

THE USE OF THE WORD TABOO ON SOCIAL MEDIA: A FORENSIC LINGUISTIC STUDY

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ABSTRAK

The freedom in social media communication have not been responded wisely by the citizen of the net (netizen). Sometimes while expressing themselves in the social media, netizens used the taboo words which potentially break the law. The problems chosen in this research is a type of taboo words used by the netizen and also whether these expressed words have a potential to violate the law. The method to collect the data is "Simak bebas libat cakap"(SBLC), it is a method where there is no active communication between interviewer and interviewee but it is only taken the data from internet, then to transcribe the taken data. The following step is analyzing data which used referential equivalent method, then the results of the analysis were presented informally. The findings showed that taboo words used in social media consisted of: (1) obscene words, (2) vulgar language, and (3) nick name and insult. These taboo words potentially violate the government regulation of the Republic Indonesia number 11 of 2008 concerning electronic information and transactions article 27 paragraph (3) and article 45 paragraph (1) as well as article 310 section (1) and article 311 section (1) of the Indonesian Criminal Code concerning defamation. Therefore, netizens must be careful in the way how communicate.



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1. INTRODUCTION

Social media is a new means of communicating in society since the XX century. This has a great impact on daily life. People who are exposed to the internet are called netizens, a term offered in the KBBI as the equivalent of the word netizen. In interacting, people who are exposed to social media without literacy will feel free to bump into language norms that have previously been constructed in society.

Instagram is one of the most popular social media and is used by many people. Instagram initially evolved from an iPhone app used to share photos. From statistical data, Instagram has attracted

the attention of seven million new users who have uploaded 150 million photos in just 10 months since the app was launched (Frommer, 2010).

In addition to the general public, Instagram is also used by public figures, such as celebrities, officials, beauty influencers, etc. The goals are certainly diverse. Some are used as a means of greeting or enthusiasts, as a means for social climbing, a means for campaigns, a means for advertising products, or simply for looking for entertainment in your spare time. Among all of them, public figures are the most vulnerable users affected by disrespectfullinguistic behavior from netizens.

The comments made on each post of the account owner can contain both positive and negative things. This negative thing is not uncommon to contain languages that have been tabulated by the Indonesian people to be spoken in the public domain. In previous studies, the analysis of taboo words was viewed from a semantic and sociolinguistic perspective. The article written by Arini (2015), for example, discusses taboo expressions in the speech of participants of the Indonesia Lawyers Club. In the study, the problems discussed were the form, function, and context. The found forms are grouped into words and phrases that are later known to be part of taboo expressions based on circumstances, kotoran, animals, religion, nature, deeds, supernatural beings, government policies, and sex activities. The phrase serves for cursing, showing annoyance or anger, satirizing, condescending and making fun of. This research also reaches the level of context, namely the context of anger, mocking, commenting, asking for answers, and responding to answers. However, as far as researchers' observations go, the analysis of taboo words in the realm of forensic linguistic studies seems to have not been carried out even though the utterances that contain words The taboo is potentially unlawful.

Taboo words may not be potentially unlawful if, for example, they are used for humor in familiar social circles. Therefore, the context in which the utterances are spoken cannot be separated in this analysis. If there is no closeness between the speaker and his speech partner or the speech is not intended as humor, the speech is prone to containing violations of the law. So, this research is one of the literature to encourage people to be more careful in language on social media.

Theoretical Foundations

In the perspective of forensic linguistics (forensic linguistics), a field of science that seeks to examine the relationship between language and legal cases, language is legal evidence

(Coulthard, Johnson, and Wright, 2017). That is why, linguists and certain other qualified professionals, are sometimes called upon to give expert opinions in legal cases. The intervention of linguists in the legal world (the opinion of linguists used in court, ethnographic work in police stations, and professional training) has a real impact on the prosecution and enforcement process.

Forensik linguistics is a subfield of linguistics that specifically engages with professional and institutional interactions in a legal context. This science belongs to the applied disciplines, since it has real-world applications and its findings can be applied in professional pre-ctics. Within linguistics there are the basic building blocks of language, namely sounds, words, grammar, meaning and function: phonetics, phonology, lexis, syntax, semantics, and pragmatics. The science of the

building blocks of language can be used to describe and uncover legal cases. There are many subfields of linguistics: sociolinguistics, pragmatics, discourse and conversational analysis, critical discourse analysis (CDA), and the linguistic corpus, each of which has contribute as well as unique insights into the use of language in legal settings. It can be understood, since the interaction of laws occurs in a special social environment rich in combinations of these and other variables, important sociolinguistic theories for forensic linguistics. Think, for example, about the possible differences between the language of lawyers in their consultations with clients, compared to chats with daughters they were on the phone. Coulthard, Johnson and Wright (2017) say that Israeli lawyers dal am consulting legal aid using an 'authoritarian' approach, rather than a 'participatory' approach. In communicating with their clients, lawyers use a professional style with a legal style. For example, in the case of saying greetings or expressing emotions.

Languages differ not only at the group level (sociolec, dialect, genderectric), but also at the individual level (idiolek), a concept that is also important for forensic linguists in terms of authorship attribution: determines who wrote the text. Forensic linguists approach the question of authorship from a theoretical position that each native speaker has their own different version of the language and each speaks, writing yourself, and the assumption that this idiolek will manifest itself through a distinctive and special choice, in speech and writing. The term has been used by forensic linguists to trace the underlying concept back to the *Literaria Biographia* written in the early th and twelfth centuries by the English poet Coleridge. Each speaker has a huge active vocabulary built over the years, which will be different from the vocabulary built by others. This difference will be manifested not only in terms of the actual goods available, but also through the preference to select certain items over others. In fact, in principle any speaker can use any word at any time, but in reality they tend to make a choice of words that are preferred in general and individually. This is beneficial for the benefit of doing linguistic fingerprinting. In a forensic language perspective, linguistic 'impressions' created by a particular speaker can be used for legal questioning and investigation materials, as can signatures, to identify a person, that is, a perpetrator of lawlessness (Coulthard, Johnson, and Wright, 2017). Such is the case with the word taboo.

A taboo is something that has taboos to do or pronounce in a particular society. If this is still said or done, of course there are consequences that must be borne. The consequence could be social sanctions that local communities construct. In fact, there are now sanctions set by the authorities or

legal sanctions. Etymologically (Ullman, 2011:258), taboo refers to a very comprehensive meaning, but generally refers to something that is forbidden or not allowed. To avoid the pronunciation of these taboo words in social life, euphemism appears to replace these words. According to Ullman (2011:258), the word taboo comes from the Polynesian language introduced a time by an English explorer, Captain James Cook and later spread to different languages of Europe.

The notion is also found in the Encyclopedia Britannica (in Fershtman, 2011:139), a taboo defined as 'the prohibition of action based on the belief that such behavior is too sacred and sanctified or too dangerous and condemned to be done by ordinary individuals'. The word taboo then undergoes an expansion of meaning until the word has a positive and negative meaning. According to Freud (in Affini, 2017:95) there is a taboo ambivalence which means that, on the one hand, a taboo is understood as something feared, it contains supernatural powers, and by for it is avoided lest there be contact with it, or so as not to be tainted by the touch of man so that the essence of his chastity is tainted; and on the other hand, taboos are understood as something filthy, and therefore it is forbidden to be touched so as not to infect man with his evil nature. In this study, the notion of taboo refers more to something dirty, negative, and needs to be shunned so that talking about it in the public domain is Things to avoid.

To answer the formulation of the first problem, this study pays attention to pendapat Affini (2017) in classifying the types of taboo words based on the Timothy Jay frame of mind, which divides them into seven categories. First, it is cursing which bases itself on trying to hurt the feelings of others. Second, it is the word profanity which refers to the abuse of all things holy. Third, it is the word blasphemy (blasphemy) which is used directly to criticize churches or other religious figures. Fourth, is obscene (obscenity) which in America used to be the most obscene word was fuck. Fifth, is sexual harassment which includes commenting on how a person appears; sexual behavior of a person; or sexual orientation; mention of body parts; a mention that announces a person based on their gender or a sordid joke that is spoken to people who don't want to hear it. Sixth, is a vulgar language (vulgar language) that is very cultural in nature that is influenced by intelligence, economic conditions, and values prevailing in society. Seventh, is the mention of names and insults (name-calling and insult) carried out due to lack of respect for others so that insults appear, mentions name, ethnic and religious insults.

2. RESEARCH METHODS

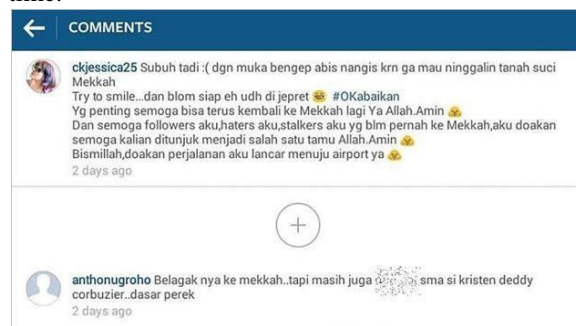
In this study, researchers carried out three stages of activities, namely data collection activities, data analysis, and presentation of analysis results.

The data collection method used in this study is the listening method with a free listening technique.

Then, the advanced techniques utilized are screen capture and transcription orthographically. The primary data in this study was the comments of a netizen named Anton on Chika Jessica's Instagram account. Anton was arrested by police on February 8, 2016. This data was chosen because there are many words that contain hate speech in the form of defamation by using taboo words on several celebrities in the country. Furthermore, data analysis is carried out using the extralingual matching method which emphasizes its determining tool on the reference to the taboo word. The presentation of the results of data analysis is presented by informal or narrative methods.

3. RESULTS AND DISCUSSION

Here is a screenshot of the primary data in this study. In the screenshot below, it can be seen that the account owner @antonugroho commented on one of Chika Jessica's uploads while going home from worship in Mecca. The comment was a response to Chika Jessica's affinity being linked to Chika Jessica's closeness to Deddy Corbuzier at the time.



Types of Taboo Words

Based on the types of taboo words presented by Jay, it can be seen that taboo words are cultural in nature. That is, there are some kategori that fit the cultural construction of Indonesian society in looking at a word that is suspected to be taboo and some that is not. The categories of taboo words that are relevant to the cultural construction of Indonesian society and are found in the utterances made by @antonugroho account can be classified as follows.

Obscene

The data says: "He went to Mecca, but still did not agree with the christian Deddy Corbuzier.You perek."

The word that contains the taboo category of obscenity is the word ngentot. Obscenity is usually related to sexual activity. This is in line with the meaning of the word ngentot which comes from the root word entot which in the KBBI is equivalent to the word 'copulation'. Sanggama or copulation

means 'having intercourse'
<https://kbbi.kemendikbud.go.id>.

Vulgar Language

The data says: "He went to Mecca, but still did not agree with the christian Deddy Corbuzier. You perék."

The next category of taboo words is the use of vulgar language that can be found in Anton's selection of the word perék. In the late 19th century, vulgar language was associated with sex and the terms still used today were snot, bloody, boobs, slut (Jay in Affini, 2017:98). The word perék is equivalent to slut in the definition that Jay describes. Perék in kbbi is 'experimental woman or tunasusila woman' <https://kbbi.kemendikbud.go.id>.

Penyebutan Nama dan Hinaan (Name Calling and Insult)

The data says: "He went to Mecca, but still did not agree with the christian Deddy Corbuzier. You perék."

The mention of names and insults is contained in the phrase of the christian Deddy Corbuzier. The word christian should be worth a neutral taste. Christianity means the religion spoken by Christ (Prophet Isa) (<https://kbbi.kemendikbud.go.id>). However, in this utterance, Anton uses the word to insult and show as if his intended character has a negative side because he adheres to a religion that is different from himself. The phrase indicates that Anton does not respect the intended character.

Taboos That Are Legally Charged

If the word taboo is used by a group of speakers in a familiar and relaxed atmosphere, it is likely that the word is simply considered a joke. The word taboo in its function as a product of solidarity is one of the strategies to dilute the atmosphere only. However, if the word taboo is used by a follower to the celebrity he or she follows, it cannot be categorized as a joke.

The context that causes the speech to appear feelings of discomfort or distraction so that feelings of anger, humiliation, and shame arise into a barrier between the word taboo as a swear and the word taboo as a joke. If the intended character then feels materially and morally harmed, the taboo word can be categorized as a form of cursing. The taboo word revealed by @antonugroho account is a swear category because Chika Jessica and Deddy Corbuzier felt offended to report the remarks to the authorities. Assisted by the Jambi police, the owner of @antonugroho account was arrested on Monday, February 8, 2016. Reporting from Liputan6.com, Anton was brought to Jakarta to be held accountable for his insulting and SARA-smelling words.

Anton dilapologise for his actions attacking the image of Chika Jessika and Deddy Corbuzier through a public Instagram account so that indirectly, Anton has made accessible information electronics charged with insults and or defamation

by all Instagram users. This can make Anton subject to article 27 paragraph (3) of the Ri Law no. 11 2008 on Electronic Information and Transactions (ITE) whose consequences of punishment are then stated in article 45 paragraph (1) of the Law of the Republic of Indonesia no. 11 of 2008 concerning Electronic Information and Transactions (ITE). The article is fully presented as follows.

Article 27 paragraph (3) of The Law of the Republic of Indonesia no. 11 of 2008 concerning Electronic Information and Transactions (ITE)

"Any person intentionally and without the right to distribute and/or transmit and/or make accessible Electronic Information and/or Electronic Documents that have a derogatory content and/or defamation".

Article 45 paragraph (1) of Law of the Republic of Indonesia no. 11 of 2008 concerning Electronic Information and Transactions (ITE)

"Any person who fulfills the elements as referred to in Article 27 paragraph (1), paragraph (2), paragraph (3), or paragraph (4) shall be punished with a maximum imprisonment of 6 (six) years and/or a fine a maximum of IDR 1,000,000,000.00 (one miliar rupiah)"

It is often encountered in society that taboo words are used for cursing. In line with that, Trudgill (in Arini, 2015:61) states that the term taboo is a form of cursing that is often used because it has a strong influence both in terms of speakers and speech partners. Anton and Chika Jessica had never known each other personally before. The relationship between the two is limited to celebrities and their followers on social media. Thus, the remarks Anton wrote were not the realization of an act of solidarity. The taboo words are intended to insult Chika Jessica by accusing Chika of being taboo words such as perék and ngentot. In addition, Anton also directed insults to Deddy Corbuzier with the phrase The Christian. Because based on the results of the data analysis, Anton's speech allegedly contained taboo words whose purpose was to insult. Therefore, Anton also has the potential to be sentenced to article 310 paragraph (1) of the Criminal Code and article 311 paragraph (1) The Criminal Code on contempt and defamation is complete as follows.

Article 310 paragraph (1) of the Criminal Code

"Whoever deliberately attacks a person's honor or good name by alleging something, which means to make it known to the public, is threatened with criminal defamation imprisonment for a maximum of nine months or a maximum fine of four thousand five hundred rupiah".

Article 311 paragraph (1) of the Criminal Code

"Article 311 (1) If the person who commits the crime of defamation or defamation is allowed to prove what is alleged to be true, does not prove it, and the allegation is made contrary to What is known, then he is threatened with slander with imprisonment for a maximum of four years".

Anton's remarks were charged to cheer on Chika Jessica's honor and good name by accusing her of being a *perek* or woman who committed adultery with Deddy Corbuzier in the audience of social media users. Instagram. If Anton's accusations contradict the real facts in Chika Jessica, Anton could be threatened with slander. Thus, the utterances that Anton wrote in the column Instagram Chika Jessica's comments in addition to potentially violating article 27 paragraph (3) and article 45 paragraph (1) of the RI Law No. 11 of 2008 concerning the ITE Law, also have the potential to violate article 310 paragraph (1) of the Criminal Code and article 311 subsection (1) of the Penal Code on contempt and or defamation .

4. CONCLUSION

In social media, freedom does not mean that a person can do anything only as desired. Freedom is not without limits. Like human rights, the freedom possessed by one netizen is also owned by another netizen. That is, if the freedom it uses has the potential to interfere with other netizens, that freedom is already at its limit point. The rapid development of information technology seems to make some netizens stutter. Netizens follow the development of information technology without good literacy. The use of language used to interact on social media seems to no longer heed civility. Apart from the fact that netizens can hide behind the anonymity of their social media accounts, the distance created between themselves and their opponents also makes *warganet* feel safe to issue speech freely without knowing that the speech has the potential to violate the ITE Law and the Criminal Code.

Anton is one of several other netizens who ended up having to deal with the police as a result of his comments on the Instagram account of a public figure containing taboo words. Anton's comments have the potential to violate article 27 paragraph (3) and article 45 paragraph (1) of the RI Law No. 11 of 2008 concerning the ITE Law as well as article 310 paragraph (1) of the Criminal Code and article 311 paragraph

(1) The Criminal Code on contempt. The consequences of punishment for these violations are stated in article 45 paragraph (1) of the RI Law No. 11 of 2008 concerning the ITE Law, namely confinement for a maximum of 6 (six) years and/or a

maximum fine Rp1,000,000,000.00 (one billion rupiah), article 310 paragraph (1) of the Criminal Code, namely confinement for a maximum of nine months or a maximum fine of four thousand five hundred rupiah, and article 311 paragraph (1) of the Criminal Code, namely imprisonment for a maximum of four years.

Therefore, then Anton apologized in a hushed manner and showed faith to change into a better person, Chika Jessica and Deddy Corbuzier also dismissed the lawsuit said. However, the traces of Anton's speech and the news about him, which was almost policed because of the unlawful speech, have already been recorded on the internet and are still can be accessed until now. As the saying goes " instead of treating, it is better to prevent", Anton's case should be an example for other netizens to be more thoughtful and careful in producing his speech in various online media.

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