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INDICATIONS OF HATE SPEECH IN THE SPEECH ACTS OF PANJI GUMILANG ON THE KICK ANDY TALK SHOW ON METRO TV: A FORENSIC LINGUISTIC STUDY

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Abstract

Recently, the Indonesian public has been stirred by various comments regarding several videos showing religious activities at Al-Zaytun Islamic Boarding School, which were considered deviating from religious teachings. These public comments sparked a response from the school's leader (PG), which was found to contain hate speech that was even more shocking. Therefore, this study aims to "uncover the types of hate speech found in PG's statements and critically analyze them through linguistic units as the means of delivery." This research employs a qualitative-quantitative approach and a descriptive-exploratory method, with the data object being PG's clarification statements during a Talk Show event.Based on the data analysis, the following results were obtained: First, six types of hate speech were identified in PG's statements, namely: (1) provocation (27%), (2) defamation (20%), (3) incitement (20%), (4) blasphemy (17%), (5) insult (15%), and (6) spreading fake news (1%). Second, the hate speech was conveyed through four types of linguistic units: (1) sentences (77%), (2) phrases (16%), (3) clauses (4%), and (4) words (3%). Based on these findings, it can be concluded that the dominant form of hate speech expressed by PG is through the use of sentences. This type of speech is primarily aimed at defending and justifying his belief that the religious policies and activities at the Islamic Boarding School he leads do not violate religious teachings and do not harm other parties or institutions.

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INTRODUCTION

In Indonesia, the use of verbal violence in public spaces has exceeded acceptable limits, not only in personal interactions but also in social environments. Recently, it has become especially prevalent in the political arena, particularly in the form of hate speech (Agustina et al., 2020). This phenomenon is also observed in talk shows across various mainstream media, where public figures, politicians, experts, and the general public frequently discuss social, political, cultural, and educational issues, often ending in heated debates that escalate into verbal violence. Furthermore, the widespread dissemination of such content on social media has turned these incidents into triggers for civil conflict within society (Adek and Agustina, 2021). A similar pattern has been observed in Malaysia, where studies by Noor and Hamid (2021) and Patihullah and Winarko (2019) show that social media is one of the fastest platforms for spreading verbal violence, particularly hate speech. In fact, among politicians, the use of hate speech has increased significantly, greatly affecting the politeness of political discourse (Agustina, 2023; Rizki and Agustina, 2023).

This phenomenon is also evident in the "Kick Andy" talk show on Metro TV, specifically the episode titled "Gonjang-Ganjing Al Zaytun," which served as a clarification in response to issues involving the Islamic boarding school (pondok pesantren) led by PG. The

case attracted public attention due to various controversies, ranging from allegations of religious deviation and blasphemy to insults and defamation of various parties during PG's clarification on the show. Some segments of society even viewed the issue as politically motivated. Therefore, academic proof is needed through a Forensic Linguistics study to determine whether the issues circulating in society about alleged blasphemy and hate speech by PG are valid. Based on this, the aim of this study is to "uncover indications of the types of hate speech found in PG's statements and analyze them critically through linguistic units as vehicles for conveying such hate speech, based on Forensic Linguistics." This research fills a gap in the literature on hate speech, which is predominantly directed at individuals or groups who violate social norms. However, in this study, the hate speech is delivered by PG in the "Kick Andy" talk show, directed at certain members of society and institutions who claim that religious blasphemy occurred at the institution he leads. This serves as the novelty of the research.

The choice of the "Kick Andy" talk show on mainstream media as both the object and data source for this study is based on the show's theme, which serves as PG's clarification of issues and rumors circulating in society regarding the policies and religious teachings applied at the Islamic boarding school (pondok pesantren) he leads. Therefore, the episode titled "Gonjang-Ganjing Al Zaytun" is highly relevant as a data source. Additionally, based on the descriptive-exploratory linguistic research methodology, the speech used in a talk show represents spoken language data presented to the public and recorded in video form as authentic evidence. This can be considered primary data since it contains both verbal and non-verbal elements, allowing it to be heard, viewed, and reviewed repeatedly to determine the validity of the content within the speech (Mahsun, 2017).

Hate speech cases are primarily addressed through Forensic Linguistics, a field of language study that is involved in academic proof for legal purposes. Historically, Forensic Linguistics is an applied branch of linguistics that integrates two main disciplines: linguistics and law (Coulthard & Johnson, 2010; Gibbons & Turell, 2008). It focuses on the analysis of linguistic evidence for legal purposes (Susanto et al., 2020; 2017), and deals with three main areas of forensic linguistics study: language in legal products, language in legal processes, and language as legal evidence (Arianto, 2021).

Currently, the number of hate speech cases in Indonesia is on the rise. In response, the National Police Chief (Kapolri), through Circular Letter No. SE/06/X/2015, has outlined Hate Speech as a criminal offense regulated under the Indonesian Penal Code (KUHP) as well as other criminal provisions outside the KUHP. These offenses include: (1) defamation, (2) slander, (3) blasphemy, (4) acts of unpleasantness, (5) provocation, (6) incitement, and (7) spreading false information. All of these actions are intended or may lead to discrimination, violence, loss of life, and/or social conflict. However, the article on "acts of unpleasantness" was removed from the KUHP following the Constitutional Court Decision No. 78/PUU-XXI/2023 on November 23, 2023. This decision was made due to concerns over potential abuse, ambiguity, and violations of human rights.

In Forensic Linguistics, the handling of hate speech cases for legal proof is carried out through various relevant linguistic aspects, including linguistic units such as phonemes, morphemes, words, phrases, clauses, sentences, and discourse (Wijana and Rohmadi, 2006:125). A comprehensive approach to handling hate speech cases is based on theories of: (1) grammar, (2) conversation analysis, (3) discourse analysis, (4) cognitive linguistics, (5) speech acts, (6) theories and techniques of descriptive linguistics such as: phonetics and phonology, lexis, syntax, semantics, pragmatics, discourse, and text analysis.

Previous research on hate speech has attracted significant attention from scholars, with various contributions exploring its linguistic and social dimensions. These studies include hate speech in language disputes during lawyer interviews (Subuki et al., 2023), hate speech

in YouTube videos by religious figures (Maisaroh, 2023), hate speech against celebrities (Suryani et al., 2021), hate speech among politicians (Firmansyah et al., 2020; Gani et al., 2019; Agustina, 2022), hate speech by netizens (Mustika et al., 2019; Claudia, 2020), and hate speech against ethnic groups (Ode and Huda, 2022).

In the studies mentioned, hate speech is directed at individuals or groups who have violated a social norm. However, in this study, hate speech is expressed by the accused as a defense and a display of their firm stance on the policies and activities implemented at the institution they lead. This reversal of roles is what makes this research unique and innovative.

RESEARCH METHOD

Research Design

This is a qualitative study, which aims to understand the social and linguistic phenomena being investigated (Mahsun, 2017). However, a quantitative approach is also used, but only to determine the percentage of the most commonly used types of speech and linguistic units, which helps in drawing conclusions and implications from the findings. In qualitative research, the researcher is the main instrument (Sugiyono, 2014), especially when describing data through words and language related to the research subject, such as behaviors, language, and other relevant aspects (Moleong, 2007). In this study, the description focuses on linguistic data that reveals types of hate speech in PG's clarification statements about issues raised by certain individuals and institutions concerning religious activities, as seen in videos shared on YouTube and social media.

Research Objects, Sources, and Data Collection Techniques

The object of this study is the verbal language, in the form of spoken statements, made by PG during the "Kick Andy" talk show on Metro TV, which aired on June 27, 2023, at 9:30 PM WIB. The language event is documented in the video titled *"Gonjang-Ganjing Al Zaytun"* from the "Kick Andy Double Check" segment on the Metro TV YouTube channel (https://www.youtube.com/watch?v=HKNzm0fGl5o), which serves as the primary data source for this research. The secondary data source is a talk show video titled *"KD Klarifikasi Panji Gumilang Soal Al Zaytun"* on the Official Net News YouTube channel (https://www.youtube.com/watch?v=L5a7OwkhUic).

The selection of PG's speech as the object of this research is based on the fact that PG is the leader of the Alzaytun Islamic Boarding School (Pesantren), where he creates and determines all policies and religious activities. Additionally, PG's statements during the show serve as a "clarification" of the accusations and suspicions from the public and certain institutions regarding the religious policies and activities implemented at the boarding school he leads. The show has been watched by 45.4K subscribers (primary data) and received 43,215 comments from netizens (Metro TV, Kick Andy, June 27, 2023), and the secondary video has 3.91M subscribers (Official Net News, July 30, 2023).

Data identification and classification were carried out using a media review method and the "listening-note-taking" technique (Mahsun, 2017), with the use of Anthiago software for accurate transcription. The data were then validated through triangulation by consulting experts, theories, and cross-checking the accuracy of the interpretations based on the theory and its real-world application to the data sources.

Data Analysis

The data analysis in this study uses a Forensic Linguistics model, focusing on linguistic units and aspects relevant to the data found, such as vocabulary, grammar, semantics, pragmatics, and sociolinguistics. The analysis is conducted in three stages (Subyantoro, 2019), which are: (1) data reduction, where the data from the video is transcribed, and the data

is identified and classified according to the research objectives and focus; (2) data presentation, where the data is displayed in narrative text, tables, and images to make it easier to understand, ensuring more accurate data analysis; and (3) drawing conclusions, which involves verifying the validity of the interpretations by cross-checking the reduced data and presented data, as well as through triangulation and observation. In the conclusion, the relationship between theory and the research findings will be discussed, either by supporting the theory or potentially offering criticism of the theory used.

RESEARCH FINDINGS AND DISCUSSION

Research Findings

Indications of Types of Hate Speech in Panji Gumilang's Speech Acts during the Kick Andy Talk Show "Gonjang-Ganjing Al Zaytun

The results of this study reveal the types of hate speech and the linguistic units found in PG's speech during the *Kick Andy* talk show on Metro TV. Based on data validation, 143 instances of hate speech were identified, distributed across six types, with their respective usage percentages, as shown in the following diagram1.

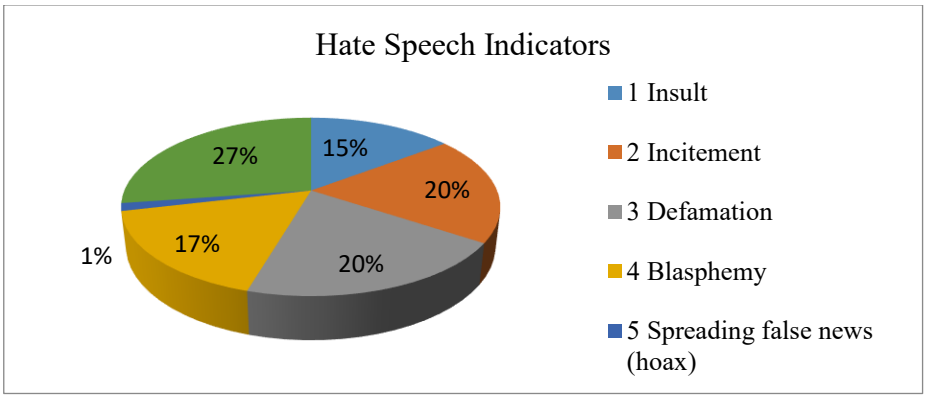

Figure 1. Hate Speech Indocators

Based on the data distribution, the most frequently used type of hate speech by PG is provocation (27%). The next most dominant types are defamation (20%) and incitement (20%), followed by blasphemy (17%), insults (15%), with the least used type being the dissemination of false information or hoaxes (1%).

Provocation

In the findings of this study, it was found that provocation was the most frequently identified type of hate speech in PG's speech acts related to *Gonjang-Ganjing Al-Zaytun*. This can be seen in the following data (1-3).

(1) *"... Kemudian, kalau hal-hal yang berkenaan dengan pelaksanaan shalat kemudian ada wanita, saya mengedepankan fiqih sosial. Mengangkat harkat martabat wanita yang selama ini terpinggirkan. Baru dimulai dalam politik, itupun hanya 30%, sedangkan pemahaman yang saya punya berdasarkan Al-Qur'an sama. Innal muslimin wal muslimat, Wal mukminin wal mukminat, Wal qonitin wal qonitad. Tidak pernah sejajar, dikesampingkan. Nah kalau soal itu saja lantas sesat menyesatkan, bagaimana dunia? Itu hak asasi manusia untuk menjalankan ibadat menurut keyakinannya, dasar kami Al-Qur'an. (D:PG.3)"*
'Moreover, regarding the implementation of prayer when there are women involved, I prioritize social jurisprudence. To uphold the dignity of women who have been marginalized. It has only just begun in politics, and even then it's only 30%, while my understanding based on the Quran is the same. Innal muslimin wal muslimat, Wal mukminin wal mukminat, Wal qonitin wal qonitat. They are never sidelined, they are equal. So if that alone is considered deviant and misleading, what about the world? It is a human right to practice religion according to one's beliefs, our basis is the Quran.'

(2) *"Dan jarak-jarak itupun sudah lama dari mulai diumumkan yang namanya covid kami sudah ambil jarak semua Lockdown dan di sini salat berjarak. Dan terus walaupun ada anjuran tidak ke masjid. Saya jalankan, siapa yang melarang? Tuhan saja enggak melarang. (D:PG.7)"*
'And the distancing has been in place for a long time since the announcement of COVID. We have all been distancing, there has been a lockdown, and here we have distanced prayers. And even though there is a recommendation not to go to the mosque. I still go. Who forbids it? God does not forbid it.'

(3) *"Kalau Anda datang dengan baik-baik kami kasih tepuk tangan untuk Anda, tapi kalau Anda sebaliknya kami tidak tahu akibatnya. (D:PG.73)".*
'If you come in peace, we will applaud you, but if you come otherwise, we don't know the consequences.'

The indication of hate speech in the form of provocation in data (1) is evident from PG's statement. *Itu hak asasi manusia untuk menjalankan ibadat menurut keyakinannya dasar kami Al-Qur'an***.** PG's opinion, which differs from the argument in the Qur'an, has the potential to provoke a negative reaction from listeners/society. In data (2), the provocation is indicated by PG's statement. *Saya jalankan, siapa yang melarang? Tuhan saja enggak melarang.* This statement is likely to provoke anger among the public, especially among Muslims, as PG uses the name "God" as a shield to justify his argument. Moving on to data (3), hate speech and provocation are indicated in his utterance *Kalau Anda datang dengan baik-baik kami kasih tepuk tangan untuk Anda, tapi kalau Anda sebaliknya kami tidak tahu akibatnya*. In this statement, PG once again provokes, which has the potential to incite anger among the protesters, making them more determined to take undesirable actions.

Defamation

Next, the second dominant form of hate speech used is defamation, which is indicated in data (4-6) below.

(4) *"Masa bisa berdiri benar di atas yang tidak benar. Ini benar. Lembaga yang ngoceh di Jakarta itu juga mengatakan pendidikannya benar, pimpinannya yang tidak benar. Logic juga ga nerima. Logika sehat ga nerima. (D:PG.32)"*
"How can one stand upright on something that is not upright? It's true. The institution that talks nonsense in Jakarta also claims that its education is correct but its leadership is not. Logic also does not accept it. Sound logic does not accept it.'

(5) *"Memang sampai kepada kami. Sampai kepada kami. Malah dulu dalam katanya meneliti Al Zaytun, Majelis Ulama pernah konon katanya. (D:PG.36)"*
'Indeed, it has reached us. It has reached us. Even before, in his words, the Council of Ulema once reportedly researched Al Zaytun.'

(6) *"Terus kemudian apakah ada Majelis Ulama di sini? Dikatakan oleh mereka tidak ada. Ya, saya terima kalau tidak ada. Kalau, ada saya tidak terima. Kemudian diskusi karena ini Abdussalam Rasyidi Panji Gumilang adalah Al Zaitun, bagaimana kalau kita tabayunnya itu di Al Zaytun? (D:PG.81)"*
'So, is there a Council of Ulema here? They say there is none. Yes, I accept if there is none. If there is, I don't accept it. Then discuss because this Abdussalam Rasyidi Panji Gumilang is Al Zaitun, how about if we verify it in Al Zaytun?'

In data (4), the indication of hate speech in the form of defamation is evident in PG's statement that *Lembaga yang ngoceh di Jakarta itu juga mengatakan pendidikannya benar, pimpinannya yang tidak benar.* In this context, the statement attacks the character or credibility of the leader of the Indonesian Ulama Council, implying that, according to PG, only the education at his institution is valid, while the individual himself is not. In data (5), the statement *Majlis Ulama pernah (meneliti al-Zaitun) konon katanya* indicates defamation. In this context, PG's statement suggests that the information cannot be trusted, may only be a rumor, or has not been fully verified. Next, in data (6), defamation is indicated by the statement *Ya, saya terima kalau tidak ada. Kalau, ada saya tidak terima, i*s PG's challenge in

response to the MUI's accusation regarding religious policies at Al-Zaitun. This statement from PG could lead the public to form a negative view of the MUI.

Incitement

The next type of hate speech found in the research data **is** incitement, which is indicated in data (7-9) below.

(7) "Jangan cari persamaan. Kalau persamaan semua selesai dunia ini. Dunia berpikir itu terus berkembang, berkembang, berkembang. Begitu juga kita memahami Al-Qur'an bukan menafsir. Memahami. (D:PG.4)"
'Don't seek similarities. If everything were the same, the world would be over. The world of thought is constantly evolving, developing, and progressing. Similarly, our approach to the Quran should not be one of interpretation but rather of understanding.'

(8) "Agama itu pribadi tidak boleh dicampuri dengan yang lain-lain. Dan saya tidak pernah menistakan orang yang punya kelaziman itu. (D:PG.6)"
'Religion is a personal matter and should not be interfered with by others. And I have never insulted people who have such customs'.

(9) " sesat saya ini takut kesesatan. Nggak ada. Saya tidak pernah mengatakan orang lain sesat saya benar. Lah, berikan hak juga jangan disesatkan saya. Kan namanya persatuan Indonesia terjangkau. (D:PG.11)"
'How can I be misguided if I'm afraid of being misguided? I don't. I've never said that others are misguided and I'm right. Well, give me the right too, don't let me be misled. Can't we achieve Indonesian unity'.

In data (7), the indication of hate speech in the form of incitement is found in PG's statement *Jangan cari persamaan***.** In this context, PG compares his own thinking to that of individuals he considers inferior or not on the same level as him regarding religious policies at his institution. In data (8), incitement is indicated by the statement that *Agama itu pribadi tidak boleh dicampuri dengan yang lain-lain*. This statement indicates an attempt to separate religion from other matters, such as politics, education, or social life, suggesting that this issue should not be debated because it is a personal domain.Next, in data (9), incitement is detected in the statement that *Saya tidak pernah mengatakan orang lain sesat, saya benar. Lah, berikan hak juga, jangan disesatkan saya*. In this context, PG defends himself by stating that he never had any ill intentions toward anyone who accuses him of being misguided. However, at the beginning of the talk show, PG immediately criticized a religious institution.

Blasphemy

Next, the indication of hate speech in the form of **blasphemy** can be seen in data (10-12).

(10) *"Kemudian kalau hal-hal yang berkenaan dengan pelaksanaan salat kemudian ada wanita, saya mengedepankan fiqih sosial. Mengangkat harkat martabat wanita yang selama ini terpinggirkan. (D:PG.3)"*
'Then when it comes to the implementation of prayer, and there are women involved, I prioritize social fiqh. Upholding the dignity of women who have been marginalized.'

(11) "Inilah kebebasan beragama. Siapapun tidak boleh memberikan stigma. Sampai negara saja tidak mau, tidak mau menstigma, karena apa, undang-undang dasarnya seperti itu. (D:PG.5)"
''This is freedom of religion. No one should be stigmatized. Even the state doesn't want to stigmatize, it doesn't want to stigmatize, because that's what the constitution says'.

(12) "Lah ya supaya baguslah masjid kok dorong-dorong kotak. Kalau nggak sampai di situ nggak nggak masuk kan. (D:PG.61)"
'Well, it's not good for the mosque to push the boxes. If you don't get there, you can't get in, right?'

In data (10), the indication of hate speech in the form of blasphemy is evident in the following statement...*berkenaan dengan pelaksanaan salat kemudian ada wanita, saya mengedepankan fiqih sosial. Mengangkat harkat martabat wanita yang selama ini terpinggirkan.* In this case, PG suggests that allowing women to pray alongside men is based

on Social Fiqh. This understanding is a fundamental mistake, and his statement is therefore indicative of blasphemy. Next, in data (11), blasphemy is indicated by the statement *Inilah kebebasan beragama. Siapapun tidak boleh memberikan stigma.* PG argues that women and men should be equal and emphasizes the freedom of religion, which cannot be interfered with by anyone, including the government, as guaranteed by the 1945 Constitution. Therefore, according to him, there is no basis to limit the meaning of this freedom. Next, in data (12), blasphemy is indicated by PG's statement *masjid kok dorong-dorong kotak*. In this context, PG belittles the way mosques collect donations using charity boxes, which comes across as an act of blasphemy.

Insult

The following are instances of hate speech in the form of insults, as indicated in data (13-15).

(13) "Yang menuduh sesat bukan mereka. Kalau mereka, orang yang lain-lain tidak akan terpengaruh. Yang memberikan tuduhan itu unsur yang menganggap dirinya punya wewenang. (D:PG.1)"
'Those who accuse others of being misguided are not the ones who are truly misguided. If it were only about the individuals themselves, they would not be affected. The accusations come from those who believe they have the authority to judge others'.

(14) "Kemudian kalau saya mengatakan masjid ini pemalas umpamanya, karena apa? memberikan infak ke masjid itu kalau disodori kotak akan... Kita menginginkan masjid itu jangan seperti itu. (D:PG.60)"
'Then if I say this mosque is lazy, for example, because why should we give donations to the mosque if we are pushed with boxes, we want the mosque not to be like that.'

(15) "Jumlahnya sekarang mungkin sampai 120 orang. Untuk apa? Untuk mempersiapkan pangan. Dari mana modal mereka? Kami beri modal. Modal dari saprodi lah, sarana produksi padi. (D:PG.103)"
'The number now may be up to 120 people. For what? To prepare food. Where did their capital come from? We provided the capital. The capital came from saprodi, rice production facilities.'

In data (13), the indication of insult is found in the statement *Yang memberikan tuduhan itu unsur yang menganggap dirinya punya wewenang,* which implies belittling or insulting a particular institution that he considers (through insinuation) to have the authority to accuse the institution he leads. In data (14), the insult is indicated by ... *masjid ini pemalas* mereka", which implies insulting the mosque administrators who are unwilling to explore other efforts, thus leaving the mosque's construction to depend solely on donations, alms, and charity from the public and certain institutions. In data (15), PG insults the farming profession by implying that the farmers lack financial readiness, so his institution is the one providing capital for farming.

Spread of False Information (Hoaxes)

In addition, the spread of false information (hoaxes) as an expression of hate is indicated in the following data.

(16) "Saya laksanakan, itu hak asasi. Jadi yang memberi pesan keagamaan itu jangan laki-laki saja, wanita juga harus diberi hak untuk menyampaikan di mimbar. (D:PG.19)"
'I carry it out, that's a human right. So, those who deliver religious messages should not only be men, women should also be given the right to speak from the pulpit'.'

In the data, PG is indicated to have spread a hoax with the statement *yang memberi pesan keagamaan itu jangan laki-laki saja, wanita juga harus diberi hak untuk menyampaikannya di mimbar.* PG argues that a female preacher or imam can lead a congregation in a prayer service. In this case, according to PG, religious matters and human rights can be combined. This part indicates the spread of false information, as it contradicts religious teachings.

Linguistic Units Hate Speech in the Speech Acts of Panji Gumilang on the Talk Show *Kick Andy*: The Controversy of Al Zaytun

The findings of the use of linguistic units revealing hate speech can be seen in the following diagram 2.

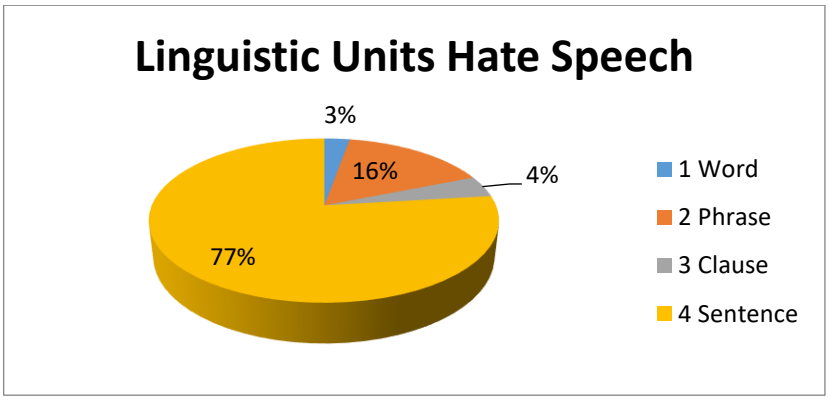

Diagram 2
Linguistic Units Hate Speech

Based on the data findings, the linguistic units used to express hate speech most frequently are sentences (77%), followed by phrases (16%), while the least used are hate speech expressed in the form of clauses (4%) and single words (3%).

Sentences

Hate speech expressed through sentential linguistic units is the most commonly found data in this study. Data (1–16) in the analysis of the types of hate speech above consists of compound sentences and complex sentences. A compound sentence is a sentence made up of multiple independent clauses, while a complex sentence consists of both independent and dependent (subordinate) clauses (Agustina, 2022). This means that the indication of hate speech conveyed by PG is generally well-supported with arguments, reasons, and justifications, making what he says appear to be logically valid and true.

However, simple sentences or single sentences are also present in data (17) and (18) below.

(17) "Dihormati kalau benar. (D:PG.50)"
'Respect is earned through truthfulness'.

(18) "Lah bagaimana, tabayun aja ngga ngerti (D:PG.51)"
'*How can they even verify anything if they don't understand?'*

In data (17), the hate speech is expressed using a simple sentence unit, which consists of a single independent clause (Agustina, 2022:145). In this case, the expression *Dihormati kalau benar* s his response to the host's question regarding the accusations directed at him. Therefore, PG emphasizes that he is not afraid of the parties or institutions attacking his policies, which he considers to be correct. As such, this expression functions as antiphrasis, meaning he is using it to show his lack of respect for those parties. Similarly, in data (18), PG's expression is also antiphrasis, indicating that he does not want to meet with those parties he considers *tidak ngerti dengan arti tabayun*. Thus, through the simple sentence with a single independent clause, PG expresses a justification for his policies at his institution in a concise, direct, and effective manner, while maintaining firmness.

Clause

Expressions of hate speech in the form of clausal linguistic units can be found in data (19) and (20) below. According to Chaer (2009:43), a clause is a unit that is above a phrase but below a sentence, consisting of a series of words that form a predicate structure.

(19) "Ya bukan hanya itu, dia mengatakan sesat tapi tidak punya neraka. (D:PG.48)"
'Not only that, he claims I'm misguided but doesn't believe in hell'.

(20) "Saya melihat di Vatikan sana ada gereja besar *dipakai* untuk salat. Bahasa doa itu kan shalat, tempat sujud, tempat pengabdian, dan tidak pernah ada kotak. (D:PG.63)
'I've seen large churches in the Vatican being used for prayer. In the language of prayer, a place of prayer and devotion is never associated with boxes.

In data (19), the expression of hate speech is conveyed through a monotransitive clause structure**,** which is a clause that consists of a subject, verb, and a direct object. This structure typically involves a verb that acts on a single object. *dia* (subject), *mengatakan* (predikat), *sesat* (object) and (*dia*) (subject), *tidak punya* (predikat), *neraka* (object). However, the expression is conveyed using sarcasm or cynicism within a contrasting clause structure, which, in terms of its pragmatic function, follows a Focus-Contrast pattern. First clause *dia mengatakan sesat* (focus) *tapi tidak punya neraka* (contrast). In other words, cynically, PG is mocking those who accuse the religious activities implemented at his pesantren (Islamic boarding school) of being misguided. However, according to PG, there is no strong religious argument or evidence to suggest that these activities violate established religious principles, which he symbolizes with *neraka*.

In data (20), the hate speech is expressed through a passive clause structure, which involves a clause where the subject of the action is acted upon rather than performing the action *gereja besar* (subject) *dipakai untuk shalat* (predikat). The use of the passive structure in that clause aims to provide emphasis by fronting the object, *gereja*. In the analogy, PG equates the church with the mosque as a place of worship. Then, the second sentence consists of three nominal clauses *bahasa doa itu* (subject) *kan shalat* (predikat 1), *tempat sujud* (predikat 2), *tempat pengabdian* (predikat 3); 1 clause verbal *tidak pernah ada kotak* (predikat 4). In the second to fourth clauses, the subject is omitted with the intention of obscuring or hiding the identity of the subject *gereja* is being analogized is the mosque, but the predicate emphasizes it as a place of worship (*sholat, sujud, pengabdian*); however, in the fourth clause, with the verbal predicate, it implies that the mosque is a place of worship *tidak pernah ada pengotakan*. That it must and only men can be the imam. In this context, through these clauses, PG expresses his belief that women can also serve as khutbah (preacher) and imam in prayer, even though the congregational prayer at that time was a mixed gathering of men and women, as seen in the viral video.

Phrase and Word

The expression of hate speech in linguistic units of phrases and words is found in data (21) and (22).

(21) "Lah ini sudah beredar kemana-mana, yang sesatlah, yang komunislah, kok baru mau tabayun? Akal sehat nggak nerima, makanya jangan ada. Itu kan khayal mereka, khayal mereka. (D:PG.47)"
'Why are they only now verifying these claims that I'm misguided or a communist when they've been spreading these rumors everywhere? Common sense doesn't accept such accusations, so there's no need for them. It's all in their heads, just their imagination'

(22) "Jawabannya gampang". (D:PG.59)
It's easy.

In construction (21), the hate speech fulfills the function of the predicate, which is *sesatlah* an adjectival phrase, *komunislah* an nomina phrase, *mau tabayun* and *nggak nerima* an verb phrase, and *khayal mereka* an adjectival phrase. Based on the context of the data, PG refuses the offer of clarification (tabayun) from the parties who have accused him, because the news has already been spread and widely known by the public. According to him, the accusations are merely the imagination of those parties. On the other hand, in data (22), the hate speech takes the form of words, which is *gampang*. In this construction, the word

'gampang' as an adjective occupies the function of the predicate. In this context, the word is used by PG to dismiss the accusations directed at him as something trivial, because, according to him, these accusations are merely expressions of dissatisfaction with his success in managing the pesantren he leads.

Discussion

Types of Hate Speech

Hate speech is a dangerous form of communication with far-reaching consequences for individuals and groups. This study identified six types of hate speech: insults, defamation, blasphemy, provocation, incitement, and the spread of false information. Although the Chief of Police Circular No. SE/06/X/2015 outlines seven types of hate speech, this study did not find evidence of unpleasant actions. This finding aligns with Soesilo (2013:225) but contrasts with Nuryani et al. (2023), who did not identify defamation. Additionally, Maisaroh (2023) found only three types of hate speech—insults, defamation, and blasphemy—demonstrating the variability of findings across different studies.

Among the six types identified, provocation emerged as the most prevalent. Provocation incites anger and rebellion, often manifesting as expressions of hostility and division (KBBI, 2001). This study revealed that PG's provocation aimed to deflect accusations regarding religious deviations within his pesantren. His statements framed the religious activities of his pesantren as constitutionally protected, reinforcing his argument with provocative language that fueled public emotion and debate. Provocation not only incites immediate emotional responses but can escalate social tensions and ignite conflict, serving as a catalyst for violence and identity-based divisions.

Defamation also featured prominently in PG's statements, reflecting a significant aspect of his response to public criticism. Defamation involves tarnishing an individual's reputation through false statements, and PG's accusations against reputable religious organizations exemplify this form of hate speech. His rejection of allegations led him to counter-accuse, framing the institutions as slanderous (SE Kapolri, 2015). Defamation can severely harm reputations, causing emotional and financial distress (Agustina et al., 2023). In political contexts, defamation is a common tactic to discredit opponents (Adek, 2021). Social media amplifies this issue, with public figures often targeted by smear campaigns, as observed by Halisa et al. (2024).

Incitement, another hate speech category, was identified in PG's excessive self-defense. As a pesantren leader, PG framed his institution's activities as internal matters, dismissing external interventions or accusations as unfounded. Incitement stirs unrest and resistance, reinforcing hostility and undermining social cohesion (KBBI, 2001). This defense mechanism highlights the blurred lines between self-justification and incitement, particularly in public forums.

Blasphemy, defined as dishonoring religious beliefs, was another form detected in PG's speech. His justification of practices such as women leading prayers under the concept of Social Fiqh contradicted mainstream religious interpretations, triggering accusations of blasphemy. Blasphemy exacerbates social divisions, reinforcing negative stereotypes and deepening religious tensions (Blumer, 1969). In Indonesia, blasphemy cases often lead to widespread protests and legal consequences, exemplified by the high-profile cases involving Ahok in 2016 and Habib Rizieq (Agustina, 2020). Insults were similarly present in PG's speech, reflecting his confrontational approach to public scrutiny. His remarks, dismissing societal accusations and fundraising practices as shameful or trivial, exemplify hate speech through derogatory language. Insults undermine constructive dialogue, fostering animosity and societal divisions. In the digital age, insults proliferate across social media, often targeting political figures or public personas. The spread of false information (hoaxes) was the least common form of hate speech identified. Despite its lower frequency, hoaxes pose significant

risks, as they manipulate public opinion and heighten tensions. Political hoaxes, in particular, can undermine democratic processes, with data from Mafindo (2024) indicating a sharp rise in political hoaxes ahead of the 2024 elections. Social media platforms such as YouTube and Facebook are primary conduits for hoaxes, underscoring the need for stronger regulatory measures.

The findings of this study highlight the multifaceted nature of hate speech and its pervasive influence across various sectors. Preventing the spread of hate speech requires a collaborative effort involving the government, media, educational institutions, and society. Legal frameworks must be reinforced to ensure consistent enforcement, while public awareness campaigns promote tolerance and critical media literacy. Social media platforms must enhance content moderation to curb the spread of harmful rhetoric. Addressing hate speech is not solely the responsibility of the media but requires societal engagement. Education plays a crucial role in fostering respect and tolerance, equipping individuals with the skills to critically assess information. Promoting constructive dialogue and peaceful conflict resolution can help mitigate the impact of hate speech, fostering a more inclusive and harmonious society.

Linguistic Units of Hate Speech

This study highlights the role of linguistic units in expressing hate speech, with four key forms identified—words, phrases, clauses, and sentences. These linguistic markers were evident in the speech of PG, particularly in his clarification of accusations and public stigma regarding his leadership of a pesantren. Each of these units plays a distinct role in shaping the narrative of hate speech, contributing to the perpetuation of negative stereotypes and prejudice. Words, as the smallest syntactic units and the largest morphological ones, hold significant potential to convey powerful messages. Formed through affixation, reduplication, or composition, words can encapsulate deep-seated biases and societal perceptions (Chaer, 2007). Although words were used less frequently in the hate speech analyzed in this study, their impact was considerable. Single derogatory terms, especially those with established negative connotations, can reinforce stereotypes and deepen societal divisions. These words, often rooted in stigmatized references to race, religion, or identity, act as catalysts for prejudice and discriminatory attitudes.

Phrases, comprising two or more words, also serve as critical carriers of hate speech. Unlike clauses, phrases do not contain a predicate but still generate meaning through the combination of linguistic elements. Supriyadi (2014) notes that phrases function within the grammatical structure of larger units but do not independently express full thoughts. This study found that 16% of hate speech instances occurred in the form of phrases, often due to their brevity and emotional appeal. Phrases like slogans or derogatory catchphrases resonate strongly within society, allowing hate speech to spread rapidly and become entrenched in public discourse. Such phrases are easily remembered and repeated, further embedding prejudice into collective consciousness.

Clauses, which occupy the middle ground between phrases and sentences, provide greater flexibility in expressing complex ideas. Defined by the presence of a predicate (Chaer, 2009), clauses often serve as vehicles for justifying or rationalizing hate speech. By embedding discriminatory content within a structured clause, speakers lend credibility to harmful messages. For example, conditional clauses such as "because they always do this" or "it is proven that they cannot be trusted" subtly reinforce negative stereotypes while appearing logical. This technique allows public figures and media outlets to disseminate hate speech under the guise of objective commentary, contributing to widespread societal bias.

Sentences, the most dominant form of hate speech in this study, accounted for 77% of the identified cases. As cohesive grammatical units, sentences provide the structure necessary for building persuasive and impactful narratives (Koetjono, 1990). Hate speech expressed

through sentences tends to incorporate elaborate reasoning and justifications, heightening its influence. The ability to construct a layered narrative allows the speaker to evoke strong emotional responses and sway public opinion. In political and social contexts, sentences laden with hate speech are frequently used to undermine opponents, incite division, and exacerbate tensions. Rhetoric, defined by Septiyani (2023) as the art of persuasive speech, plays a significant role in shaping public perception through strategically crafted hate speech. Gorgias' notion of rhetoric as both an art of persuasion and a tool for manipulation underscores the potential danger of hate speech in sentence form (Azmi et al., 2022).

The proliferation of hate speech through digital platforms, particularly social media, amplifies its reach and effect. Prasetyo et al. (2024) note that online spaces have become breeding grounds for hate speech, with young users, including Generation Z, being particularly susceptible to consuming and disseminating such content (Pratiwi & Sari, 2020). This highlights the urgency of addressing hate speech not only through legal means but also through educational initiatives aimed at enhancing digital literacy and critical thinking. The findings of this study reveal that hate speech is not solely directed at marginalized groups but can also originate from individuals or entities seeking to defend themselves from public criticism. This was evident in PG's discourse during his appearance on the Kick Andy talk show, where his statements reflected various forms of hate speech aimed at countering accusations against him. His defensive rhetoric, which contradicted widely accepted norms and beliefs, highlights the complex nature of hate speech and its potential to infiltrate public dialogue across multiple contexts.

Preventing the spread of hate speech requires a multifaceted approach involving government agencies, law enforcement, educational institutions, and social media platforms. Legal frameworks must be reinforced to ensure the consistent enforcement of anti-hate speech laws, while public awareness campaigns should emphasize the damaging effects of hate speech on societal cohesion. Education plays a crucial role in equipping individuals with the skills to critically evaluate information and resist harmful narratives. Additionally, social media platforms must enhance their content moderation policies to swiftly address hate speech, fostering safer digital environments. By adopting a holistic strategy, society can mitigate the impact of hate speech and cultivate an environment characterized by respect, inclusivity, and constructive dialogue. Through collective efforts, communities can work toward diminishing the prevalence of hate speech, ultimately promoting social harmony and protecting the dignity of all individuals.

CONCLUSION

This study concludes that the clarification statements delivered by Panji Gumilang in the "Gonjang-Ganjing Al Zaytun" episode of the Kick Andy talk show do contain clear indications of hate speech when examined through a forensic linguistic lens. Six types of hate speech were identified—provocation, defamation, incitement, blasphemy, insults, and the spread of false information—with provocation emerging as the most dominant form (27%), followed by defamation and incitement (20% each), blasphemy (17%), insults (15%), and hoaxes as the least frequent (1%). These findings demonstrate that PG's speech acts are not merely defensive responses to public accusations, but also performative acts that have the potential to escalate social tension, delegitimize religious institutions, and reinforce polarization in public discourse. The study thus confirms that televised talk shows, especially those framed as "clarifications," can simultaneously function as arenas of self-defense and as platforms for the production and circulation of hate speech.

From a linguistic perspective, the study reveals that sentences are the most frequently used linguistic units to convey hate speech (77%), followed by phrases (16%), clauses (4%), and single words (3%). The dominance of sentential forms indicates that hate speech in this context is often presented through seemingly reasoned, argumentative, and rhetorically

structured statements, which can make the speech appear logical, persuasive, and more difficult to contest at the surface level. At the same time, the presence of shorter units such as phrases and words shows how stigma and hostility can also be compressed into concise, memorable expressions that are easily circulated and recontextualized in digital spaces. These findings underscore the importance of forensic linguistics in assisting law enforcement, regulators, the media, and the public to recognize not only *what* is said, but *how* it is linguistically packaged as hate speech—thereby providing a solid empirical basis for education, policy-making, and the ethical regulation of public communication.

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