

# CHAPTER I

## INTRODUCTION

### **1.1.The Background of The Study**

Technology is the result of the progress of human thought. In general, technology is used to help facilitate human work. Huges (2005, p.1-2) states that technology is difficult to define and to understand, in its variety, it is full of contradictions, laden with human folly, saved by occasional benign deeds, and rich with unintended consequences.

According to Rhodes (1999, p.19) technology is the application of science, engineering and industrial organization to create a human-build world. Mokyr (1992, p.6) in his book stated that technology is any change in the application of information to the production process in such a way as to increase efficiency, resulting either in the production of a given output with fewer resources, or the production of better or new products.

Technology is increasingly developing over time, as well as technological developments in communication and information. In this era, communication is more often done through social media. In general, social media is defined as internet-based media that is used as a means of interacting and sharing information online.

According to Boyd and Ellison (2007, p.211) social media is a web-based service that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share

a connection, and (3) view and traverse their list of connections and those made by others within the system.

Baruah (2012, p.1) defines social media term as the use of web-based and mobile technologies to turn communication into an interactive dialogue which take many different forms including magazines, internet forums, weblogs, social blogs, microblogging, wikis, podcasts, photographs or pictures, video, rating and social bookmarking.

Meanwhile Akram & Kumar (2017, p.347) stated that social media is a term used to describe the interaction between groups or individuals in which they produce, share, and sometimes exchange ideas, images, videos and many more over the internet and in virtual communities.

People can access social media through smartphones or through computers as long as they have an internet network. Social media can be said to have become a part of people's lives today. This cannot be denied because every day people access social media. It could be through social media platforms like Facebook, Twitter, YouTube, Tik Tok or Instagram which is currently very popular among the public, especially young people. The exchange of information become much easier and cheaper. People can get updates more quickly about events that just happened.

Baruah (2012, p. 9) explains that social media provide simple, inexpensive ways to organize members, arrange meetings, spread information, and gauge opinion. Each social media platform existed comes with features that are unique and different from the others in order to attract people to start using it.

With interesting and diverse social media contents and ease of operation, it's no wonder people nowadays prefer social media as the main communication tool.

Apart from its use for communicating and exchanging information, social media also being used to do business marketing. These platforms have radically changed the marketing industry. The tools and approaches for communicating with customers have changed greatly with the emergence of social media; therefore, businesses must learn how to use social media in a way that is consistent with their business plan, as Mangold and Faulds (2009, cited in Paquette, p. 2) have stated. With much fewer resources and shorter time, a more impactful marketing campaign can be launched on social media platforms.

Over time social media began to reveal the negative effect of its presence. Aside from the many positive things that can be obtained from the use of social media. In essence, everyone is free to express their opinion as long as it is still in the realm of positive or not referring to bad things. But it cannot be denied that the presence of irresponsible social media users who use social media for negative things as well as adverse impacts on other users.

There are many types of negative side from social media, one of them is hate speech. Hate speech can be described as any utterance that tries to attack others based on the certain identity, whether from race, nationality, religion, gender, sexual orientation, or other moral characteristics, Young Caleb (2011, cited in Wibowo & Wiranda 2018, p.3).

The European Court of Human Rights, considers 'hate speech' as: "all forms of expression which spread, incite, promote or justify racial hatred,

xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility towards minorities, migrants and people of immigrant origin (Article19, 2015, p.16).

Meanwhile according to Rasaan et al (2017, p.242) hate speech can be in the form of speech, gesture, behaviour, writing, or display...lead to lower personal self-esteem and a diminished sense of security.

Hate speech is very often found on social media. This indicates that hate speech must receive serious attention. There have been many cases of social media abuse happening. This is happen because netizens can express their opinions freely. But most of the netizens don't think about the aftermath. Especially when they have been ignited by disappointment and anger.

The National Police of the Republic of Indonesia does not remain silent by issuing circular letters regarding the provisions and penalties for perpetrators of hate speech that often occur in social media. From the circular, the Indonesian National Police contained forms of hate speech, including: insults, defamation, blasphemy, unpleasant acts, provoking, inciting, and spreading false news.

This circular also summarizes the aspects contained in hate speeches including: ethnicity, religion, religious sects, beliefs, race, color, ethnicity, gender, people with disabilities (disabilities), and sexual orientation. Meanwhile, the law used in following up the hate speech case are Article 28 jis and Article 45 paragraph (2) of Law Number 11 Year 2008 concerning Information and Electronic Transactions, which reads:

Article 28:

1. Everyone intentionally and without the right to spread false and misleading news that results in consumer losses in Electronic Transactions.
2. Every person intentionally and without the right to disseminate information intended to incite hatred or hostility of certain individuals and / or groups of people based on ethnicity, religion, race and intergroup (SARA).

Article 45 paragraph (2):

Every person who fulfills the elements referred to in Article 28 paragraph (1) or paragraph (2) shall be sentenced to a maximum imprisonment of 6 (six) years and / or a maximum fine of Rp1,000,000,000.00 (one billion rupiah).

In this study, the writer choose to examine hate speech found in social media. The writer want to examine this phenomenon because hate speech on social media is a frequent case lately. The data will be taken from netizens' comments in response to statements or a public figure posts in social media. The writer interested to find the impoliteness strategy by using Culpeper's theory. The writer also categorize the type of hate speech. Data from the analysis results obtained also found the dominant types of impoliteness strategies and hate speech types.

## **1.2.The Problem of The Study**

Based on the description in the background of the study, the problems in this study are :

1. What are the impoliteness strategies in netizens' comments ?
2. What are the types of hate speech in the netizens' comments ?
3. What is the most dominant impoliteness strategy and types of hate speech used by netizen ?

## **1.3.The Objective of The Study**

Based on the problem of the study, this researcher is trying to figure out the answers, they are :

1. To find out the impoliteness strategies found in netizens' comments
2. To categorized the types of hate speech in netizens' comments
3. To find the most dominant impoliteness strategy and types of hate speech categorization

## **1.4.The Scope of The Study**

The scope of the study in this research is limited to netizens' comments toward a selebgram Lucinta Luna. The writer choose Lucinta because she is famous and has more than two million followers on Instagram. Therefore the writer only focuses on social matters surrounding the life of Lucinta Luna.

The theory by Culpeper is used to find out the impoliteness strategy that contained in the netizens' comments . The netizens' comments are categorized

based on types of hate speech from circular issued by the Indonesian Police to find the types of hate speech. This research also determined the dominant of impoliteness strategy and types hate speech in the netizens' comments.

### **1.5.The Significances of The Study**

The results of this research are expected to give teoritical and practical beneficial uses of language.

Theoricially

1. To be a new perspective in studying in the use of language, especially in social media
2. Become a new model for language reference in social media

Practically

1. This research is expeted to be a material reference for further research
2. For student of English Department to enrich their knowledge on language used

## CHAPTER II

### REVIEW OF LITERATURE

#### 2.1. Pragmatics

Pragmatics is a branch of linguistics that are related to the meaning of a language. This field is concerned about the choices speakers make to express their intended meaning and the kinds of inferences that hearers draw from an utterance in the context of its use. Ariel (2010, p.24) defines pragmatic as explicit rational interpretations in understanding a context in language.

According to Levinson (1983, p.3) pragmatics is the study of aspects of language that required reference to the users of the language then led to a very natural, further restriction of the term in analytical philosophy. Yule (1996, p.3) states that pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener and this study explores what is unsaid is recognized as part of communication. Yule in his book also divided pragmatics into six principle study, such as :

1. Deixis

Deixis is a technical term from Greek for one of the most basic things to do with utterances. Deixis referes to the phenomenom where in understanding the meaning of certain words and phrases in utterance requires contextual information.

Example : *I'll back in an hour*



This utterance can not be specified in detail when the speaker will be back since the utterances time when written is unknown.

## 2. Speech Acts

Speech act is the basic functional unit in human communication. The action performed by producing an utterance consist three related acts :

### 1. Locutionary

Locutionary acts are the literal meaning of what is said.

Example : *I'm hungry.*

### 2. Illocutionary

Illocutionary acts are the social function of what is said.

Example : *I'm hungry*, could be :

- an indirect request for someone to give some food.

### 3. Perlocutionary

Perlocutionary acts is the effect of what is said.

Example : *I'm hungry*, could result in someone give some food.

## 3. Implicature

Implicature describes the relationship between two statements where the truth of one suggests the truth of the other.

Example : *Claris had a baby and got married*

The sentences strongly suggest that Claris had the baby before the wedding, but the sentence would still be strictly true if Claris had her baby after she got married.

#### 4. Entailment

Entailment is considered a purely logical concept. Entailment representing the relationship between two sentences where the truth of one requires the truth of the other.

Example : *My phone is broken. My phone accidentally fell from my pocket.*

#### 5. Presupposition

Presupposition is an assumption about the world whose truth is taken for granted in discourse.

Example : *You are late again.*

- Presupposition : You have come late before, at least once

#### 6. Politeness

Politeness is the awareness of another person's face. (Face : public self image).

In other words, this branch of linguistics helps us to understand situations that occur based on the meaning of speech, the choice of sentences and also the way the speaker expresses his or her thoughts to the listener.

## **2.2.Hate Speech**

Hate speech is part of the concept of impoliteness which is the opposite of politeness. Hate speech is behaviour that is impolite, rude, discourteous, obstreperous, or bloody-minded is noticed more easily than polite behavior, as Watt (2003, cited in Rizky 2018, p.33) have stated. According to Alexander (2016, p. 36) hate speech is the utterance of a negative attitude in one form or another can itself be criminalized: this is hate speech.

O'keeffe, Clancy & Adolphs, (2011) describe hate speech as a communicative situations where the speaker's purpose is to damage a hearer's face rather than softening face threatening acts (cited in Mohammed and Abbas, 2015, p. 198).

Hate speech is banter reflects and fosters social intimacy (i.e. relative equality in terms of authority and closeness in terms of social distance): the more intimate a relationship, the less necessary and important politeness is as Leech (1983, cited in Culpeper 1995, p.352). In other words, lack of politeness is associated with intimacy, and so being superficially impolite can promote intimacy.

Hate is the intense and irrational emotion of opprobrium, enmity and detestation towards an individual or group, targeted because of their having

certain actual or perceived – protected characteristics (recognised under international law). “Hate” is more than mere bias, and must be discriminatory. Hate is an indication of an emotional state or opinion, and therefore distinct from any manifested action. (Article19 2015, p.10)

Speech is any expression imparting opinions or ideas – bringing an internal opinion or idea to an external audience. It can take many forms: written, non-verbal, visual or artistic, and can be disseminated through any media, including internet, print, radio, or television. (Article19 2015, p.10)

Hate speech and hate crimes are often conflated and used interchangeably, but they should be distinguished. Both are symptomatic of intolerance and prejudice, but most hate crimes do not involve the exercise of freedom of expression. Although the term hate crime is widely used, the use of the emotive term ‘hate’ may lead people to believe that any manifestation of hatred, including hate speech, is a criminal offence. While all hate speech is a cause for concern, it will not always constitute a criminal offence, and therefore is not a hate crime.

The term hate crime refers to the commission of a criminal offence where the perpetrator targeted the victim in whole or in part out of a “bias motivation.” Many jurisdictions label certain criminal offences as a “hate crime” in order to acknowledge the broader prejudicial context in which a person was victimised. This acknowledgment also aims to build confidence among marginalised individuals in the criminal justice system, and allows them to feel that their full experience of the crime has been recognised. The term “bias motivated crime”

more accurately conveys that criminal responsibility is contingent on proving a criminal offence, and not on proving “hatred” only. In many “hate crimes,” ‘hate speech’ will not be an element of the base criminal offence.

According to Pranowo (2009: 10), a person having impolite behavior is always due to several factors, they are (1) always driven by emotion in his speech, (2) always wants to corner the hearer in his every speech, (3) always has prejudice toward the hearer and, (4) always protective of his opinion.

Opinions on what constitutes ‘hate speech’, and when it can be prohibited, vary widely, but include disagreement on the following elements:

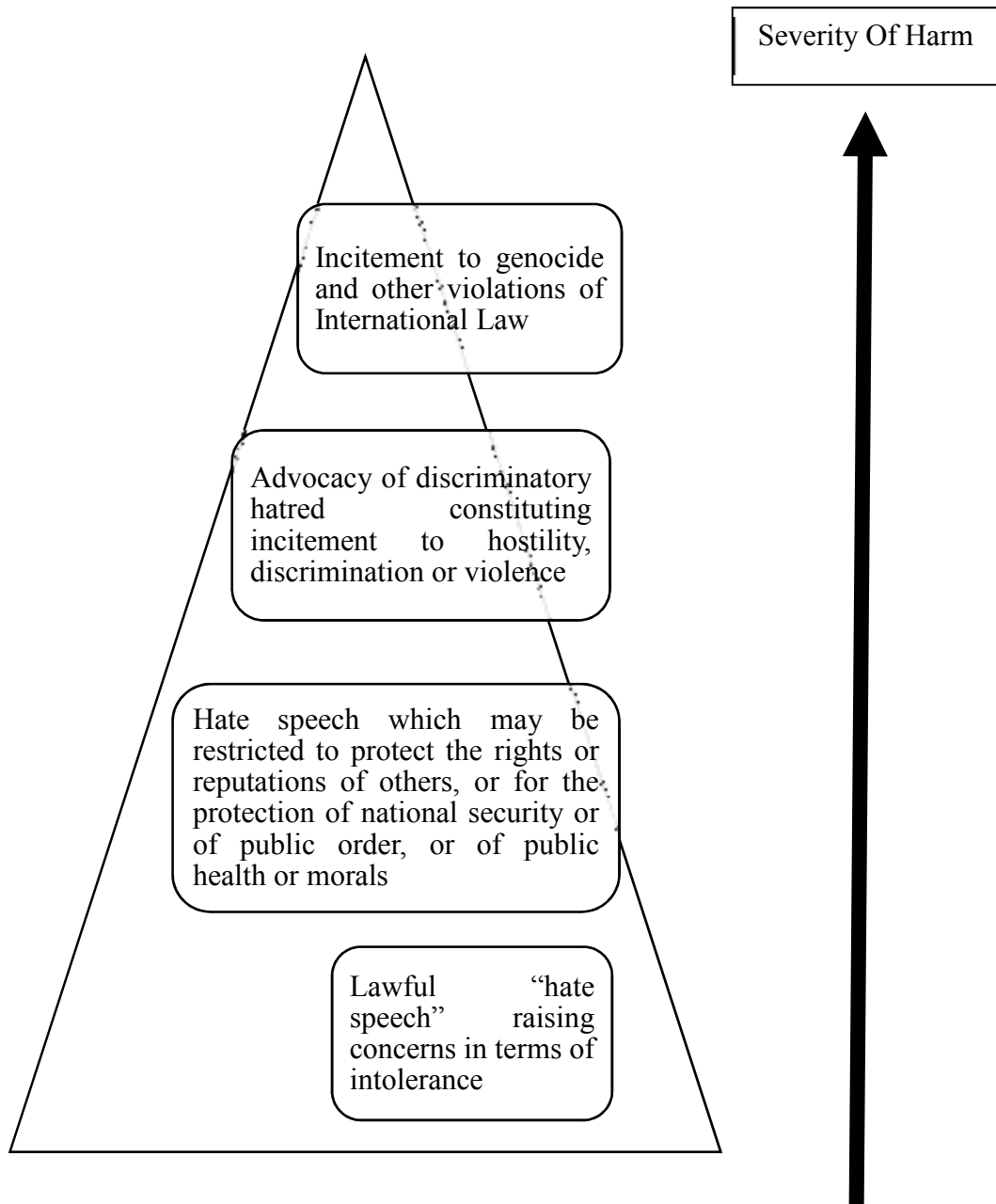
1. What constitutes a protected characteristic for identifying an individual or group that is the targets of ‘hate speech’;
2. The degree of focus given to the content and tone of the expression;
3. The degree of focus given to harm caused; whether the expression is considered to be harmful in itself for being degrading or dehumanising or is considered to have a potential or actual harmful consequence, such as:
  1. Inciting a manifested action against the target by a third person or group of people, such as violence;
  2. Causing an emotional response in the target, such as insult or distress; or
  3. Negatively affecting societal attitudes, by “spreading” or “stirring up” hatred;
4. The need for causation to be proven between the expression and the specified harm;

#### 5. The need for any harm to be likely or imminent

According to Culpeper (1995, p.354) a powerful participant has more freedom to be impolite, because he or she can (a) reduce the ability of the less powerful participant to retaliate with impoliteness (e.g. through the denial of speaking rights), and (b) threaten more severe retaliation should the less powerful participant be impolite. The fact that impoliteness is more likely to occur in situations where there is an imbalance of power is reflected in its relatively frequent appearance in courtroom discourse.

Eelen (2001, p. 98-104) elaborates on the specific problems, which are:

1. Treating impoliteness as failed or absent politeness (e.g. the failure to redress or redress adequately a FTA);
2. Treating, explicitly or otherwise, impoliteness as the opposite of politeness, yet only developing concepts for explaining politeness.



Hate Speech Pyramid (Article19 2015, p.19)

### **2.3.Types of Hate Speech**

In every new regulation that is issued there is always an initial law that is used as a source of reference in making a new law to keep it on track and not violate the rule of law. In the Circular of the National Police Chief Number: SE / 06 / X / 2015 on handling hate speech it is stated that hate speech can be in the form of actions regulated in the Criminal Code (KUHP) and other criminal provisions outside the Criminal Code.

#### **2.3.1.Insult**

Insult is a remark or an action that is said or done in order to offend someone. From the notion of the word insult, it can be seen that the indicators in the utterance of hatred are the designation of insults, namely: offending people / institutions and degrading people / institutions.

Example : Dasar kalian TNI Goblok... Melawan satu anggota polisi saja tidak becus,, apalagi mau melawan satu pasukan.. kalian TNI anjing, pantasnya digantikan kami-kami anggota kepolisian karena juga tidak bisa menjaga pertahanan negara di kerusuhan 22 Mei... semuanya adalah andil kami anggota kepolisian.

#### **2.3.2.Defamation**

Defamation is the act of damaging somebody's reputation by saying or writing bad or false things about them. There are also indicators of defamation,



namely: tarnishing a good name with something that is not true, the alleged thing is not factual, and makes others feel uncomfortable.

Example : An Indonesian musician, Ahmad Dhani, is entangled in Article 27 paragraph 3 in conjunction with Article 45 paragraph 3 of the ITE Law with alleged defamation, in which the defendant makes video content containing the word "idiot" which is considered to insult the good name of the demo participants outside the hotel where the defendant is staying. He said he was intercepted by pro-government protesters and said the word idiot in his video.

### **2.3.3. Blasphemy**

Blasphemy is behaviour or language that is offensive or shows a lack of respect usually for God or religion. The indicators of blasphemy are, opening up the shame of people / institutions / SARA and causing feelings of hurt.

Example : Pegawai dilingkungan istana skr sdh mulai resah, krn sholat di masjid baiturrahman istana selain jum'atan sdh tidak boleh ada yg sholat disitu, tdk boleh ada suara adzan lagi kalau masuk waktu shalat, ini benar2 sdh kelewatan komunis biadab.! Betul kata pakar PKI Ust. Alfian Tanjung, bahwa istana sudah dipenuhi kader PKI. Sekarang sholat pun dilarang. Hanya orang berideologi komunis sajalah yang berani melarang sholat dan anti agama.

### **2.3.4. Unpleasant Acts**

An unpleasant act committed by a person or institution to another person or institution is also included in one form of hate speech. The indicator of this

unpleasant action is if a person or institution disturbs the comfort of another person or institution and if a person or institution does an unpleasant act that is pleasing to another person / institution.

Example : North Sumatra Election Supervisory Circular (Bawaslu) about the submission of an agreement with the campaign pattern for pairs of candidates for supporting and relevant political parties in the holy month of Ramadan reaped a polemic. Responding to the winning of candidate pair (paslon) number one Edy Rahmady-Musa Rajeksha (Eramas) claimed to have never agreed on the points of the agreement even though Bawaslu had previously invited them to a coordination meeting on this matter.

### **2.3.5.Provoke and Incitement**

Provocation is an act to arouse anger, instigation; incitement; inducement. Indicators of provoking actions are, arouse anger of people or the masses and actions affect with a particular purpose or purpose.

Example : A Gajah Mada University S2 student, Florence Sihombing, became a trending topic in various media after uploading her status on the social media Path. “Jogja miskin, tolol, dan tak berbudaya. Teman-teman Jakarta-Bandung jangan mau tinggal Jogja.”

### **2.3.6.Spreading False News**

Spreading false news is an act of spreading the news that is not in accordance with the facts. The word indicator spreading false news or better

known as hoaxes, is to show facts that are not true / false to other people, institutions, and actions that harm others.

Example : Circulating on Facebook which said that the Presidential candidate no.2 was part of a hardline organization or ISIS was widely discussed during the 2019 presidential election campaign.

”It turns out that this Prabowo is a hardline plot of ISIS / terrorists who destroyed Islam, this country could be destroyed if led by Prabowo.”

The Circular of the National Police Chief Number: SE / 06 / X / 2015 about handling hate speech also mentioned several legal sources that serve as a reference for the formation of the Circular, including :

1. Criminal Law
2. Law Number 39 of 1999 concerning Human Rights
3. Law Number 2 of 2002 concerning State Police Republic of Indonesia
4. Law Number 11 Year 2005 concerning Ratification of the Convention International Economic, Social and Cultural Rights.
5. Law Number 12 of 2005 concerning Ratification of the Convention International Civil and Political Rights
6. Law Number 11 Year 2008 concerning Information and Electronic Transactions
7. Law Number 40 of 2008 concerning Elimination Racial and Ethnic Discrimination
8. Law Number 7 of 2012 concerning Conflict Management

9. Regulation of the Head of National Police of the Republic of Indonesia Number 8 2009 concerning the Implementation of Human Rights Principles and Standards in the Implementation of Duties of the Indonesian National Police

Mangantibe (2016, p.161) concluded the scope and position of the circular from the police, including:

1. The scope of hate speech in the Circular of the National Police Chief Number: SE / 6 / X / 2015 is there any overall act that is insulting, defames, insults, unpleasant acts, provokes, incites or spreads false news, both in the Criminal Code and outside Criminal Code, which:  
1) aims or impacts on acts of discrimination, violence, loss of life and / or social conflict; and 2) aims to incite and incite hatred towards individuals and / or groups of people in various communities which are distinguished from aspects: ethnicity, religion, religious affiliation, belief / belief, race, intergroup, skin color, ethnicity, gender, people with disabilities (disabled) , sexual orientation.
2. Chief of Police's Position Number: SE / 6 / X / 2015 is a circular as an internal instruction within the police that is at the operational level of the police for the practical handling of acts which are seen as expressions of hatred, as long as the act has an objective or can

have an impact on acts of discrimination , violence, loss of life and / or social conflict; so this circular does not make new rules (norms) in criminal law but only refers to pre-existing criminal acts.

## **2.4.Objects of Hate Speech**

All hate crime laws must indicate the list of characteristics or types that are the object of the perpetrator's feelings of hatred, or that are used by the perpetrator to arouse such feelings, or based upon which the perpetrator selects the victim. According to Verkhovsky (2016, p. 27) there are several types of object of the perpetrator's hate, such as :

### **2.4.1.Race**

Race is one of the most common terms encountered in hate crime legislation. Racists usually understand "race" in accordance with outmoded views on this subject, which were dominant in society one or two generations earlier. Race corresponds to skin color. Skin color is also a highly conventional concept. For example, in Latin America and in the American South in the 19th century, there was a stable and complex system of skin-color gradation for persons of "mixed blood" who had "white," "black" and Native American components, but this system was not unambiguously related to skin color and to general appearance.

Attitudes toward people depended on “percentages in their blood,” but this was not determined by appearance. In fact, a momentary act of aggression formally motivated by the same complex system was actually motivated based on appearance.

#### **2.4.2. Ethnicity, National Origin and Nationality**

This types arises between the terms “nationality” and “ethnicity”. The term “nationality” refers to citizenship in English and in a number of other languages, the expression “national minority” refers to a certain ethnic group within the general population, though not to just any community, and the approach varies by country. Thus, there is some flexibility in interpreting the meaning of the terms “nationality” and “national origin” with respect to the motive of the crime, whether or not they refer to ethnicity and ethnic origin, or to nationality and country of origin. The “ethnicity” term was definitely not a reference to current or former citizenship, but namely to “ethnicity” understood as ethnic origin.

In some cases, lawmakers try to clarify the terminology. English law, for example, uses the term “racial group,” but specifically points out that the term encompasses a group of people based on race, color, nationality (including citizenship), ethnic or national origin. English law specifies that the term “religious group” is understood not as a religious organization, but as a group of people united on the basis of attitude to religion, or lack thereof.

However, of course, in many cases the enforcement can not effectively distinguish the fine line between the terms “nationality” and “ethnicity” in the law, if the law is not accompanied by a clear and credible clarification in this regard. Enforcement should either focus on a “common sense” that in reality is not the general opinion, or political allusions to certain terms.

### **2.4.3. Religion**

One of the main and oldest biases in religion, but there is also no uniform definition of religion either for our purposes. In the law, we usually find reference to hatred or other motives in relation to people based on their religion, but there may be other formulations as well. For example, in the Russian Federation two approaches are used: “religious hatred” is mentioned as a hate motive, while the object of hate speech is described as a person’s “attitude towards religion”; it is hard to say whether these two descriptions refer to the same thing.

Many countries use the terms “beliefs” or “convictions,” which may also include non-religious, but some other philosophical and ideological perceptions and corresponding identities. In Belgium, the word “religion” does not appear in the list of prejudices at all, as it is replaced by the much broader formulation “beliefs and convictions.”

In some cases, such a connection is even denied by the believer. Since the motive occurs in the mind of the offender, who is usually unfamiliar with the victim’s specific views, it makes little sense to determine the motive of hatred through membership in a particular religious organization of which the offender

may know nothing. The offender focuses only on the religious signs or symbols that are apparent to him, such as clothing, behavior or physical presence in a house of worship.

#### **2.4.4. Politics and Ideology**

The motive of hatred is almost always ideological in nature. Even if a hate crime is committed by a person who is far removed from politics, and not involved in any racist or similar group, such a person still harbors some notion of inequality. In addition, references to any ideology as an aggravating circumstance are fraught with problematic discussions of a ban on such ideology. Even in countries where there is a prohibition of an ideological nature, these prohibitions are not generally reflected in criminal norms on hate crime. What is most important for the perpetrator is a negative attitude not just towards a given group of people, but towards certain political and/or ideological views.

#### **2.4.5. Social and Class-specific**

All group differences correlate with property status and other kinds of social status. Therefore, depending on the social theory one applies, they can be considered to be class-specific differences. Selective robbery of the wealthy is not a hate crime in itself, but simply pragmatic behavior on the part of the thief. This is one case in which a purely discriminatory model of the hate crime definition is not applicable. But there are also offences against different social strata, including against the “rich,” which are motivated by a negative attitude towards these strata.



The characteristic of “social origin” is closely related to the concept of class-specific hatred although, depending on the historical and social context, it can be understood differently in different countries. This characteristic is found in the legislation of Belgium and of Romania. Basically, in those countries in which the use of violence is considered as a specific aggravation for the crime of incitement to hatred, and in which this provision is used to penalize hate crimes.

A rather political hypothesis would be that this very legislation often emerged within the anti-discrimination paradigm, which is leftist in origin, and therefore attacks on “the rich exploiters” might least likely fall into the category of hate crimes: attacks on the poor would certainly be unlikely. A more explicit hypothesis of a legal nature is that fundamentally ideological attacks on the rich become diluted in the multitude of cases in which such attacks are motivated on a purely pragmatic basis. In such cases, hostility towards the victim on the grounds of wealth did occur, but it was not of critical importance.

Attacks on the homeless stand out as a common phenomenon. In many countries, there are groups driven by hate that attack the homeless, seeing them as “biological refuse.” The “wealth” characteristic might at first appear applicable, suitable, but in fact, the motivation is certainly much broader. The evident characteristic of “the absence of housing” is definitely not suitable, as the victim may indeed have housing, but may not live there for one reason or another, and the motive of the perpetrators is not linked with housing per se, but with a certain stereotypical image of the homeless. This image may include associations with filth, ill health, alcoholism, and so on.

#### **2.4.6. Gender and Sexual Orientation**

The motives of hatred or discriminatory selection of the victim which are in some way related to gender issues are very diverse in nature. Hatred towards women or men in general as a motive that defines hate crime might seem problematic, because all too often the distinction between hostility to the group and hostility to a particular representative of the group is far from clear.

Public perceptions in this area have undergone rapid change in almost all countries in the past decade alone. Most importantly, different societies are at completely different stages in this process. In some countries, outlawing homophobia would be out of the question, while, for example, in some US states, hate crime laws already distinguish between “sex” in the biological sense and the “gender” with which a person identifies.

#### **2.4.7. Health Status**

This characteristic is no less problematic in legislation than are the characteristics of sex/gender or wealth, and for precisely the same reasons. Attacks on people with visible disabilities are usually motivated by their perceived helplessness. On the other hand, there are ideologically motivated attacks on certain categories of persons with disabilities, who are seen by the perpetrator as “subhuman.” Such attacks are also perpetrated against the HIV positive, who are perceived as circulators of moral or other threats. Not all lawmakers are willing to consider a discriminatory attack on the physically or mentally ill as a kind of hate crime. This may be due to their reluctance to present the police with too difficult a

task, that is how to determine the specific motive for attacks on this category of people.

## **2.5.Impoliteness Strategies**

The most notable model of impoliteness strategies was introduced by Jonathan Culpeper in (1996). Culpeper examining politeness strategies based on Brown and Levinson (1987) theories of politeness strategy, and then built a framework for impoliteness in relation. Culpeper (1996:356) proposes five strategies of impoliteness. These impoliteness strategies are a mean of attacking the hearer's face. The strategies are bald on record impoliteness, positive impoliteness, negative impoliteness, sarcasm, and withhold impoliteness.

### **2.5.1.Bald On Record Impoliteness**

This strategy deployed when there is much face attack, and when there is an intention on the part of the speaker to attack the face of the hearer. This strategy is employed when there is much face at risk and when a speaker intends to damage the hearer's face and thus the impolite utterance will be performed directly and clearly (Bousfield, 2008, p. 92).

Bald on record impoliteness is the face threatening act performed in a direct, clear, unambiguous and concise way in circumstances where face is not irrelevant or minimized (Culpeper 1995, p.356). For example, a comment from netizen towards Abash, in Lucinta Luna Instagram photo :

*“@bracedo04 : Abasnya udah lahiran blm kk ?”*

Based on the comment above, the netizen insult very clearly and direct to Abash, Lucinta Luna lovers who suspected as female. The netizen did not try to save the hearer's face and deliberately did not want to cooperate with the hearer or did not want to maintain good relations with the hearer.

### **2.5.2. Positive Impoliteness**

This strategy is also involved when people are not being disinterested, being unconcerned, and making other people feel uncomfortable. This strategy is used to damage the hearer's positive face want (his desire to be accepted) (Bousfield and Locher 2008, p.134).

Positive impoliteness is designed to damage the addressee's positive face wants, e. g., ignore the other, exclude the other from an activity, be disinterested, unconcerned, unsympathetic, use inappropriate identity markers, use obscure or secretive language, seek disagreement, use taboo words, call the other names. (Culpeper 2005, p.41).

The output strategies of positive impoliteness are:

1. Ignore, snub the other: fail to acknowledge the other's presence.
2. Exclude the other from an activity.
3. Disassociate from the other: For example avoid sitting together.
4. Be disinterested, unconcerned, unsympathetic.
5. Use inappropriate identity markers: For example use title and surname when a close relationship pertains, or nickname when distant relationship pertains.

6. Use obscure or secretive language: For example, mystify the other with jargon, or use a code known to others in the group, but not the target.
7. Seek disagreement, like selecting a sensitive topic.
8. Make the other feel uncomfortable.
9. Use taboo words, like swearing or use abusive or profane language
10. Call the other names: Use derogatory nominations.

For example a netizen's comment towards Lucinta Luna Instagram video showing her dancing :

*"@rimbahardiatma2 : Masih ga mau ngaku si bencong najis goblok"*

Based on the netizen comment above, the comment contains inappropriate identity marker : "... *si bencong*...", and taboo words : "...*najis goblok*".

### **2.5.3. Negative Impoliteness**

Negative impoliteness happens when the speaker intends to damage the interlocutor's negative face. This strategy is designed to attack the hearer's negative face want (his desire to be free from imposition) (Thielemann and Kosta, 2013, p. 239).

Negative Impoliteness strategy is designed to damage the addressee's negative face wants, e. g., frighten, condescend, scorn or ridicule, be contemptuous, do not treat the other seriously, belittle the other, invade the other's space (literally or metaphorically), explicitly associate the other with a negative

aspect (personalize, use the pronouns “I” and “You”), put the other’s indebtedness on record (Culpeper 2005, p.41)

Negative impoliteness output strategies include:

1. Frighten – instill a belief that action detrimental to the other will occur.
2. Condescend, scorn, or ridicule – emphasize your relative power. Be contemptuous. Do not treat the other seriously. Belittle the other.
3. Invade the other’s space – literally or metaphorically (e.g., ask for or speak about information which is too intimate given the relationship).
4. Explicitly associate the other with a negative aspect – personalize, use the pronouns “I” and “you”
5. Put the other’s indebtedness on record

For example a netizen’s comment towards Lucinta Luna instagram photo posted by admin :

*@diekypras\_06 : “Nanti setelah keluar penjara, sp tau tit\*t nya juga”*

The netizen's comments above attack the hearer with too intimate matters, and indicate that he has no relationship or does not want to be related to the hearer.

#### **2.5.4.Sarcasm or Mock**

In this strategy, the speaker performs the FTA using politeness strategies which are clearly insincere (Thielemann and Kosta, 2013, p. 239). In other words, sarcasm means the use of one or more sub-strategies which are superficially

suitable and accepted but deeply they have the opposite meaning (Bousfield & Locher 2008, p.95). Sarcasm or mock politeness is the FTA performed with the use of politeness strategies that are obviously insincere, and thus remain surface realisations (Culpeper 2005, p.42)

For example a comment from a netizen towards Lucinta Luna instagram photo were enjoying her holiday with a dandut singer Siti Badriah :

*“@nurulikhfani : kak lun inget mati”*

Netizen ini mengingatkan kepada Lucinta Luna untuk berubah sebelum ajal menjemput.

### **2.5.5. Withhold Impoliteness**

Withhold politeness: the absence of politeness work where it would be expected. For example, failing to thank somebody for a present maybe taken as deliberate impoliteness (Culpeper 2005, p.42). The realization of withhold impoliteness are being silent and failink to thank.

### **2.6. Lucinta Luna**

Lucinta Luna (born in Jakarta, June 16, 1989; age 30) is a dancer and transgender singer from Indonesia. He was born with the name Muhammad Fatah. Her father died when he was in elementary school. She once participated in the Be A Man event by the name of Cleo Vitri and later formed Duo Bunga together with Ratna Pandita who popularized the Flower Shake. He married a man named Bigham from the Philippines, but divorced soon afterwards.

Lucinta is an 8th child out of 9 siblings. She was educated in the State Vocational High School 4 JAKARTA, took a vocational in mechanical engineering, but Lucinta accepted it himself and then dropped out of school. Lucinta is known to be in a relationship with a male-female businessman named Abash who is rumored to have the original name Dian Jikun or Esther.

## **2.7.Previous Research**

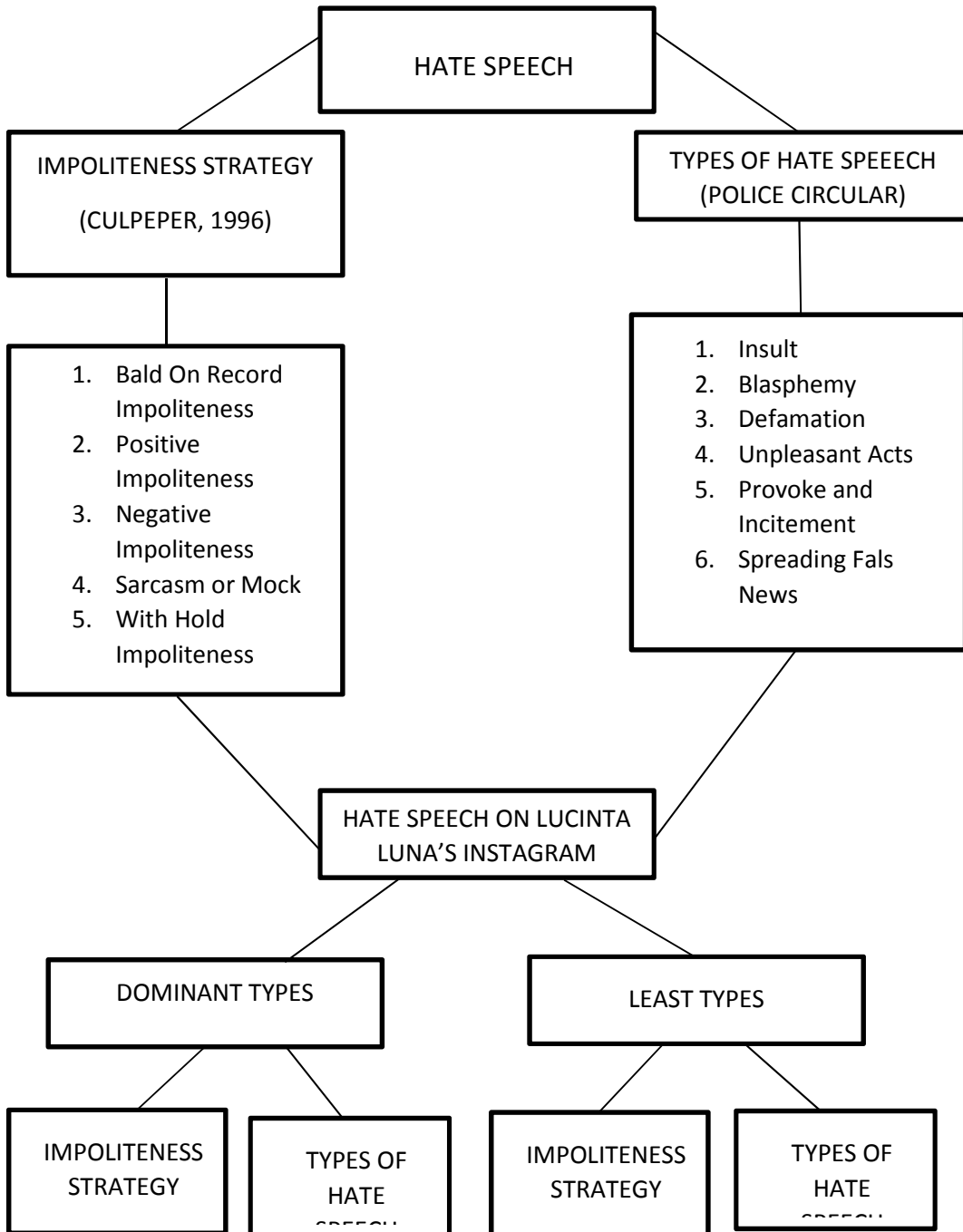
Widiantho (2019) in her thesis research entitled *An Analysis Of Hate Speech In Social Media*. The research examines the hate speeches that addressed to President Joko Widodo. Her focus is to find out the impoliteness strategy in netizens comments. And to describe the regulation of hate speech applied in Indonesian law.

Fadilah (2018) in his thesis research entitled *Hate Speech Used by Haters in Social Media*. His study is to find out the types of hate speech strategies which are used by haters in politicians instagram. His research also contains describement of the realization of hate speech used by haters. He also describe the reasons of using hate speech which are used by haters in politician's instagrams.

Febriyani (2018) in her thesis research entitled *An Analysis of The Factors That Cause Perpetrators to Use Hate Speech in social media*. Her research problem is what are the factors that auses the perpetrators to do hate speech in social media. The effort to overcome of perpetrator is included in her study.



**2.8. Conceptual Framework**



**Frame 1, The Analysis of Hate Speech Uttered by Netizen on Lucinta Luna’s Instagram**

**(Shan Halsey Lase, 2020)**

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1. Research Design**

This research used descriptive qualitative method. Descriptive qualitative research interprets and tells the data concerned with the current situation, attitudes and views that occur in society. According to Judith Preissle in Cresswell (1998, p.24) qualitative research is a loosely defined category of research design or models, all of which elicit verbal, visual, tactile, olfactory, and gustatory data in the form of descriptive narratives like field notes, recordings, or other transcriptions from audio and videotapes and other written records and picture or films.

#### **3.2. The Source of Data**

Data is a very important element in research and have many characteristic forms. The data is taken from netizens' comments in Lucinta Luna Instagram posts that have been chosen.

#### **3.3. The Technique of Collecting Data**

In collecting the data, the writer done few steps such as :

- 1) Find the post in the instagram account of Lucinta Luna
- 2) Find out the comments which contain hate speech
- 3) Screen capture the comments as evidence

### **3.4.The Technique of Analyzing Data**

The writer has few techniques to analyse the data. The technique to analyse the data were :

- 1) Analyse the each comments from netizens based of impoliteness strategy theory from Culpeper
- 2) Categorize the hate speech types of the netizens' comments
- 3) Identify the most dominant or most used type of impoliteness strategy and types of hate speech