hatred is the individual who is religious and believes in a specific religion or group of religions. Here is an example of a type of hate speech based on religion.

"back to your country and serve your polygamist husband."

The sentence above indirectly mocks Islam. In Islam, it is acceptable to be a polygamist husband, but with a certain concern. Many people do not understand enough about this term, so they have a negative view of Islam and start using it to insult them.

Understanding the types of hate speech is essential, especially in the context of political issues such as the Regional Election Bill. Hate speech often appears in indirect forms, such as satire or certain terms that carry hidden critical meanings. According to Mondal's theory on hate speech, understanding these

varied forms is crucial because hate speech is not always explicit; it can be embedded in nuanced language that masks hostility, making detection and interpretation more complex. With this understanding, we can more accurately identify and analyze how expressions of public dissatisfaction and political resistance are conveyed. This is significant to clearly distinguish the line between legitimate criticism and harmful hate speech in social and political discourse.

D. Motives of Hate Speech

Pinker (2011) propose there are five motives of hate speech. Motive is something that drives human reasons that cause someone to do something (Nurfitriani et al., 2023). Motive of hate speech according to Pinker are instrumental violence, power, revenge, ideology, and sadism.

1. Instrumental violence

    It refers to the use of violence to accomplish further goals as opposed to repressive violence, which is committed in reaction to perceived provocation or fear. To frighten somebody implies creating the fear that they will act in an affecting manner. Here is the following example:

    "*You should watch, what am I gonna do with your family*"

    The utterance above implies a threat of violence to achieve a further goal (e.g., compliance, silence, or submission), rather than being a reactive or defensive response to a provocation. It effectively demonstrates the use of fear as a means of coercion.

2. Revenge

The act of responding or punishing someone for hurt or misbehavior (actual or perceived) committed by another is known as revenge. It is common for someone to attack the target using hate speech. Here is the following example:

"*Don't you fear being alive in jahannam after making everyone miserable?*"

The utterance above shows how hate speech functions as a revenge. The speaker mentions that "*jahannam*" refers to something negative according to the Islam religion, which can be interpreted that the person that do miserable things will get revenge from god.

3. Ideology

Human interaction is influenced by in-group and out-group phenomena, which can eventually result in hate speech directed at those outside the group. More psychological characteristics (such as shyness or introversion), ethnicity, social standing, appearance, sexual orientation, religious affiliation, personality, etc., are those that raise the risk of harm. Here is the following example:

"*You stupid communist.*"

The utterance above mentions the ideology of "communist," and the word "stupid" adds an insulting sense. Communist, in this context, is interpreted as a negative ideology due to past behavior, especially in political discourse.

4. Power

Power arises when the offender wants to maintain or improve their status within the social group. Here is the following example:

"*People like you don't deserve in that position, you'll only cause trouble*."

The utterance above shows how the speaker is trying to demean and discriminate against a specific person in a social group with a negative context.

5. Sadism

Sadism is the act of hurting someone else physically or psychologically in order to get pleasure. It could result in bored netizens harassing one another on social media. Here is the following example:

"*How pathetic they are who still defend Jokowi, they are being fooled by him, but they still stand for him. You better lick his butt lol*"

The utterence above show that speaker trying to harrasing Jokowi's supporter by mocking him in humiliating way by using phrase "you better lick his butt". It shows sadism used to hurting Jokowi's supporters in a psychologically way.

Understanding the motives behind hate speech can be enriched by Steven Pinker's (2011) theory, which emphasizes the relationship between language and violence. He argues that hate speech is not merely a verbal expression but also a means of channeling aggression and social conflict symbolically. Recognizing motives such as anger, fear, or the desire to maintain group identity in hate

speech helps us understand how such speech functions within social and political contexts. In issues such as the Regional Electio Bill, this approach allows for a deeper analysis of the power dynamics and resistance implied behind hate speech.

CHAPTER III

RESEARCH METHOD

This chapter explains the research methods that will be used in this study. These methods include research design, research instrument, data and data collection, and data analysis.

A. Research Design

This study adopts a postpositivist paradigm, which acknowledges that while objective reality is sought, the researcher's perspective inevitably influences all observations and findings. Although this paradigm recognizes the pursuit of truth, it also accepts that research is never free from limitations and subjectivity (Rahardjo, 2023). Within this framework, a quasi-qualitative approach allows the researcher to analyze data systematically while still interpreting the findings through theoretical lenses. Notably, the postpositivist paradigm and the quasi-qualitative approach emphasize the use of theory from the outset of the research process (Rahardjo, 2023). These choices are particularly relevant to the current study, which examines hate speech directed at Jokowi within the context of public discourse on platform X's Regional Election Bill issue.

B. Research Instrument

In this study, the researcher used a human research instrument: the researcher. The researcher became the main instrument that played a role in collecting, analyzing, and interpreting the data. The researcher is fully

responsible for this study from its start until completion. The study collected data from the X platform that indicateed hate speech towards Jokowi during the political issues of the announcement of the regional election bill.

C. Data and Data Source

This study chose data from the X platform, including tweets by users, comments responding to the Regional Election Bill issue, and quote reposts related to the same issue. The data is in the form of utterances; therefore, the researcher only analyzed the words, phrases, and sentences used, excluding emojis and other non-verbal features. The data had to contain at least one of the criteria selected by the researcher, and were collected from August 2024 to November 2024. The researcher selected data using one of the hashtags: **#KawalPutusanMK**, **#TolakPilkadaAkal2an**, or the word **"mulyono."** The data were also selected in English. However, it was still acceptable if the data contained mixed language with English, such as English-Indonesian or English-Javanes. The data must be tweeted by an Indonesian user so that it is relevant to the people affected by this issue.

D. Data Collection

The data from the X platform that fulfilled the criteria for data analysis were collected using the researcher's personal account. Documentation techniques to collect data from written materials such as news articles, letters, and reports are necessery to obtain information (Afrizal, 2016). There were several steps that the

researcher used to collect the data from the X platform. Data collection was a necessary step in this research before compiling the data.

First, the researcher needed to search for the keyword in the search bar of the X platform. Second, the researcher needed to read and pay attention to whether the data fulfilled the criteria and whether the data were still relevant to the selected time frame, from August 2024 to November 2024. Third, the researcher bookmarked and took screenshots of the data that were found. Lastly, the researcher arranged and removed unnecessary data.

E. **Data Analysis**

After collecting the data, the researcher needed to analyze it. In this study, the researcher used library research to analyze the data in the form of text, script, or written utterances (Rahardjo, 2023). Data analysis was needed to understand individuals' meanings, perceptions, patterns, and experiences in the context of certain social phenomena (Rahardjo, 2023).

There are a few steps that the researcher needed to take to analyze the data. First, the researcher needed to read and understand the data. Second, the researcher started to analyze the data into types of hate speech using Mondal et al.'s theory (2017). Third, the researcher needed to identify the data and classify it into the motive of hate speech theory by Pinker (2011) and elaborated on how hate speech interpreted the criticism of the elite. Moreover, the researcher drew conclusions based on the data and answered the study's problems, maintaining the academic integrity of the study.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the researcher will present the findings and discuss the research. The findings will be collected from tweets on the X platform that fulfill the research criteria.

A. Findings

This part will present data that the researcher has selected. The selected data in the X platform about hate speech towards Jokowi regarding the Regional Election Bills are analyzed in two categories. Firstly, the data are analyzed based on the nine types of hate speech using Mondal et al. (2017), namely race, behavior, physical, sexual orientation, class, gender, ethnicity, disability, and religion. Secondly, the data are analyzed using the five motives of hate speech proposed by Pinker (2011), namely instrumental violence, power, revenge, ideology, and sadism.

The fifteen data that had been collected from the X platform are classified based on the types of hate speech, explained below:

a) Behavior

This type of hate speech is used to mock or insult based on someone's behavior. There are a total of 13 data points that are classified as hate speech with behavior type.

Datum 1: "FOMO: f*ck off mulyono's oligarch!"
　　　(The tweet posted by user @hannimisme on August 24, 2024)

In this context, the user tweeted using a wordplay of the word **FOMO** which stands for fear of missing out. However, regarding the sparks issue of Regional Election Bill that suspected Jokowi as the figure behind the changing of regulation, the users making wordplay to change word FOMO as stand for **fuck off mulyono's oligarch**. The user criticizes using the wordplay of Jokowi that violates the principle of democracy by controlling power for personal purposes.

Types of hate speech of datum 1

The data above shows the utterance as hate speech with the behavior category. Hate speech with the behavior type, according to Monda et al. (2017), is hate speech that is based on behavior, habits, or actions carried out by certain individuals or groups. The user expresses hatred towards Mulyono's oligarchy. This utterance is included in the category of behavioral hate speech because the hatred is a reaction from the user to Mulyono's actions in forming an oligarchy system within the Indonesian political elements, which are considered detrimental to many people.

Linguistically, the use of the imperative phrase **'f*ck off'** shows strong emotional hostility and direct aggression, indicating a firm rejection of Mulyono's political role. The curse word functions as a

form of expression of anger and deliberately belittles Jokowi, making this utterance loaded with emotional content and political confrontation. This made a strong and clear instruction that the utterance is categorized as hate speech in terms of behavior.

Motives of hate speech of datum 1

The data submitted by the speaker is not only motivated by hatred of political behavior, but also functions as a means of resistance to inequality in power dynamics. In this context, the utterance is included in the power category because the speaker seeks to maintain his existence as a party dominated by the ruling group. This explanation aligns with Pinker's theory (2011), which states that power arises when individuals or groups seek to maintain or improve their social status in a particular social structure.

Linguistically, harsh expressions such as **f*ck off** function as a speech act that expresses a firm rejection of Mulyono's power. The phrase also contains high emotional intensification, which shows direct aggression in conveying criticism. This expression is not only an expression of hatred but also a form of verbal resistance that functions to challenge and reject the dominance of Mulyono's oligarchy.

Thus, this hate speech not only highlights hatred of the oligarchy system formed by Mulyono, but is also a linguistic response designed to maintain the position of marginalized groups. Even though the resistance shown does not contain calls or actions aimed at achieving further results, this speech still plays an important role in responding to power imbalances in a critical and confrontational way.

Datum 2: "Mulyono is a Dajjal!"
  (The tweet posted by user @AndreaN30894 on September 6, 2024)

In the context of this data, the user is posting a tweet on the X platform in response to another user's tweet discussing Mulyono's oligarchy, which is portrayed as power-hungry and willing to obey anything to achieve its goals. One example mentioned is how Mulyono allegedly ordered changes to the rules for regional head candidates to allow his son to qualify for the regional election. The user agrees with the previous comment by mocking the same subject through sarcastic and critical language.

Types of hate speech of datum 2

The data above shows hate speech with a behavioral type. According to Mondal et al. (2017) that hate speech given by someone to a particular individual or group based on the actions and habits of that person is classified as a behavioral type. The user states that **Mulyono is Dajjal**, where he intends to equate Mulyono with Dajjal.

In Islam, Dajjal is a creature that is believed to be the worst creation of God in terms of its negative behavior. Therefore, the speaker intends to criticize the bad deeds that Mulyono has done by equating him and Dajjal.

This utterance contains a metaphor, where the speaker uses the name of a religious figure with a negative meaning as a rhetorical tool to discredit Mulyono. The lexical choice of *Dajjal* functions as an extreme assessment of Mulyono's behavior, which is considered very detrimental. Thus, this utterance is not only evaluative but also strengthens the intention of hatred through language construction that contains elements of symbolic abuse.

Motives of hate speech of datum 2

Equating Mulyono with Dajjal gives the interpretation that he is a negative and threatening figure for certain groups (the people). The polarization between the in-group (people who consider Mulyono a threat) and the out-group (Mulyono and his supporters) makes the utterance categorize as ideology-based hate speech. In line with Pinker (2011), Ideology is a category based on human interaction influenced by the phenomenon of in-group and out-group, which can lead to hate speech against those considered outsiders.

In terms of language, the metaphor *Dajjal* is a rhetorical strategy that emphasizes Jokowi as the antagonistic being attacked. The utterance builds a moral and religious dichotomy between the group considered right and the individual considered a threat (Mulyono). The phrase conveys disapproval and serves as an ideological framing tool to alienate and stigmatize political opponents through language.

Datum 3: "may you and your whole filthy dynasty soon meet your azab in this world and double it in akhirat, Mulyono bin Notomiharjo @jokowi"
(The tweet posted by user @gnabfelliu on August 22, 2024)

In this data, the user is trying to criticize Jokowi for creating a dynasty in the political field. His action is considered to be violating the principle of democracy and detrimental to society. The user's desire for something bad to happen to Jokowi's family is categorized as hate speech, which has the potential to increase social tension by providing a negative framing of Jokowi's family using the word **filthy**.

Types of hate speech of datum 3

The data is classified into hate speech based on behavior. In line with Mondal et al. (2017), hate speech with the behavior type occurs when a person or a particular group receives hatred based on their behavior or actions. The word dynasty indicates an act slanted

towards a negative meaning when used in political discourse in a democratic country. The speaker wants to convey the expected threat and violence to the Jokowi family for their actions in building a dynasty in Indonesian politics.

Moreover, the user uses the word filthy to emphasize that what those family members did was a repulsive action. The word's choice lexically carries a strong negative connotation, which in this context is used as an evaluative tool to frame the family as an immoral political actor. The use of the word is not just an emotional expression but a linguistic strategy to form a collective perception of the object of speech.

Motives of hate speech of datum 3

The phrase **your filthy dynasty** depicts Jokowi's family's bad behavior. In addition, there is an element of revenge that the speaker wants against Jokowi in the form of the hope of getting punishment because of his actions. The utterance meet your azab in this world and double it in akhirah is a punishment that the user wants against Mulyono.

Revenge occurs when someone wants to punish another party for a mistake (real or perceived). In this case, the utterance is intended to retaliate or punish Mulyono for an action that is considered

detrimental. There is an element of desire to punish Jokowi and his family. In line with Pinker's explanation (2011), the act of responding to or punishing someone for bad behavior (either real or perceived) committed by another person is known as revenge.

Datum 4:"INDONESIA IS NOT YOURS MULYONO I SWEAR TO GOD, MAY U ROT IN THE DEEPEST HELL"
#KawalPutusanMK#TolakPilkadaAkal2an#TolakPolitikDinasti
(The tweet posted by user @flirtynu on August 22, 2024)

Based on the Regional Election Bill issue, the user is tweeting to express his frustration and anger towards Jokowi. The hashtags used by the user show that his tweet refers to the announcement of the law's transformation. The user's use of extreme insults and harsh words in his tweets indicates that the utterance is categorized as hate speech.

Types of Hate Speech of datum 4

The data above shows that hate speech is included in the behavior type. According to Mondal et al. (2017), hate speech given to a particular person or group based on their behavior or actions is included in the behavior type of hate speech. In the utterance, the speaker states that **Indonesia is not yours Mulyono** refers to Jokowi's actions that benefit his son to be a regional election candidate. Some of

his decisions that violate the rules and only benefit a few parties created a confrontation among many people.

This diction, **not yours**, implies that Jokowi's actions have exceeded ethical boundaries as a leader. The choice of words frames Jokowi as an illegitimate party in controlling the political public space, so this speech is included in the category of behavior-based hatred because it focuses on the political actions taken, not his identity.

Motives of hate speech of datum 4

In the form of his action, the user also wishes him to be punished by rotting in the deepest hell. This expression shows the speaker's strong intention to express negative emotions in the form of anger and hatred toward the actions of figures who are considered detrimental to the people. Linguistically, the use of the diction **rot** and **deepest hell** has high expressive value and reflects symbolic violence in speech.

The category of revenge is depicted in the utterance because the sentence above shows the desire to retaliate or punish Mulyono for considered detrimental actions. In line with Pinker's explanation (2011), the act of responding to or punishing someone for bad behavior (either real or perceived) carried out by others is known as revenge. The revenge motive becomes a reaction the user gives because of Jokowi's behavior.

Datum 5: "Mulyono family changes country policies for son election fuck off"
(The tweet posted by user @Netizenfess on August 22, 2024).

User @Netizenfes tweeted this data in responding to a post about a mass protest against Jokowi in response to the Region Election Bill. The use of harsh words in the tweet shows the intensity to form a negative perception of Jokowi and his family. Therefore, the speech can be separated from hate speech because it contains provocative content.

Types of hate speech of datum 5

In the data above, hate speech is classified as behavior. According to Mondal et al. (2017), hate speech based on the treatment of a particular person or group is classified as behavior-type hate speech. The speech clearly states that the Mulyono family committed a detrimental act, namely changing state policy in the Election. This is what underlies the speaker's hate speech against the Mulyono family.

Jokowi has done the action pissed off many people. In addition, the use of the word **fuck off** strengthens the impression of hatred that the speaker wants to convey towards the Mulyono family. This diction has a high emotional charge and functions as a marker of the speaker's

attitude that not only criticizes, but also rudely rejects the existence of the target of the speech.

Motives of hate speech of datum 5

In the data, the utterance is shown to focus on the expression of emotion and hatred of the speaker for Mulyono's actions. The phrase **fuck off** also emphasizes the anger and hatred felt by the speaker as if he wanted to expel Jokowi's family for his actions. Therefore, the utterance is considered as revenge because the speaker wants to take revenge by expelling Jokowi's family from the government system for their violation actions that have caused injustice to many people.

The speaker directs the hate speech in the data towards the Jokowi family as an expression of anger towards their actions in the context of the election and state policy. Therefore, the data is more suitable to be classified as hate speech with revenge motives. In line with Pinker's explanation (2011), responding to or punishing someone for bad behavior (either real or perceived) committed by others is known as revenge.

Datum 6: "God, please take all the pain and suffering of Indonesians and Palestinians, quadruple it and give it to the Mulyono family"#KawalPutusanMK#TolakPilkadaAkal2an#TolakPo litikDinasti#PeringatanDarurat#IndonesiaEmergencyDemo cracy
(The tweet posted by user @noctuarm on August 23, 2024)

In this context, the data show that the user is trying to convey the emotion that she experienced because of the violence by Jokowi's

family. The data show that the user's tweet responds to the Regional Election Bill issue using hashtags that represent the weapon against Jokowi on social media. In the utterance, the user shares extreme hate speech by wishing the worst conditions for Jokowi and his family.

Types of hate speech of datum 6

The data above shows that hate speech is classified as a behavior type. In line with the statement from Mondal et al. (2017) which states that hate speech based on the actions and actions of a person or a certain group is included in the behavior type. In this sentence, there is violence and threats that the speaker hopes for Jokowi's family, in the form of a wish that the suffering felt by the Indonesian and Palestinian people can be multiplied and given to them.

In this context, users associate their utterance with the policies and actions of the Jokowi family that are considered to have caused misery for the people by exploiting their position for the sake of their family's survival. One of them is the issue of the 2024 Election Bill, which allegedly gives positions to their children. Thus, this type of speech is based on the behavior or actions that have been carried out by the Jokowi family.

Motives of hate speech of datum 6

From the data, the user's speech shows a desire to take revenge on the disadvantaged groups (Indonesia and Palestine), with the hope that the suffering they experience will also be felt by Jokowi's family. There is an element of the speaker's desire to avenge the Jokowi family's actions, against a certain group (Indonesia). The Indonesian group was harmed by the Jokowi family's actions which made the government seem like their own, while the Palestinian group was harmed by the Israeli military attack on their territory. Both issues occurred at the same time, so the user tried to combine them.

The statement above contains an element of revenge against the party considered responsible for the suffering of others, so it can be categorized as an act of revenge. In line with Pinker's explanation (2011), the act of responding to or punishing someone for bad behavior (either real or perceived) carried out by others is known as revenge. The main point of the statement is that the speaker feels that Jokowi's family deserves to receive retribution in the form of great suffering because of their actions.

Datum 7: "Mulyono si Raja Firaun from Java"
(This tweet posted by user @afka2704 on August 25, 2024)

In the context of data, the user is tweeting to respond a post from another user that talked about a person who eager of power. The user's

tweet is a mockery directed at Jokowi, criticizing his alleged efforts to secure political power and positions for his family members by any means necessary. In this case, the changes of Regional Election Bill is suspected to make Kaesang, Jokowi's son, eligible as a candidate for regional head in one of the regions on the island of Java.

Types of hate speech of datum 7

In the data above, hate speech is classified into the behavior type. It is in line with Mondal et al. (2017), hate speech with the behavior type attacks individuals or groups based on their actions, behavior, or habits. The data is included in the behavior type because there is the word "King Pharaoh" which describes Mulyono's behavior as the same or similar to King Pharaoh, who is known for his authoritarian leadership style and tyrannical figure. Netizens began to equate Jokowi's leadership with Pharaoh, who both gave misery to their people.

Linguistically, the metaphor of "King Pharaoh" functions as a rhetorical strategy to frame the target's character negatively. This metaphor contains strong evaluative and ideological content because it not only conveys criticism but also forms the perception that the target is a symbol of oppression. Thus, this utterance is categorized as behavioral hate speech because it refers directly to the target's actions and leadership style, which are considered detrimental to society.

Motives of hate speech of datum 7

The data above shows that there is an element of out-grouping given by the speaker to Mulyono. The statement that identifies Mulyono as the "Pharaoh King" forms a perception of the public as an unfair leader, forming tyranny, and various other negative connotations. This shows the potential for creating a gap between us (the people/speakers as the opposition) and him (Mulyono).

This statement can be interpreted ideologically, as it reflects an attempt to influence public perception through hate speech rooted in out-grouping. The treatment carried out by Mulyono in his efforts to change the Pilkada Bill for his own interests is associated with the speaker symbolically towards the pharaoh king for his cruel behavior. In line with Pinker (2011), human interaction is influenced by the phenomenon of in-group and out-group, which can then cause hate speech against those who are considered outsiders, so it is classified as ideology.

Datum 8: "fucking mulyono dynasty."
(The tweet posted by user @bLxCoffee on August 22, 2024)

The tweet was made by user in responding the post from another user that talked about mass protest on the street against Jokowi on the Regional Election Bill issue. The data shows that the user also supporting the protest against Jokowi in social media. The statement shows the user's

disappointment and anger towards government policies. The harsh word that emphasize to mocking Jokowi is shows that the utterence is included as a hate speech. In context, this tweet reflects a form of public participation in voicing disapproval of the policy through social media, as an open and free space for political expression.

Types of hate speech of datum 8

The data above shows hate speech with the type of behavior. According to the explanation of Mondal et al. (2017), hate speech against the habits or behavior of a group or individual is classified as a behavior type. The speech is classified as behavior because it contains the word **dynasty** which refers to Mulyono's treatment in political discourse in Indonesia.

The word **dynasty** also can refer to Mulyono's habit of doing nepotism, dynasty politics, and other negative things in the context above. The statement was not only directed at Mulyono, but also several people or groups of people, including the Mulyono dynasty. Thus, negative habits that are passed down from generation to generation will circle the group.

Motives of hate speech of datum 8

In the data above, the speaker conveys speech to show anger and contempt for the Mulyono dynasty. Hate speech is seen as revenge

because it is a form of humiliation from harmful behavior that causes the speaker to feel injustice. In this context, the speaker attacks Mulyono with harsh sentences that show emotions using wearing words **fucking** to demean him because of the formation of a dynasty in the political system of government.

The family dynasty system formed by Mulyono is not appropriate in a democratic country, such as Indonesia. Therefore, the speaker feels angry and takes revenge with swearing word against Mulyono's behavior by expressing hate speech against him in public spaces. In Pinker's explanation (2011), the act of responding to or punishing someone for bad behavior (either real or perceived) carried out by others is known as revenge.

Datum 9: "help us to bring down Mulyono and the gank"
(The tweet posted by the user @delqenthe on August 23, 2024)

The tweet made by the user is a form of responding to a post that uploads a mass protest against Jokowi on the Regional Election Bill issue on platform X. The user is trying to get attention from the public for his idea to bring down Jokowi and his gank. The gank that the user means is the people who also benefited from Jokowi's action. A user's intention to affect Jokowi and his group's reputation can exacerbate social tensions and trigger hatred against the individual and his family.

Type of hate speech of datum 9

The data above is classified as hate speech with the behavior type. In line with the explanation of Mondal et al. (2017), who said that this type of hate speech is used for mocking or insulting based on someone's behavior. In the data above, Mulyono and the gank refer to people with bad behavior that affects society. The speaker desires to overthrow Jokowi and his affiliates due to their alleged involvement in altering the Regional Election Bill, which is seen as creating legal injustice.

Pragmatically, the utterance shows the speaker's communicative intention to bring down the image of Jokowi and his group. This is reinforced through the action verb bring down which represents the desire to destroy or end the political dominance of a particular party. Thus, the utterance contains criticism and an expression of hatred rooted in the target's behavior. The negative portrayal of Mulyono and his group's behavior has thus triggered the emergence of hate speech against Jokowi.

Motives of hate speech of datum 9

In the data above, the user asks for help from the public to overthrow Jokowi and his group. The speech shows that the speaker's purpose in spreading hate speech is to get public attention to overthrow

Jokowi and his group so that they discontinue their action for securing high positions and power. The speaker delivers hate speech so that the public has the same idea as the user and makes threats to the opposition.

The utterance is classified as instrumental violence because the speaker wants to achieve a big goal, which is to overthrow Jokowi and the gang. Suppose the utterance refers to hate speech due to the interpretation of injustice and anger felt. In that case, it will be classified as revenge. In line with Pinker's explanation (2011), instrumental violence refers to the use of violence to achieve further goals. So that the opposition will feel a threat that has a significant impact on them.

Datum 10: "Pray for Mulyono family to burn in hell soon"
#TangkapMulyono#TurunkanJokowiSekarangJuga
#DaruratKekerasanAparat #PolisiBrutal
#AsalBukanPolisi#KawalPutusaMK#TolakPilkadaAkal2an#
TolakPolitikDinastii
(The tweet posted by user @ZyZee9on August 29, 2024)

The user is tweeting to spread his hatred towards Jokowi and his family in public through social media. The user also uses hashtags to respond to the Regional Election Bill issue. The hopes for Jokowi and his family to experience extreme punishment or suffering can lead to broaden hatred and hostility. This utterance indicates hate speech to persuade the public to have the same idea as the user.

Type of hate speech of datum 10

The data above shows hate speech that is classified as a behavioral type. According to Mondal et al. (2017), hate speech based on the actions of a person or a particular group is classified into the behavior category. In the data above, the user curses the Jokowi family, hoping for the worst that can happen to them as a form of reaction to their involvement in changing the Regional Election Law.

This data is included in the behavioral type because the user gives a curse to Jokowi's family according to their actions in the Regional Election Bill. Although in the data, there are no specific phrases or words that point to hate speech with the behavior type, the context of the speech and use of hashtags referring to Jokowi's family strengthen the meaning and direction of his hatred. Thus, this speech expresses hatred towards certain behaviors, not merely personal identities.

Motives of hate speech of datum 10

In the data above, the utterance is classified as revenge. The user expects something bad to happen to the Mulyono family as revenge for his actions. The phrase burn in hell is an explicit form described by the user of his desire to see Jokowi's family suffering. His behavior has done injustice to the people by prioritizing personal interests rather than the interests of the people is a despicable trait for a leader.

Linguistically, diction choices such as **burn** and **hell** have a strong emotional charge and function as a tool to express rejection as well as symbolic punishment. There is no other intention, such as a direct invitation to take action or the like, only an action in response to the current issue. In line with Pinker's explanation (2011), a person's actions in response to or punishing someone for their bad behavior are categorized as revenge.

Datum 11: "Mulyono (a.k.a Joko Widodo) is too greedy and tricky .he should be abolished from this earth along with his dirty snotty family"
(The tweet posted by user @destinedwitchu on August 22, 2024)

The data shows that the user is commenting on other users' comments about Jokowi's role in the changing Regional Election Bill. The user shows his support by tweeting and highlighting Jokowi and his family's negative behavior. The use of harsh and rude language frames Jokowi and his family, leading to social exclusion or hatred toward them. It makes the utterance identifiable as a form of hate speech on social media.

Types of hate speech of datum 11

The data above is classified as hate speech on behavior. According to Mondal et al. (2017), hate speech on behavior is hate speech that demonstrates the behavior of a person or group. In the first sentence of

the speech, the words greedy and tricky describe Mulyono, a.k.a. Joko Widodo's, attitude toward the public regarding the announcement of the changes to the Regional Election Bill.

The words used by the user also reflect a negative assessment of his political behavior, especially in public discourse regarding political dynasties. This kind of metaphor not only conveys criticism, but also frames public opinion to see Jokowi as a figure who is not worthy of holding power, so this utterance is categorized as hate speech based on their behavior.

Motives of hate speech of datum 11

In the data, the user gives utterance in response to the evil actions of Jokowi and his family (greedy and tricky). The hope of being abolished from this earth in the utterance is categorized as revenge for his actions. According to Pinker (2011), a person's actions taken in response to or punishing someone for their bad behavior are categorized as revenge. It can be seen in the utterance that the hatred and emotions described by the user are extreme expectations.

The actions taken by Jokowi and his family impact the user. However, he does not refer to strategic goals or actions that attack. The speaker feels aggrieved by the actions taken by Mulyono and family, so

he wants to punish them in the expectation of their being abolished from the earth. Therefore, hate speech is categorized as revenge.

Datum 12: "hoping mulyono and their family burn tol hell Tetap kawal!"
#KawalDemokrasi#KawalKeputusnMK#Kawal24Jam
(The tweet posted by user @chillhousee12 on August 22, 2024)

The user tweeted in response to the post about the Regional Election Bills that were suspected of being changed because of Jokowi. The user seems to agree with the idea because she tries to convince her emotions towards the issue. Explicit hatred against Jokowi and his family is given with the purpose of an expectation for them to suffer in extremely improbable circumstances, and is categorized as hate speech.

Types of hate speech of datum 12

The data above includes the utterance in the behavior type of hate speech. According to Mondal et al. (2017), hate speech with the behavior type is used to mock someone or a specific group by how the person or group behaves or acts. The users' negative expectations of Jokowi and his family are a form of response to their actions, which are considered deviant.

In particular, Mulyono's actions in changing the 2024 Regional Election Bill rules to provide political benefits for his family sparked public anger. Thus, this speech reflects dislike for the individual and attempts to lead public opinion to view Jokowi and his family's behavior

as unethical and detrimental to the broader community. This behavior is considered an abuse of power, so the speech that emerged as a response is classified as hate speech based on behavior.

Motives of hate speech of datum 12

In the data above, the utterance shows that the user wants revenge for Jokowi and family by expecting extreme suffering burn to hell. In this context, the user responds to or punishes Jokowi and his family for the actions they have taken. This injustice is the basis for the emergence of hate speech directed at them, as explained in the previous section.

The strong emotional and hateful elements in the utterance reflect the response to social wounds or injustices society feels. Extreme diction shows the intention of symbolic revenge against the party considered guilty. Pinker's explanation (2011) states that actions against someone by responding to or punishing bad behavior are known as revenge. Generally, the act of revenge is used by someone in hate speech.

Datum 13: *"Today I still feel like ANJING BANGSAT day if that jerk rat names Mulyono and his family still exist"* *#TolakPolitikDinastiJokowi#KawalDemokrasiIndonesia# kawalputusanMK#IndonesiaEmergencyDemocracy* *(The tweet posted by user @Flashyies on August 23, 2024)*

The data shows that the user expresses his emotions toward Jokowi and his family. Some words are conveyed using expressive, vulgar, and

dehumanizing words, which aim to belittle and emphasize disgust toward the target of the speech. This sentence has a high emotional charge and could worsen public polarization if widely disseminated.

Types of hate speech of datum 13

The data is classified as hate speech on behavior. According to Mondal et al. (2017), hate speech on behavior is about hate speech that demonstrates the behavior of a person or group. In this context, the user expresses his emotion using hate speech, referring to the Regional Election Bill. The hashtags used by users interpret the context of their tweets.

The user emphasizes hate towards their behavior and decisions in the context of power, rather than ethnic, religious, or sexual orientation elements being targeted by the speaker. Words like **anjing bangsat**, that means "damn dog" and jerk rat are showing the user trying to potray an image of Jokowi and his family after what they have done.

Motives of hate speech of datum 13

In the data, the utterance is categorized as a motive of revenge. According to Pinker's explanation (2011), actions against someone by responding to or punishing someone's bad behavior are known as revenge. The user expected that Jokowi and his family would be abolished, which would make the situation better. In fact, they are still

there, and the possibility of making the situation worse time by time is torturing the user.

By using harmful and harsh phrases like **anjing bangsat**, which means damn dog, they emphasize the worst situation experienced by the user for Jokowi and his family's existence. Explicitly, the user has the intention or desire to retaliate or vent dissatisfaction with Jokowi's actions, which are considered detrimental or oppressive. These phrases provide emphasis and meaning that the utterance is included in the revenge motive category.

b) **Ethnicity**

This type of hate speech is insulting or mocking a specific ethnicity. Many people need help distinguishing ethnicity and race. Ethnicity is considered to be someone's culture, ancestors, and national origin.

Datum 14: "jir baru tau ternyata keluarganya mulyono patriarki abis, typical javanese family sih"
#KawalPutusanMK#MenjagaPutusanMK#TolakPilkadaAkal2an#TolakPolitikDinasti#BauKetekOligarki#PeringatanDarurat#IndonesiaEmergencyDemocracy
(The tweet posted by user @matchasoobin on August 23, 2024)

The user tweeted the tweet in context for responding to another post about how Jokowi secured things for his sons and did nothing for his daughter. The data still refers to the Regional Election Bill issue regarding the hashtags used by the user. The user also conveys negative stereotypes about Jokowi's ethnicity in the speech. It has the potential to

trigger the reinforcement of negative stereotypes, which can expand the scope of hate speech from individuals to collective identities.

Types of hate speech of datum 14

In the data above, hate speech is classified by ethnicity. The user called Jokowi's family a patriarchy due to the different treatment. In the data, there is a phrase, **typical Javanese family**, that means to generalize Javanese behavior. In this phrase, the speaker can be interpreted as insulting and belittling the Javanese ethnic group, providing an argument that patriarchy is indeed very common in Javanese ethnic families.

This statement can offend certain ethnic groups because they feel belittled and generalized. In Mondal et al. (2017), insulting or mocking someone or a group by their specific ethnicity is a form of hate speech by ethnicity. Thus, the utterance not only conveys criticism of personal actions but also extends it to a form of insult towards a particular ethnic group through stigmatizing diction choices.

Motives of hate speech of datum 14

In the data above, the speaker labels Jokowi's family as adherents of patriarchal ideology. This statement gives a negative perception of a particular group to the public. The speaker wants to provide a negative narrative so that the public has the same idea about him and influences

their perspective on the Mulyono family. There are elements of in-group and out-group depicted in the speech, that the Jokowi family (typically a Javanese family) has negative habits. However, in doing so, the speaker not only intends to attack the Jokowi family but also generalizes all families from the Javanese ethnic group.

The spread of speech by speakers of the Mulyono family on public media is intended to provoke hatred so that the group is considered a party that is opposed to the majority. In this case, Mulyono is considered an outsider because it implies that he maintains a system of power inequality against individuals based on gender (patriarchy). In line with Pinker (2011), ideology is a category based on human interaction influenced by in-group and out-group phenomena, which can then lead to hate speech against those who are considered outsiders.

c) **Physical**

This type of hate speech is used to promote hatred towards people by insulting their physical appearance. It is either their facial features, body structure, or height measurement. It is used to threaten the victim so that they might feel uncomfortable, angry, or afraid of verbal abuse.

Datum 15: "i know we should keep the focus on our democracy's crisis but dragging mulyono's family such as questioning their private jets n mocking their ugly ass botox face and body odor is okay.. like they did so much more tp ttp fokusnya hrs ke putusan MK n batalin ruu pilkada !!!!!"
(The tweet posted by user @wlwidy on August 23, 2024)

The data shows that the user is conveying protests against the crisis of democracy, especially concerning the Constitutional Court's decision and the Regional Election Bill. However, users included personal comments that attacked the families of political figures physically and socially. The words that were used by the user in order to insult and humiliate Jokowi and his family are categorized as hate speech.

Types of hate speech of datum 15

The data shows that it is categorized as physical hate speech. According to Mondal et al. (2017), insulting an individual or a particular group due to physical appearance is categorized as physical hate speech. Words like **ugly ass, botox face, and body odor** are forms of insults to physical appearance. Moreover, the word okay signifies justification for the derogatory remark, strengthening the insult's legitimacy.

Pragmatically, this statement shifts the focus from institutional criticism to the personal and physical realm. The utterance targets aspects of the body like the face, body odor, and age stereotypes, such as botox; it can be classified as physical hate speech.

Motives of hate speech of datum 15

The data is classified as hate speech with a power motive. In line with Pinker's (2011), power arises when the perpetrator wants to

maintain or improve their status in a social group. The speaker expresses her mockery of the Jokowi family through phrases mocking their ugly ass, botox face, and body odor, which shows an attempt to destroy their image and legitimacy in the public space.

The use of harsh language and body-shaming is not intended to avenge personal revenge but rather to strengthen the position of the speaker group as a group that is considered to have higher moral authority. In this context, the utterance functions as a tool to symbolically humiliate opponents and strengthen the identity of the user group that opposes the dominance of the Jokowi family.

B. Discussion

In this section, the data analyzed in the findings section will be interpreted to answer the research questions in the study. First, to answer the type of hate speech against Jokowi used by netizens on platform X in responding to the Regional Election Bill issue. Second, to answer how hate speech against Jokowi on platform X represents criticism of the elite group.

To answer the first research question, the researcher used the theory of Mondal et al. (2017) to classify the type of hate speech against Jokowi by netizens on platform X in response to the Regional Election Bill issue. The 15 data points analyzed are classified as hate speech, with the types of behavior, physical, and ethnicity. No hate speech was found with the categories sexual

orientation, class, race, gender, disability, and religion in the 15 datasets that have been analyzed.

The type of hate speech that appears most often in the data is the behavior type, which appears 13 times in the analyzed data. The behavior type highlights how speakers direct hate speech at individuals or groups due to the opposition's actions, habits, or behavior. Hate speech arises from disharmony and disapproval of the subject's behavior, usually expressed openly and expressively (Mubarok, 2024). In this context, netizens often express hate speech toward Jokowi by using the behavior type category, as seen in datums 1 to 13, in which they cite his arbitrary actions as a leader. Prioritizing himself and his family above the people's interests is not commendable for a leader.

His action of changing the Regional Election Bill to make way for his son provoked public anger. In line with the research results of Kuncoroyekti et al. (2024), the focus on behavior type shows society's tendency to judge and condemn actions that deviate from applicable norms.

The second most common types of hate speech are physical and ethnicity, with each type appearing once, in datums 14 and 15. Hate speech with these types of attacks has different focuses, such as physical appearance and ethnicity of a particular individual or group. These two types have in common that they are given by speakers to belittle, mock, or insult the opposition in certain aspects. In Brown's (2017) study, hate speech on social media targets a larger audience who expects the opposition to feel more embarrassed by the speech given by the

speaker. In this context, netizens use hate speech to express personal emotions towards Jokowi.

Hate speech types such as race, gender, religion, disability, class, and sexual orientation do not appear in the hate speech data against Jokowi because they are not socially or contextually relevant. In contrast, the dominant form of hate speech focuses on behavioral aspects, reflecting the public's perception of Jokowi not as a member of a marginalized social group, but as a symbol of political power.

In this study, the researcher also analyzed the motives of hate speech in the data to answer the second research question, how hate speech against Jokowi represents criticism of the elite group. Using Pinker's theory (2011), he distinguished five motives of hate speech, namely instrumental violence, revenge, ideology, power, and sadism. However, not all the motives appeared in the analyzed data; 4 were found, namely 1 data with instrumental violence, 9 with revenge, 3 with ideology, and 2 with power. Hate speech with sadism motives was not found in the analyzed data.

Overall, the data found the categories of revenge as the motives most often used by netizens in spreading hate speech against Jokowi as in datums 3, 4, 5, 6, 8, 10, 11, 12, and 13. Revenge is used to respond to or punish someone for injuries or bad behavior caused by others. In this context, netizens as citizens are given injustice for Jokowi's behavior towards the announcement of the Regional Election Bill made by the DPR-RI. Netizens interpret injustice in the political

process as a form of violation of democratic values, thus choosing hate speech as a symbolic punishment.

In terms of language, these revenge-motivated utterances are generally marked by the use of high-pitched and emotional diction or dehumanizing metaphors in symbolic punishment in bad prayers or hopes for the suffering of hated figures. This pattern shows that language is used as an instrument of resistance and an outlet for frustration against figures of power, in line with the research results of Nurfitriani et al. (2023), which states that netizens raise the motive of revenge in responding to acts of retaliation or punishment against someone. The dominance of this motive also reflects the limitations of formal political participation channels, which causes social media to become a space for venting, and hate speech becomes the expression to voice disappointment.

The second most widely used motive in hate speech data against Jokowi is ideology, for instance in datums 2, 7, and 14. In this motive, hate speech is used to provide a bad narrative against the opposition with out-group in-group actions and spread hatred so that the public agrees with the narrative. In terms of language, ideologically motivated speech tends to use a lexicon that pits "us" (the people) against "them" (power group), as well as terms such as in datum 7 "raja firaun," or in datum 14 "patriarchy family," This kind of language pattern shows an attempt to create a sharp ideological distance between the speaker and the target of the speech. In line with Naibaho et al. (2024), ideological hate speech are characterized by clashes in ideological or value-based perspectives.

Speakers use the motive to provide a psychological impact so that the opposition feels restless, ashamed, and depressed due to the hate speech given. It is in line with the results of research by Nurfitria et al. (2023), which concluded that netizens use ideological motives in hate speech to cause psychological damage to individuals or groups. As a short-term impact, the consequences of hate speech can turn into severe emotional distress manifested through anxiety, panic, shame, or fear (Ștefăniță & Buf, 2021).

The least frequently occurring motives in hate speech data used against Jokowi by netizens are instrumental violence and power. One data point containing instrumental violence was found in datum 9; this motive highlights the use of violence to achieve further goals. In this case, netizens tolerate hate speech as an act of provocation to scare Jokowi and his group by overthrowing them from their positions. This is done so that they are afraid of the actions of netizens and give full democratic rights to the people. This motive is characterized by diction that connotes threats or coercion, such as in datum 9 the phrase "bring down" or other violent metaphors. Such utterances are manipulative and are intended to influence changes in the target's behavior.

Furthermore, power motives were also found in two data sets that have been analyzed, for instance in datums 1 and 15; this motive appears when the perpetrator wants to maintain or improve their status in a social group. In this case, the people as a group, oppressed by the Mulyono group (the oppressor group), want to maintain their status as the holders of the highest power in a

democratic country. The speaker wants to express resistance, as seen in datum 1, where the phrase 'Mulyono's oligarch' indicates that a stronger group does not continuously oppress their group. Language used in the power motive tends to be confrontational and ideological, strengthening group identity to counter the dominance of others.

The sadism motive does not appear in the hate speech data against Jokowi because there is no indication of pleasure or enjoyment derived from the target's suffering, and because the form of speech that appears is more ideological, reactive, and political than sadistic. Dominant motives such as revenge and power are more in line with the political context and feelings of injustice felt by the community.

The motives that emerge in the hate speech data against Jokowi indirectly represent criticism of the elite group. According to Pinker (2011), the use of language is often driven by certain motives, such as conveying hostility, showing dominance, or expressing dissatisfaction. In this context, hate speech against Jokowi is not only directed at him as an individual, but also describes the motive to reject and criticize the power abuse held by the elite group.

As a political figure with full authority in the Regional Election Bill issue, Jokowi symbolizes the part of political elite, who prioritize the interests of the upper class over the welfare of the people. Therefore, hate speech reflects the motive to express a sense of injustice, express revenge for the injustice felt, and fight for an ideology that is contrary to elite policies.

Jokowi, as an elite group from the political field who had full power over his position at that time, indirectly confirmed the stereotype that the ruling group will oppress the lower group. Thus, hate speech in this context reflects criticism of the system of power that is considered to oppress lower groups and reinforces the stereotype that those in power tend to ignore the aspirations of the people. In the context of hate speech against Jokowi, the motives that appear emphasize expressions of disappointment, dissatisfaction with policies, and forms of rejection of elite power.

Furthermore, several previous researchers have also analyzed hate speech towards Jokowi also has been done such as Iswatiningsih et al. (2019), Yuliyanti et al. (2020), and Bachari (2019). They do not use the same theories in the study, but have similar topics.

The research by Iswatiningsih et al. (2019) is to characterize and examine the types of hate speech that each presidential candidate's supporters have uttered on Facebook and Instagram. This study uses the Indonesian ITE Law to differentiate the type of hate speech which insulting, blasphemous, defamation to unwanted potential candidates and fellow supporters. This study only examines the types of hate speech between supporters of each candidate. It differs from this study because, among the theories used, it also examines the purpose of hate speech towards individuals who can represent another critique of a specific group.

In the research by Yuliyanti et al. (2020), the study has a similar topic about hate speech directed at Jokowi. The study aims to examine the impact of illocutionary speech acts on hate speech and to examine hate speech in light of Indonesian legal norms. Two types of hate speech were thought to be the most common ways that people used social media to leave remarks, namely, assertive speech insults and assertive speech defamation. The study's goal differs from this research, examining the type of hate speech, the purpose of hate speech, and how it reflects hate speech on other groups.

Bachari's (2019) research analyzes hate speech toward Jokowi using forensic linguistic frameworks methodology. The research seeks to identify the types and themes of hate speech directed at President Joko Widodo by combining speech act theory and appraisal theory. In my research, the study examines hate speech towards Jokowi without involving attitude and emotion from the reader.

The findings and discussion in this study have several limitations. First, this study has not been able to fully interpret the dynamics of the use of the term "Mulyono" over a longer period of time, especially since the Regional Election Bill began to be discussed from August to November 2024. This study only examines hate speech within a certain period of time, so it does not represent the development of the discourse beyond that period.

Second, the analysis in this study only uses two theoretical approaches, namely the theory of types of hate speech from Mondal et al. (2017) and the theory of hate speech motives from Pinker (2011). As a result, other categories or

motives of hate speech beyond these two theories are not represented in the findings. These two limitations of the findings in this study are unavoidable, as they stem from the specific scope and focus of the research. Nonetheless, the results remain relevant and transferable to other contexts, particularly in understanding political hate speech on social media.

CHAPTER V
CONCLUSION

In this chapter, the researcher discusses the conclusion from this study and suggestions that future researchers can use.

A. Conclusion

Using a pragmatics framework, this researcher has analyzed hate speech towards Jokowi as criticism of the elite group on the Regional Election Bill issue. This research uses the theory by Mondal et al. (2017) on types of hate speech to analyze the types of hate speech used by netizens towards Jokowi on the X platform. In addition motives of hate speech proposed by Pinker (2011) are used to analyze the motives of hate speech that has been used towards Jokowi as a representation of the critique of the elite group. For the data that has been analyzed, the collection started from August to November 2024.

After analyzing the data, the findings and discussion chapter concluded that the type of hate speech often used by netizens towards Jokowi on the Regional Election Bill issue is behavior, which amounted to 13 data points. Hate speech with the types of physical and ethnicity appeared 1 time in the data. Netizens often use behavioral type because many people criticize the actions of Jokowi, so many people often express their hatred, followed by an action verb. Action verbs are often used pragmatically, in which speakers depict unpleasant behaviors to convey anger, dissatisfaction, or hate. As it enables speakers to criticize Jokowi's

actions rather than his character, behavioral hate speech is becoming more common.

Moreover, the most common motive for hate speech is revenge, which appears frequently in the data, specifically, 9 times. Other motives include instrumental violence, which appears once; power, which appears twice; and ideology, which appears three times. From a pragmatic perspective, these motives indicate dissatisfaction manifested through language as a response to specific social and political conditions. Hate speech directed at Jokowi, thus, is not only a reflection of personal disagreement, but also an expression of protest against the inequality that occurs in the socio-political structure.

In a pragmatic framework, hate speech functions as a tool to communicate collective dissatisfaction with power that is considered unfair. Netizens use language to convey criticism of policies that favor elite groups in power in the social, political, and economic spheres. Therefore, this hate speech can be understood as a form of communication full of meaning that is broader than just an expression of negative emotions, because it contains social implicatures that lead to criticism of injustice and the dominance of power by elite groups. Through language, society, in this case, netizens, articulates its dissatisfaction and seeks changes to the existing power structure.

B. Suggestion

Based on the research and the results obtained, for those who want to learn about hate speech from a pragmatic perspective, there are several suggestions.

Future researchers can further explore hate speech in the same context by expanding the platforms used, such as collecting data from the comment sections of online news, Quora, Instagram, Facebook, or other social media platforms. This study only covers the period from August to November 2024 and focuses on data from platform X, where the dominant patterns found were behavior types of hate speech and revenge motives. Therefore, different patterns of types and motives of hate speech may potentially emerge on other platforms or during different time periods.

The researcher highly recommends using other platforms to examine whether hate speech on different platforms may reveal types of hate speech that are missing from this analysis, such as those related to race, gender, class, sexual orientation, disability, and religion. Similarly, other motives of hate speech that did not appear in this study may also be found on different platforms. In addition, the statistical figures found in this study could vary significantly if the research were conducted using a different platform or time frame.

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CURRICULUM VITAE

Revika Ramadhani Fadli was born in Malang on November 28th, 2002. The author is the only daughter of Mr. Fadol and Mrs. Yulia Rohmah. She graduated from MAN 1 Kab. Malang before entering university. She is an active participant in different extracurriculars, such as scouts, broadcasting, and more. She graduated in 2020 and entered university in 2021 at the English Literature Department of UIN Maulana Malik Ibrahim Malang and finished in 2025. She took major journalism during university, which provided her with experience in producing, writing, and broadcasting news. She took an internship at Radio Republik Indonesia (RRI) Surakarta for one and a half months.

APPENDIX

Informations:

R: Race
B: Behavior
P: Physical
SO: Sexual Orientation
Cl: Class
G: Gender
E: Ethnicity
Ds: Disability
Rg: Religion
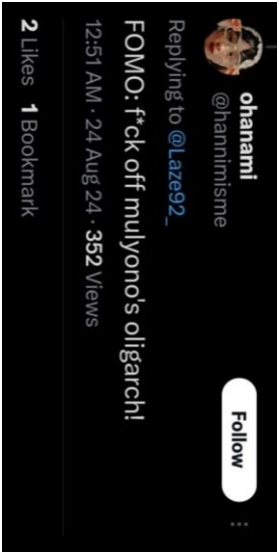
IVM: Instrumental Violence Motives
RM: Revenge Motives
SM: Sadism Motives
IM: Ideology Motives
PM: Power Motives

No.	Data	Types of Hate Speech									Motives of Hate Speech				
		R	B	P	SO	Cl	G	E	Ds	Rg	IVM	RM	SM	IM	PM
1.	ohanami @hannimisme Replying to @Laze92_ FOMO: f*ck off mulyono's oligarch! 12:51 AM · 24 Aug 24 · 352 Views 2 Likes 1 Bookmark		v												v

70

No	Data	Types of Hate Speech									Motives of Hate Speech				
		R	B	P	SO	Cl	G	E	Ds	Rg	IVM	RM	SM	IM	PM
2.	Andrea Neta @AndreaN30894 — Follow — Replying to @RendyAlano and @msaid_didu — Mulyono is a Dajjal — 12:07 PM · 06 Sep 24 · 67 Views — 2 Likes 1 Bookmark		√											√	
3.	Ilu bang kinda ia @gnabfellu — Parody account — Follow — may you and your whole filthy dynasty soon meet your azab in this world and double it in akhirat, Mulyono bin Notomiharjo @jokowi — 2:16 PM · 22 Aug 24 · 59 Views — 1 Like 1 Bookmark		√									√			
4.	Jean @flirtynu — Follow — INDONESIA IS NOT YOURS MULYONO I SWEAR TO GOD, MAY U ROT IN THE DEEPEST HELL #KawalPutusanMk #TolakPilkadaAka12an #TolakPolitikDinasti — 3:10 PM · 22 Aug 24 · 64 Views		√									√			

No	Data	Types of Hate Speech									Motives of Hate Speech				
		R	B	P	SO	CI	G	E	Ds	Rg	IVM	RM	SM	IM	PM
5.	Netizen™ @Netizenfes — Replying to @SCMPNews — Mulyono family changes country policies for son election fuck off — 9:40 PM · 22 Aug 24 · 46 Views		∨									∨			
6.	Arel @noctuarm — God, please take all the pain and suffering of Indonesians and Palestinians quadruple it and give it to the Mulyono family. — 9:41 PM · 23 Aug 24 · 90 Views — #KawalPutusanMk #TolakPilkadaAkal2an #TolakPolitikDinasti #PeringatanDarurat #IndonesiaEmergencyDemocracy		∨									∨			
7.	JareMuray @afka2704 — Replying to @Mdy_Asmara1701 — Mulyono si Raja Firaun from Java… — 8:38 AM · 25 Aug 24 · 59 Views		∨											∨	

No	Data	Types of Hate Speech									Motives of Hate Speech				
		R	B	P	SO	Cl	G	E	Ds	Rg	IVM	RM	SM	IM	PM
8.	@bLxCoffee / Replying to @SCMPNews / fucking mulyono dynasty. / 8:30 PM · 22 Aug 24 · 55 Views / Follow		✓									✓			
9.	Dalan Liyane @delqenthe / Replying to @SCMPNews / Help us to bring down Mulyono and the gank / 4:56 AM · 23 Aug 24 · 50 Views / Follow		✓								✓				
10.	Zy▶DQ⹂ @ZyZee9 / Replying to @gilang_ahm31272 / Pray for Mulyono family to burn in hell soon #TangkapMulyono #TurunkanJokowiSekarangJuga #DaruratKekerasanAparat #PolisiBrutal #AsalBukanPolisi #KawalPutusanMK #TolakPilkadaAkal2an #TolakPolitikDinasti / 1:57 AM · 29 Aug 24 · 41 Views / Follow		✓									✓			

No	Data	Types of Hate Speech										Motives of Hate Speech				
		R	B	P	SO	Cl	G	E	Ds	Rg		IVM	RM	SM	IM	PM
11.	**Metsä Sylvestris** @destinedwitchu Replying to @SCMPNews Mulyono (a.k.a Joko Widodo) is too greedy and tricky. He should be abolished from this earth along with his dirty snotty little family. 9:42 PM · 22 Aug 24 · **172** Views		√										√			
12.	@chillhousee12 Replying to @SCMPNews hoping mulyono and their family burn to hell Tetap kawal! #KawalDemokrasi #KawalKeputusanMK #Kawal24Jam 7:25 PM · 22 Aug 24 · **54** Views		√										√			
13.	**Faisal.** @Flashyies Today I still feel like it's ANJING BANGSAT day if that jerk rat names Mulyono and his family still exist. #TolakPolitikDinastiJokowi #KawalDemokrasiIndonesia #kawalputusanMk #IndonesiaEmergencyDemocracy 7:58 AM · 23 Aug 24 · **14** Views		√										√			

No	Data	Types of Hate Speech									Motives of Hate Speech				
		R	B	P	SO	Cl	G	E	Ds	Rg	IVM	RM	SM	IM	PM
14.	**lily k/ia** @matchasoobin Follow … jir baru tau ternyata keluarganya mulyono patriarki abis, typical javanese family sih Translate post #KawalPutusanMk #MenjagaPutusanMK #TolakPilkadaAkal2an #TolakPolitikDinasti #BauKetekOligarki #PeringatanDarurat #IndonesiaEmergencyDemocracy							√						√	
15.	@wlwidy Follow … i know we should keep the focus on our democracy's crisis but dragging mulyono's family such as questioning their private jets n mocking their ugly ass botox face and body odor is Okay.. like they did so much more tp ttp fokusnya hrs ke putusan Mk n batalin rruu pilkada !!!! 12:33 PM · 23 Aug 24 · **47** Views			√											√