

PERSPECTIVE OF THE WORD “GOBLOK” UTTERED BY UNSCRUPULOUS PREACHERS IN TERMS OF PRAGMATICS: A FORENSIC LINGUISTIC STUDY

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Input : November 20, 2024
Accepted : December 22, 2024

Revised : December 19, 2024
Published : December 31, 2024

ABSTRACT

This study analyzes the utterance "goblok" (stupid) expressed by a preacher to an iced tea seller in Magelang, using Searle's pragmatic theory (1969) and the forensic linguistics framework by Coulthard & Johnson (2010). Employing a qualitative descriptive method, the study found that the utterance contained expressive elements of "hatred" and declarative elements of "ostracism," potentially leading to social unrest. Grammatically, the phrase "Yok ono didel goblok" (go sell it, stupid) is contradictory, lacking literal meaning and leaning more toward emotional expression or insult. From a legal perspective, the utterance meets the criteria of a criminal act of defamation as stipulated in Article 315 of the Indonesian Penal Code (KUHP). The effects of this speech include public condemnation, sympathy for the victim, and social aid provided to the iced tea seller. This research underscores the importance of language control in public discourse to prevent public disorder and negative consequences

Keywords: Defamation; Forensic Linguistics; Speech Acts

INTRODUCTION

Language has the main function as a means of communication for each user. Language users must also be fully aware that in any context the language used must also be understood by their interlocutors. In other words, a good understanding of the information contained in certain speech events will be realized when the speakers and interlocutors both have the ability to encode what they want to convey and decode the form of language of their interlocutors so that they can capture the message or information expressed by their interlocutors. Talking about speech acts certainly cannot be separated from speakers and speakers, but also from the context of speech, knowledge of the status of the parties involved in speech, and the implied intent of speech, this is included in pragmatic studies (Sari et.al., 2023).

Recently, the cyberspace was shocked by a “controversial” lecture delivered by a so-called preacher. He is a preacher and leader of an Islamic boarding school in Central Java. He often preaches to marginalized people so that his name began to be recognized when a video of him giving a recitation at one of the nightclubs went viral and until now his flying hours for preaching are increasing. However, recently he has been in the public spotlight for his words to an iced tea seller that went viral and spread widely on social media when he was giving a lecture at the Magelang Bersholawat event in Magelang Regency.



Da'wah is an activity that conveys, invites, or calls people to goodness, truth, and Islamic teachings. Da'wah aims to increase faith, piety, and guide humans in living life in accordance with Islamic values (Ana, 2024). Da'wah can be done through various means, such as lectures, writing, dialogue, or real actions that reflect noble morals. Meanwhile, a preacher is someone who conveys or spreads religious teachings to others, with the aim of inviting them to understand, live, and practice religious values in everyday life. Preachers usually use various methods, such as lectures, discussions, writing, or digital media, to convey religious messages. Delivering da'wah requires a wise and contextually appropriate approach. Here are some ways or approaches that can be taken so that it can be well received and easily understood by the community and certainly does not cause various kinds of controversies and interpretations that can potentially make noise both in the real world and in cyberspace:

First, based on knowledge. A preacher must have broad insight in order to provide good and clear religious knowledge enlightenment to his congregation. Of course, with the basis of correct knowledge from the Qur'an and Hadith. Make sure the information conveyed can be trusted, for example, prepare original source references, also make sure the material comes from the Qur'an, saheeh Hadith, or books of trusted scholars and check the suitability of the context to the topic discussed. Validate the Hadith, If using hadith, check the degree of validity through the takhrij book or hadith scholars such as Imam Bukhari, Muslim, and others. However, if you have any doubts, discuss it with scholars, ustadz, or experts in the field. In addition, avoid hoaxes or baseless information, do not convey stories, arguments, or facts that cannot be verified. Use recognized interpretations in understanding the Qur'an, refer to interpretations from renowned scholars such as Tafsir Ibn Kathir or Tafsir Al-Muyassar. Finally, the most important thing is that a preacher must understand and know the context of the verse or hadith conveyed, so as not to be mistaken in interpreting its meaning. Trust in da'wah is built on the accuracy of the information conveyed. Therefore, caution is the main key for preachers.

Second, use polite language. it would be better for an example or role model to be able to choose words that are soft and easily understood by the congregation. Avoid words and sentences that contain elements of judgment, intimidation, humiliation, defamation and ridicule and speak harshly in front of the congregation in order to avoid various kinds of interpretations in society.

Third, adjusting to the congregation. A preacher must be able to adjust the method and content of da'wah to the background, age, or education level of the congregation. Because this is very important so that the message delivered can be received easily and well. At least, a preacher must first understand the background of the congregation. Whether it is in terms of age, education, occupation, culture, and the level of religious understanding of the congregation so that it can help determine the right method and language. Another skill that a preacher must have is to be able to use and determine relevant language so that the delivery of da'wah is easily understood by the congregation and avoid terms that are too technical or difficult to understand if the congregation is lay.

Fourth, a preacher must be able to adjust the topic. Choose topics that are relevant to their life circumstances. For example, for young worshipers, focus on moral and motivational issues; for adult worshipers, prioritize family, work, or economic themes. If you need to use an example, just use something or things that are close to their lives and provide illustrations that they experience daily so that the da'wah feels relevant and applicable. However, if you feel that something is still missing, give the congregation the opportunity to ask questions and discuss so that the atmosphere is interactive.

Fifth, preachers must respect the customs in each region when delivering their

tausyiah. Preachers must respect local values in delivering da'wah so that the message is more easily accepted without causing resistance so that it can help adjust da'wah in a way that does not conflict with Sharia. However, if you find local values that contradict the teachings of Islam, then convey corrections gently and wisely, do not criticize brutally and degrade them. Do not forget to integrate with positive habits, for example by utilizing local values that are in line with Islam, such as mutual cooperation, respect for the elderly, or the habit of deliberation. Of course, by communicating in accordance with the character of the community, such as polite humor in a society that likes hospitality, not the other way around by saying dirty words or other negative words. Preachers must also be able to provide real solutions if there is something that is in accordance with the context of their lives. Of course, praying to Allah Swt so that the da'wah delivered is accepted and brings benefits to others.

Some of the above approaches show empathy and attention to the congregation, so they are more open to receiving da'wah messages because each situation requires a different approach, so flexibility is very important in delivering da'wah. In connection with the above, the researcher provides a perspective of the preacher's speech based on the scientific field of forensic linguistics using the pragmatic analysis knife of Searle's speech acts (1969) and of course the forensic linguistic theory of Coulthard and Johnson (2010).

METHOD

This research uses qualitative methods with a descriptive qualitative approach. In line with the opinion of Creswell (1993), in qualitative descriptive research as a process of analyzing and exploring social problems. Descriptive research is based on 1) Describing the form of controversial speech, namely the word "goblok" uttered by a preacher to an iced tea seller in Magelang Regency. 2) Describing and finding the form of speech of an unscrupulous preacher to an iced tea seller in Magelang Regency that allegedly contains criminal elements. Researchers only limited the research to words and sentences that went viral on social media and caused various interpretations and uproar in the community. The data used are videos and information from various sources. The researcher analyzed using the pragmatics of Searle's speech acts (1969) and strengthened by the forensic linguistic studies of Coulthard and Johnson (2010)..

RESULT AND DISCUSSION

Result

Based on the results of the discussion and analysis above, the form of a preacher's speech to an iced tea seller in Magelang Regency is included in the act of illocution, a form of expressive speech with the type of speech "hate", namely the word "idiot", and is included in the form of declarative speech with the type of speech "excommunicating" that is the word "idiot". Meanwhile, grammatically speaking, the sentence "Yok ono didol goblok" (yes there is sold goblok) illustrates that the sentence of command spoken by the preacher is a type of contradictory meaning. Contradiction is the contradiction of meaning arising from syntactic unity. In this sentence there are meanings that contradict each other, in contrast to the meanings of other words. The word "idiot" is a mockery that does not give a grammatical meaning, but rather as an emotional expression or insult. The addition of these words emphasizes the negative tone and obscures the literal meaning of the sentence.

The sentence is also not entirely intended to convey a real action (selling), but rather as an emotional expression that goes against the grammatical structure. The sentence "yes there is sold idiot" contains a contradiction because: Grammatically, the

passive form does not match the imperative intent. Logically, the act of "selling" the interlocutor is impossible. Emotionally, the word "idiot" indicates a more dominant derogatory meaning than a literal meaning. This contradiction makes sentences ambiguous, tending to be understood as sarcasm or insults, rather than real commands.

Discussion

The speech act of a preacher towards an iced tea seller in Magelang Regency is allegedly indicated to include two types of speech acts, namely expressive and declarative speech acts. Both forms of speech come from one of the forms of speech acts, namely illocutionary speech acts. From the type of expressive speech, indirectly the preacher's speech is included in a statement that shows the psychological attitude of the speaker (the preacher) towards the speech partner (an iced tea seller) which contains elements of expressive speech. One of the types of expressive speech is the form of "hate" speech. In line with the expressive form, the preacher's speech is also suspected of containing elements of one of the declarative speech forms, namely the "excommunicating" speech form. The following is the explanation:

a) Locutionary Acts of Speech

Locution speech acts are speech acts that are intended to state something by saying something with words and sentence meanings according to the meaning of the word in the dictionary and the meaning of the sentence according to the syntax rules.

Unscrupulous Preacher: "Es tehmu ijek okeh ora?" (Is there much icetea left?)

Iced tea seller: "Still"

Preacher: "Yok ono didol goblok" (yes there sold goblok)

The above speech was uttered by a preacher to an iced tea seller at the Magelang Bersholawat event and was accompanied by the laughter of the preachers and worshipers present. The speech became viral after it was widely spread on social media. Based on the sentence uttered by the preacher to the iced tea seller, it can be interpreted that the preacher asked the iced tea seller about his sales. That is, the preacher gave ordinary question sentences like buyers in general and the iced tea seller answered well. However, in the next sentence, the preacher again gave a response that tended to be negative and tended to discredit the seller as in the sentence "Yok ono didol goblok" which means 'yes there sold stupid'. The speech was spoken on stage in a loud tone using loudspeakers and accompanied by "satisfied" laughter by the preachers sitting on stage and followed by hundreds of worshipers who attended the event. The word "goblok" is an Indonesian term used as a swear word or insult, usually to refer to someone who is considered stupid or unintelligent. It has a negative connotation and is often used in informal or rude contexts. According to KBBI online, the meaning of the word "goblok" is goblok /gob-lok/ a 1 very stupid.

b) Illocutionary Acts of Speech

Representative illocutionary speech acts are speech acts that bind the speaker to the truth of the things he said and contain certain intentions that have an influence on the interlocutor. Data on representative illocutionary speech acts can be seen below.

Reported from detikjateng (04 Dec 2024) the preacher arrived at the house of an iced tea seller in Gesari Hamlet, Banyusari Village, Grabag District, Magelang Regency, at around 07.15 WIB. At the meeting, the preacher delivered the following statement:

"At that time, the intention was to joke but was misunderstood. But whatever it is, I apologize to Kang Sunhaji, the intention was to make a joke but it turned into a joke."

It can be seen from the statement of the preacher above that what was said to the

iced tea seller and went viral was just a joke but was misunderstood. However, we still respect the clarification that has been conveyed. Because basically a word or sentence that has been spoken by someone must have a certain meaning and purpose why the word or sentence is spoken. This is related to the true meaning of illocutionary speech acts which are speech acts that bind the speaker to the truth of what he said and contain certain intentions that have an influence on the interlocutor. In another sense, that a word or sentence uttered by a speaker who knows the intent and purpose is only the speaker himself even though the interlocutor / speech partner and the person who hears it does not know the context.

In general, the word that has been spoken by the preacher in the form of the word “goblok” is a harsh word used to insult, demean, discredit, effeminate, belittle, berate and also used to call someone who is considered stupid or unintelligent.

In illocutionary speech acts, the word “goblok” can be classified as a speech act that contains elements of hating and ostracizing something. This can be found in expressive and declarative speech acts.

Expressive speech is a form of speech that functions to state or show the speaker's psychological attitude towards a situation of observation or evaluation. Examples of this speech are thanking, congratulating, apologizing, blaming , hating , praising , and condoling. Meanwhile, declarative speech (declarations) is a form of speech that connects the content of speech with the reality at hand. Examples of this speech are resigning, dismissing , chistening, naming, appointing, excommunicating, and sentencing.

c) Perlocutionary Acts of Speech

Apart from the two forms of locution and illocutionary speech acts above, a discourse must also see the impact of the words or sentences that have been spoken by the speaker. Does it have a negative or positive impact? Here is the explanation.

This perlocutionary speech act is a speech act whose utterance is intended to influence speech partners with the power of speech that can be caused by the speaker intentionally, can also be unintentionally. In another sense, perlocutionary speech acts are speech acts that have an effect or influence after the speaker communicates with the speech partner.

The preacher has provided clarification explaining that the “viral ” speech uttered to a tea seller is only for jokes but on the other hand the public sees it as a negative thing, the public argues that it is not appropriate as a preacher or religious leader to say these negative / dirty words to someone who is making a living for children and wife but indirectly the iced tea seller has been humiliated in front of hundreds of worshipers who attended the event that night. Although he argued that the speech was in the context of a joke, it needs to be seen again whether the interlocutor can understand the intention of the preacher? It can be seen after the preacher's speech came out of his mouth, the face of the iced tea seller in the video did not laugh, but only slightly forced to smile, meaning that the expression displayed by the iced tea seller was a mixture of holding back shame, anger and disappointment, especially when it was said in front of all the congregants present at that time. This can be proven from the many videos of confessions of iced tea sellers that are widely spread when interviewed via video call by a female influencer named Clara Shinta after the video went viral. The result of the interview was that the iced tea seller felt disappointed, he was only earning a living for his children and wife but why did such words appear addressed to him. The following is a fragment of the confession from the iced tea seller: “yes, it hurts, disappointed, the intention of making a living for my wife and children is actually being treated like that”

Based on the fact that the effects or impacts that arise from the utterances of these preachers vary.

First, the emergence of compassion from the public to an iced tea seller who has been humiliated and dropped his self-esteem in public. It should be noted that after the incident went viral, the tea seller was immediately questioned by a female influencer via video call and the result was that the person concerned felt disappointed with the preacher's remarks. This means that indirectly an iced tea seller has felt humiliated in public.

Second, it caused uproar and criticism from the public to the preacher, especially in cyberspace.

Third, the emergence of various reactions from the community, some positive and some negative. It can be seen on social media pages that almost all of them gave reactions in the form of scathing criticism of what the preacher had done to a tea seller. The number reached hundreds and even thousands of opinions and criticisms that filled the comments column on the uploaded photos or viral video clips of the preacher.

Fourth, the emergence of a petition for the preacher to be dismissed from his position as a Government delegate.

Fifth, the emergence of positive reactions from the community who sympathized with the iced tea seller by providing various types of assistance such as money for business capital, electric vehicles and electric carts, houses, scholarships for his children and even sending Umrah to the holy land of Mecca.

From the facts described above, the word "idiot" uttered by an unscrupulous preacher can cause various kinds of effects in the form of community reactions, especially when the person concerned is a person who is considered a figure, a religious leader who should have a positive impact and set a good example for his people, it is very inappropriate and too naive to say words that are not good in front of his congregation, especially in this case to someone who is struggling to make a living for his wife's children at home who works as an iced tea seller.

1. Forensic Linguistics Studies

According to Johnson, A., & Coulthard, M. (2010) forensic linguistics experts have the task of revealing (1) morphological meaning, (2) syntactic complexity, (3) Grammatical Meaning, (4) lexical meaning, and (5) pragmatic meaning. Departing from this opinion, this study intends to analyze the speech uttered by a preacher to a viral iced tea seller during his preaching in Magelang Regency on November 20, 2024. Based on the data in this study, the researcher examines in accordance with the provisions in this forensic linguistics theory.

1) Morphological Meaning

Morphology is a part of linguistics that studies the intricacies of words, including their formation and change, which includes words and parts of words or morphemes. Morphology has a word change process and nine types of morphology. Of the nine types of morphological processes that exist in Indonesian, namely zero derivation, affixation, reduplication, composition, abbreviation, reverse derivation, metanalysis, analogy and combination of processes, Based on the evidence of the conversation sentence below, the researcher found a word included in the type of morphology, namely the type of affixation on the word sold.

Affixation is a process that changes a lexeme into a word after getting an affix. For example, the word "read" comes from the lexeme "read" which undergoes an affixation process by obtaining the affix mem. The word sold means something that is offered or marketed in exchange for money or other forms of payment. This word is the passive form of the verb sell.

Unscrupulous Preacher: "Es tehmu ijek okeh ora?" (Is there much icetea left?)

Iced tea seller: "Still"

Preacher: "Yok ono didol goblok " (yes there sold goblok)

2) Syntactic Meaning

Syntactic meaning is the meaning that arises from the relationship between elements in a syntactic structure, such as words, phrases, or clauses, which form the unity of meaning in a sentence. This meaning is influenced by the way these elements are arranged and interact according to the grammatical rules of the language. Based on the evidence of the conversational sentences below, the researcher has analyzed using syntactic structure. The following is the explanation:

Preacher : *"Es tehmu ijek okeh ora? (You still have plenty office tea, right??)"*

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The sentence above is an interrogative sentence form that asks about the amount of iced tea that the iced tea seller has.

Iced tea vendor: *"Masih"*

Syntactically, the word "Still" in the conversation is an adverb (adverb) that functions to show the continuity of a situation or event. This word provides temporal information that something has not been completed or is still ongoing.

Preacher: *"Yok ono didol goblok" (yes there sold dumbass)"*

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The syntactic meaning of this sentence is that it is a passive command sentence form with a sarcastic tone. The implied subject is directed to "*pergi ke sana*" and "*dijual*," but context "*dijual*" is not literal, but rather derogatory. And the word "*goblok*" in the sentence adds an emotional dimension or insult to the subject in question.

3) Grammatical Meaning

Grammatical meaning is the meaning of a word after it has undergone a grammaticalization process, such as affixation, repetition, or fusion. The meaning of grammatical itself is a word that changes according to the context (with regard to the situation, namely the place, time, and environment of language use) of the user.

In grammatical meaning, the understanding of meaning is grouped into eight types, namely: Paraphrase, Entailment, Presupposition, Contradiction, Tautology, Inconsistency, Anomaly and Ambiguity. Based on the evidence of the conversational sentences below, researchers have analyzed the form of these conversational sentences based on the rules of grammatical meaning. The following is the explanation:

Unscrupulous Preacher: *"Yok ono didol goblok" (yes there sold dumb).*

In the sentence *"Yok ono didol goblok" (ya there sold stupid)* illustrates that the command sentence spoken by the preacher is a type of contradiction meaning. Contradiction is an opposition of meaning arising from syntactic unity. In the sentence there is a contradictory meaning, contrary to the meaning of other words. The word "*goblok*" is a slur that does not provide grammatical meaning, but rather an emotional expression or insult. The addition of this word emphasizes the negative tone and obscures the literal intent of the sentence.

The sentence also does not fully aim to convey a real action (selling), but rather an emotional expression that goes against the grammatical structure. The sentence "yes there sold stupid " contains a contradiction because: Grammatically, the passive form does not match the imperative intent. Logically, the act of "selling" the interlocutor is impossible. Emotionally, the word "*goblok*" shows a more dominant derogatory intent than the literal meaning. This contradiction makes the sentence ambiguous, tending to be understood as sarcasm or insult rather than a real command.

4) Lexical Meaning

Lexical meaning is the meaning of linguistic symbols. The term lexical comes from the word 'lexicon' which means dictionary. So that lexical meaning means the meaning contained in the dictionary. An example is a chair which has the meaning of a four-legged seat and a backrest. Another meaning of lexical is the meaning of linguistic symbols without looking at the context. This type of lexical meaning refers to the true meaning of a linguistic form that can stand alone without looking at the context. Based on the evidence of the conversational sentences below, researchers have analyzed the form of these conversational sentences based on the rules of lexical meaning.

The following is the description:

Unscrupulous Preacher: "*Es tehmu ijek okeh ora?* (Do you still have plenty of iced tea?)

Iced tea seller: "*Masih*"

Unscrupulous Preacher: "*Yok ono didol goblok*" ((yes there sold dumbass)

To make it easy to understand, researchers classify words and lexical meanings using the KBBI Dictionary online version. <https://kbbi.web.id/ya> which is written in the table below:

Table 1: Description of lexical meaning

No	Words in conversational sentences	Lexical Meaning
1	Es	es ¹ /és/ <i>n</i> nama huruf <i>s</i> , es ² /és/ <i>n</i> <i>air beku; air membatu</i> ;
2	Tehmu	Tidak ditemukan
3	Masih	masih / <i>ma·sih</i> / <i>adv</i> : sedang dalam keadaan belum selesai atau sedang berlangsung;
4	Banyak	banyak / <i>ba·nyak</i> / <i>a</i> : besar jumlahnya; tidak sedikit:
5	Nggak	Tidak ditemukan
6	ya	ya ¹ <i>p</i> : kata untuk menyatakan setuju (membenarkan dan sebagainya);
7	sana	sana ¹ / <i>sa·na</i> / <i>pron</i> penunjuk tempat yang jauh (atau dianggap jauh) dari pembicara:
8	dijual	dijual / <i>di·ju·al</i> / <i>v</i> diberikan sesuatu kepada orang lain untuk memperoleh uang; <i>telah ~, maka dibeli, pb</i> pikirkan masak-masak sebelum mengerjakan sesuatu;
9	Goblok	goblok / <i>gob·lok</i> / <i>a</i> : bodoh sekali:

2. Pragmatic Meaning

Pragmatics is a branch of linguistics that studies the relationship between symbols and their interpretation. Pragmatics can also be interpreted as the study of the speaker's intention and how language is used in communication. In this part, the researcher uses a pragmatic type of speech act to analyze the speech spoken by a preacher to an iced tea seller. Previously, it has been described in detail in the analysis of speech acts in point number 7 of this article related to the speech of preachers, but in this section the researcher again describes this. Here's a brief description: In this section, the researcher describes it into a table.

Table 2: Description of speech by type of speech action and category

No	Types of speech acts	Category	Tuturan
1	kusi	ritanya	
		nya	s tehmü masih banyak nggak?"
		rintah	a sana dijual goblok"
2	kusi	ertif	nyatakan (<i>Stating/answering</i>) = "Masih"
		rektif	
		spresif	bencian (<i>hate</i>) = "goblok"
		misif	
3	rlokusi	klaratif	ngucilkan (<i>excommunicating</i>) = "goblok"
		emberikan pengaruh	<ol style="list-style-type: none"> 1. The emergence of compassion from the community for an iced tea seller who has been humiliated and lowered his pride in public. It should be noted that after the incident went viral, the tea seller was immediately asked for information by a <i>female influencer</i> via <i>video call</i> and the result was that the person concerned felt disappointed with the preacher's words. This means that indirectly a seller of iced tea has felt humiliated in public. 2. Causing uproar and condemnation from the community to preachers, especially in cyberspace. 3. Third, the emergence of various reactions from the community, some positive and some negative. It can be seen on social media pages that almost all of them give a reaction in the form of scathing criticism of what the preacher has done to a tea seller. The number also reached hundreds or even thousands of opinions and criticisms that filled the comment column on the viral photo or video clip of the preacher. 4. The petition was raised for the preacher to be dismissed from his position as a government envoy. 5. The emergence of a positive reaction from the community who sympathized with the ice seller by providing various types of assistance such as money for business capital, electric vehicles and electric carts, houses, scholarships for his children and even departing for Umrah to the holy land of Mecca.

Based on the results of the study of the five forms of meaning in the forensic linguistic theory of Coulthard and Johnson (2010) above, researchers argue that grammatical meaning and pragmatic meaning tend to be more relevant to explain the meaning of the word "idiot" based on context. Because, in grammatical meaning, there are eight types of meanings, one of which is the meaning of contradiction which explains that the words in the sentence conveyed contradict each other with the meaning of other words and context. Meanwhile, in the pragmatic sense, the word "idiot" is included in the illocution speech act in the category of expressive speech forms and declarative speech forms. In expressive speech, the word "idiot" is included in the form of hate speech. Meanwhile, in declarative speech, the word "idiot" is included in the form of *excommunicating speech*. Thus, the speech spoken by a preacher to a public iced tea seller is suspected to contain elements of a criminal

act because indirectly the preacher has lowered a person's self-esteem in public. This is in line with the statement of R. Shuy, a forensic linguist, who stated that the crime of language is defamation (defamation, slander and insult/blasphemy). In acts of defamation, the perpetrator deliberately attacks a person's self-esteem, good name, or honor in public. The person who was attacked certainly felt hurt and his reputation fell in the eyes of the public. In verbal crimes, it does not attack or hurt physically, but attacks or hurts the psyche (soul) whose impact is painful for the person who is attacked or hurt.

So, language crime (defamation) is speech both oral and written that is contrary to the rule of law and can harm others such as killing character, damaging reputation or good name, attacking honor, making others feel ashamed, creating public trouble over false information or propaganda, creating fear because of threats and so on. The legal rules related to this matter are regulated in the Criminal Code and the ITE Law. Forms of oral and written speech can be done through electronic and non-electronic media. Examples of electronic media that can be used to carry out these actions such as (*youtube, whatsapp, fb, line, twitter, sms, Instagram and others*) are regulated in the ITE Law. For non-electronic ones, it is usually done directly such as in public, banners, billboards, letters, posters, images and others are regulated in the Criminal Code.

In relation to this research, there are several articles that regulate this form of defamation so that it becomes our basis so that we do not arbitrarily insult and degrade someone's self-esteem in public either directly or indirectly, here is the explanation:

1. Insulting a person in public is regulated in Article 315 of the Criminal Code (KUHP). The details are:

Article 315 of the Criminal Code:

Minor insults committed verbally or deeds against a person in public are threatened with imprisonment for a maximum of 4 months and 2 weeks or a maximum fine of Rp4,500 (the fine is adjusted in the latest regulations).

Minor insults here include words or actions that attack honor, but do not contain elements of defamation as referred to in Article 310 of the Criminal Code.

2. Assault on a person's dignity in public is regulated in Article 310 of the Indonesian Criminal Code (KUHP). This article discusses insults with elements of defamation. Details:

Article 310 paragraph (1):

Whoever deliberately attacks someone's honor or good name by accusing something, which is intended to be clear so that it is known to the public, is threatened with a maximum prison sentence of 9 months or a maximum fine of Rp4,500 (the amount of the fine has been adjusted in the latest regulations).

Article 310 paragraph (2):

If done with writings or images that are broadcast, shown, or pasted in public, it is threatened with a maximum prison sentence of 1 year and 4 months or a maximum fine of Rp4,500.

Article 310 paragraph (3):

It is not considered an insult if the act is carried out in the public interest or forced to defend oneself.

CONCLUSION

An analysis of the pragmatic speech of Searle (1969) shows that the form of speech spoken by a preacher to an iced tea seller in Magelang Regency can be classified into the

type of "hate" speech and the type of "excommunicating" speech. Meanwhile, a forensic linguistic study by Johnson, A., & Coulthard, M. (2010) explains that the speech spoken by preachers is a type of sentence that has a contradictory meaning because the sentence contradicts and contradicts the meaning of other words such as the word "idiot" which means mockery and does not give a grammatical meaning but rather as an emotional expression or insult so that it causes an effect in the form of reaction and uproar in the community. Based on data, evidence, public information, analysis and discussion results in this study, the researcher can conclude that the speech spoken by the preacher is suspected of containing elements of a criminal act and can be categorized as a language crime (defamation). The speech of preachers is contrary to the rule of law in Indonesia which can harm others such as killing character, damaging reputation or good name, attacking honor, making others feel embarrassed and creating public trouble. Therefore, the person concerned is suspected of violating article 315 of the Criminal Code (KUHP) concerning insulting a person in public with the threat of imprisonment for a maximum of 4 months and 2 weeks or a maximum fine of Rp4,500.

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