

Fake News in Hate Speech Containing Ethnicities, Religions, Races and Intergroup (SARA) on Indonesian Social Media: A Forensic Linguistics Study

Agus Syahid ^{1*}, Sutarman ¹, Ana Rahmatyar ¹, Dita Meldina ¹, Deshinta Arrova Dewi ²

¹ Universitas Bumigora, Indonesia

² INTI International University, Malaysia

 agussyahid@universitasbumigora.ac.id

Abstract

This study investigates the dissemination of fake news embedded in hate speech containing ethnicity, religion, race, and intergroup (SARA) issues on Indonesian social media from a forensic linguistic perspective. Drawing on speech act theory, the study aims to identify the linguistic forms used in the dissemination of fake news and examine their legal implications. A qualitative method with a forensic linguistic approach was employed. The data consisted of linguistic evidence extracted from eight court cases adjudicated between 2018 and 2020 and obtained from final and legally binding district court decisions available through the Supreme Court Decision Directory of the Republic of Indonesia. Data were analyzed using Searle's speech act framework, focusing on assertive speech acts. The findings reveal two dominant forms of assertive speech acts in the dissemination of fake news, namely assertive accusations (or slander) and assertive lies. These speech acts were used to promote hate speech, blasphemy, incitement of hatred, and the humiliation or denigration of particular groups based on SARA identities. The study further demonstrates that the dissemination of fake news containing SARA-related hate speech carries significant legal consequences, as perpetrators may be prosecuted under Article 28(2) in conjunction with Article 45A(2) of Law No. 19 of 2016 concerning Electronic Information and Transactions (ITE). The findings contribute to the development of forensic linguistic scholarship by highlighting the relationship between language, misinformation, hate speech, and legal accountability in digital communication.

Keywords: Fake News, Hate Speech, Social Media, Forensic Linguistics, Speech Acts

ARTICLE INFO

Article history:

Received
January 13, 2026
Revised
April 06, 2026
Accepted
April 28, 2026

Published by

Website

ISSN

Copyright



CV. Creative Tugu Pena

<https://attractivejournal.com/index.php/anglophile>

2746-8631

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

@ 2026 by the authors

INTRODUCTION

Indonesia is an archipelagic country consisting of many ethnicities, religions, races and intergroup or abbreviated as SARA (Hoon, 2017; Mazya et al., 2024; Purnama, 2025). SARA is a very sensitive issue in Indonesia (Jalal, 2024; Kuntarto et al., 2021; Verkuyten et al., 2019). Therefore, to maintain harmony and unity and also to avoid divisions due to SARA, Indonesian citizens must respect one another. The use of internet and social media in Indonesia has become extensive in recent years (Gandana & Oktaviandy, 2021). It enables everyone to interact, share, and participate with fellow internet users (Akram & Kumar, 2017; Solihatin, 2019; Syahid et al., 2023). The existence of social media has a positive impacts, including the ease of accessing information, making friends (Tandoc et al., 2018), keeping contact with people, branding, and selling (Adiyanti et al., 2020; Das et

al., 2020). On the other hand, social media also has negative impacts, such as hate speech and the spread of false news or hoax (Blaya, 2019; Holt et al., 2018; Syahid et al., 2021). In Indonesia, the most violations of the ITE Law occur due to posts and comments on social media, such as hate speech and hoax (Bachari, 2020; Kusno, 2021; Pastika et al., 2023).

The National Commission on Human Rights defines hate speech as actions and efforts, both directly and indirectly, based on hatred against ethnic groups, religions, beliefs, races, intergroups, skin color, ethnicity, gender, people with disabilities, and sexual orientation through incitement against individuals or groups of people, resulting in discrimination, violence, murder, and social conflict, carried out in various ways (Komnas HAM Republik Indonesia, 2016). Meanwhile, hoaxes are false news conveyed by an individual or group of people that do not correspond to facts or reality (Maaliki & Soponyono, 2021; Mufid & Hariandja, 2019; Najemi dkk., 2021).

There are many studies have been conducted on false news (hoax) and hate speech, such as conducted by Olan et al., (2024) which discussed the frequent occurrence of false news on social media during the 2016 United States presidential election. Furthermore, Sharma et al. (2019) and Mubarok et al. (2024) stated that social media is currently a very fertile ground for the spread of false news and hate speech. Hate speech and false news can be targeted at various groups, such as politicians (Piazza, 2020), artist (Diaz & Martínez-Valerio, 2025), and the Shia community in Pakistan (Ali et al., 2023). The impacts of false news have reached various areas such as psychology (Roozenbeek et al., 2019; Van der Linden et al., 2020), economics (Clarke et al., 2020; Goldstein & Yang, 2019; Kogan et al., 2019), and health (Hartley & Vu, 2020; Sharma et al., 2020; Wang et al., 2019).

Several relevant studies related to hate speech and false news or hoaxes in the field of linguistics also includes research conducted by Antara (2023) employed a lexical-grammatical semantics framework to analyze a statement by Dayu Gayatri on the *Chanel Palace* YouTube, in which she expressed hatred and fake news against *Hindu Youth Association* by claiming it was affiliated with a terrorist organization. Similar frameworks also have been used in other studies on hate speech and hoaxes (Amin & Burhanuddin, 2021; Minowati, 2016; Tarigan & Mulyadi, 2019). Syahid et al., (2025) applied speech act theory to analyze hate speech based on community group. This study revealed that hate speech can be directed at community groups based on certain profession organizations and peoples who live in certain places. Similar approaches have been used in other studies on hate speech (Halid, 2022; Pastika et al., 2023; Ria & Setiawan, 2023; Sarifuddin et al., 2021).

In contrast to this research, although this research uses the same theory as the research above, however research related to the spread of false news in hate speech based on ethnicity, religion, race, and intergroups (SARA) and its legal consequences has never been found. Therefore, this study attempts to fill the gap by reveal the phenomenon of the spread of false news in hate speech based on ethnicity, religion, race and intergroup (SARA) on Indonesian social media and the legal impact of the actions, using the speech acts theory by Austin (1962) and developed by Searle (1969). This research is very important and worth conducting in order to reveal the phenomenon of the spread of fake news in hate speech containing SARA on Indonesian social media which often occurs because this issue is historically a very sensitive and demands very high social costs if it occurs.

METHOD

The study used a qualitative method with forensic linguistics approach. Forensic linguistics is the application of linguistic theory and methods to legal context (Alduais et al., 2023; Macleod & Wright, 2020; Muniroh & Aziz, 2026). The forensic linguistics approach was used because in this study the text (utterances) in social media was not completely seen as a sentence structure, but also as a process of social interaction that had

legal implications. Therefore, the legal elements in this study become the context behind the legal events. On the other hand, linguistics is an analytical tool used to analyze data in this study. The theory used in this study was speech act theory introduced by Austin (1962) and developed by Searle (1969). The reason for using speech act theory was because the theory is able to reveal the intended meaning of utterances by defendants. Austin (1962) divides speech acts into three, namely locutionary, illocutionary, and perlocutionary. In this study, one the focus of the discussion is illocutionary acts of fake news in hate speech containing SARA on Indonesian social media by the defendants.

The data was obtained from copies of District Court decisions that have permanent legal force (*inkracht*) through the official website of the Supreme Court Decision Directory of the Republic of Indonesia, where the decisions contain lingual data on hoaxes in hate speech containing SARA (ethnicity, religion, race and intergroup). The number of data in this study is eight cases, consisting of one case of spreading hoaxes containing ethnicity, three cases of spreading hoaxes containing religion, two cases of spreading hoaxes containing race, and two cases of spreading hoaxes containing intergroups. that have been settled between 2018 and 2020. The data collection techniques for this research were the author searched the data by SARA keywords from the official website of the Supreme Court of the Republic of Indonesia's Decision Directory. After the data was found and collected, data reduction was performed. The data collected in this study does not represent the entire decision, but only the utterances of hoaxes and hate speech containing SARA (ethnicity, race, and intergroup relations). After collecting data on hoaxes and hate speech containing ethnicity, religion, race, and intergroup (SARA), the next step is data analysis. At this stage, data analysis techniques are applied.

The analysis of data on illocutionary speech acts of fake news in hate speech containing SARA is based on the speech acts theory by Searle (1969) with reference to the classification of illocutionary speech acts, namely assertive. The next step is to describe the legal impact of fake news utterances in hate speech containing SARA based on Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) No. 19 of 2016 concerning Electronic Information and Transactions (ITE).

RESULT AND DISCUSSION

Based on data analysis, the defendants disseminated false news containing ethnicity, religion, race, and intergroup (SARA) issues using assertive speech acts. Assertive is the form of speech acts that bind the speaker to the truth of the proposition expressed. The following data shows assertive speech acts and the aim of assertive speech acts related to the dissemination of false news containing ethnicity, religion, race, and intergroup (SARA) issues on Indonesian social media.

Table 1 Speech Acts of Fake News Containing SARA Content

No	Assertive Speech Acts	The Aim of Assertive Speech Acts
1	Accusation / Slander	Hate Speech
2	Lies	Blasphemy Incitement of Hatred Insulting and humiliate

Based on Table 1 above, assertive speech acts are divided into two types namely assertive of accusation or slander and assertive of lies. The most frequently occurring assertive in this study were assertive of accusations or slander, followed by assertive of lies. Meanwhile, the aims of assertive speech acts are hate speech, blasphemy, incitement of hatred, insulting and humiliate group of people base on SARA. The following is data analysis of the study.

1. The OR (initial) case with court decision number 379/Pid.Sus/2018/PN.Btm.

Context of the legal event: On Wednesday, February 28, 2018 at 19.00 pm local time, the defendant OR opened his Facebook account using his mobile phone in Batam City, he saw a news that stated *"Inilah Seorang Pembunuh Sadis Ceweknya di Perkosa lalu Dibunuh oleh Orang Batak Bermarga Marbun"* ["This is a sadistic killer whose girl was raped and then killed by a Batak man with the surname Marbun"]. Seeing the post on Facebook, OR wrote than in a comment column by saying *"Batak biadap, Dimana ada masalah, psti btak kampret asuh"*. ["Batak barbarians, where there is a problem, Batak kampret asuh must be the perpetrator"].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant OR through the comment column on Facebook were assertive. The assertive speech act carried out by the defendant OR by writing *"Batak barbarians, where there is a problem, Batak kampret asuh must be the perpetrator"*. The form of the utterances is *declarative*. The proposition of the utterance is if there is a problem, the Batak people must be the perpetrator. The proposition expressed by OR is of course not true or contains an accusation or slander, because it is impossible for every problem in this world to be caused only by Batak people. In his utterance, the defendant OR also used the word *biadap* which was directed at the Batak people or tribe. The words *biadap* or *biadab* in the online KBBI mean 1) uncivilized or not yet civilized, 2) not knowing manners or rude. Besides that, defendant OR also used the words *kampret* and *asuh* which are targeted at Batak people, which the word *kampret* in the Great Indonesian Dictionary (KBBI) online means a small bat that eat insects and the word *asuh* or *asu* in Indonesian means dog, a mammal that is usually kept to guard the house and is furry or in Latin is called *canis familiaris*. If these words are directed at a person or group of people, such as Batak people, then this is a very rude curse or insult.

Legal Implication: The defendant OR was found guilty of hate speech containing ethnicity, religion, race, and intergroups (SARA) against the Batak people through social media Facebook, using assertive accusations. He was charged with Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The judge sentenced him with three months and fifteen days in prison.

2. The JM (initial) case with court decision number 949/Pid.Sus/2020/PN.Jkt.Utr.

Context of the legal event: On Wednesday, 2020 at 01.00 am local time, located in defendant's boarding house in North Jakarta, the defendant JM watched *Christian Price's YouTube*, which denied Islamic teachings. In *Christian Price's YouTube* comments, there are many blasphemies or conflicts between Islam and Christianity that make the defendant emotional. After he finished watching *Christian Price's YouTube* using his cell phone, the defendant saw a video posted by the Muhammad Al Habib Pro on Facebook where the video about "Muhammad the Peacemaker" then the defendant JM wrote a statement in the comments column of the video with the following words *"wkwkwk, tuh muhammad nafsu sama bocah,, istrinya banyak, budaknya banyak, hasil rampasan banyak. Di surga pun ngewe perawan trs, abis di ewe perawan lagi kata seorang ustad. Hadiah masuk surga pun 72 bidadari. Kuran isinya nafsu birahi semua"* ["Lolol, Muhammad has a passion for children, many wives, many slaves, lots of spoils of war. Even in heaven, he having sex with virgin, after that being a virgin again, said a cleric. The reward for entering heaven is 72 angels. Qur'an contains all lust"].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant JM were expressive and assertive. The *expressive* illocutionary carried out by the defendant JM by writing *"Lolol (wkwkwk), Muhammad has a passion for children, many wives, many slaves, lots of spoils of war"*. The form of the utterances is *declarative*. In Indonesian slang, the word *wkwkwk* is an abbreviation of the phrase *"gw ketawa"* which means laughing out loud (Lolol) at something because it is very funny or insulting. The

utterances after the word *wkwkwk* insult Prophet Muhammad. The proposition Muhammad “has a passion for children” means that Muhammad was a pedophile; “many wives” means a sex maniac; “many slaves” means an authoritarian; and “lots of spoils of war” means a very greedy person. The utterances mentioned by defendant above can *insult* and *spread hatred* towards Muslim religious group by insulting the prophet and apostle of Muslims who are much honored. The *assertive* illocutionary of the defendant showed in the writing “*Even in heaven, he having sex with virgin, after that being a virgin again, said a cleric. The reward for entering heaven is 72 angels. Qur’an contains all lust*”. The form of the two utterances is *declarative*. Based on the function of speech, the two utterances bind the speaker to the truth of the proposition uttered. In the first utterance, the speaker said something false because the words about Islam that the Prophet Muhammad committed despicable and immoral acts. In the second utterance, the speaker must be able to prove that the contents of the Qur’an are all about lust. The truth is that the holy Qur’an is a guide for all mankind, the distinction between right and wrong, and a warning. Therefore, the proposition of the utterances is *telling lies* or *slander*.

Legal Implication: As a result of the hate speech by defendant JM, the judge sentenced him with three years imprisonment. He was found guilty of violating Article 28 paragraph (2) Junco Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The defendant JM was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on religion.

3. The JIT (initial) case with court decision number 931/Pid.Sus/2019/PN.Mdn.

Context of the legal event: On Monday, July 30, 2018, at 00.00 pm local time in Medan City, the defendant JIT felt annoyed and angry with her neighbor Mrs. W, because at that time the defendant JIT had lost 2 (two) refill water gallons in front of her house. The defendant JIT suspected Mrs. W had taken them, then she argued with her husband about what happened, which caused the defendant JIT become emotional and angry, then she opened her Facebook account and made a post by saying “*Anjing anjing sial x w pny tetangga islam di kampung multatuli sini masa kt modi tukang air isi ulang ktY 2 galon kami udah dianter pas mlm itu jg tp buktiY engga ada pst ada yg iri siring samaku pa kt ustand ma di alquran di agama islam di ajarkn mencuri barang org di dpn rmh org klo itu bnr di agama islam di ajarkn ky gt q sumpahin demi nm tuhanku yg ambl 2 galonku di dpn rmhku hdpY seumr hdp jd miskin ga bkl dpt rejeki seumr hdp klrY bkl sengsara seumur hdp. Islam ky tai babi sm klian pantesan rata2 org islam di kampung multatuli ini kebanyakan tukang pencuri hdpY slalu miskin slalu brkekurangan mkY mencuri 2 galon pnyku di dpn rmhku klo mnx udah miskin hdpYy miskin j ga ush pk ngmbl barang org yg bkn milikY mnx org islam di sini tanganY tangan panjang pencuri barang org ga malu y jd org islam maling ngmbl barang org pa lg ngakuY org islam taat sholat mdgn j ga ush ngaku2 org islam sebut j islam ktp ko maling ngmbl 2 galon pnyku di dpn rmhku*”. [“Damn bitch, I have Muslim neighbor in Multatuli village here. Modi, the refill water delivery man, said he had delivered two gallons of refill water last night, but the two gallons were missing. There must be someone who is jealous of me. Ustadz said that in the Quran, Islam teaches us to steal goods in front of other people's houses. If that is true in Islam, I swear by the name of my God, whoever takes my two gallons will be poor for the rest of her life, will not receive any sustenance for the rest of her life, her family will suffer. Islam is like pig shit. No wonder most of Muslims in this Multatuli village are thieves. They are all poor, always lacking, that's why they stole my two gallons in front of my house. You poor bastard, don't take other people's goods that not belong to you. Muslims here like to steal other people's goods. There is no shame in being a Muslim. Stealing other people's goods, especially claiming to pray often, it's better not to claim to be a Muslim, even if it's just a Muslim ID card, but instead steal my 2 gallons in front of my house”]

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant JIT were expressive and assertive. The *expressive* illocutionary carried out by the defendant JIT by saying “*Anjing anjing sial x w pny tetangga islam di kampung multatuli sini...*” [“Damn bitch, I have Muslim neighbor in Multatuli village here...”]. and “*....Islam ky tai babi sm klian*” [Islam is like pig shit...”]. The *expressive* illocutionary carried out by the defendant JIT by saying “*Anjing sial*” [“Damn bitch”] dan “*ky tai*” [“like pig shit”]. These two utterances serve to express the speaker's annoyance and hatred towards the incident of losing two gallons of refilled water in front of her house. The proposition of the utterance is to insult Muslim neighbors who live in Multatuli village by cursing and swearing. The defendant JIT used swears words or curse words such as dog and shit. The word dog or *anjing* in the Great Indonesian Dictionary (KBBI) online means a mammal that is usually kept to guard the house and is furry or in Latin is called *canis familiaris*. Meanwhile, the word *tai* or shit means feces or food waste from the stomach that comes out through the anus. If these words are directed at a person or group of people, they constitute extremely harsh insults and demean someone's dignity and worth. In this case, the insults and curses were directed at the Muslims people in Multatuli Village.

The defendant JIT also uttered an assertive speech act. The assertive illocutionary of the defendant JIT was by saying “*....kt ustand ma di alquran di agama islam di ajarkn mencuri barang org di dpn rmh org*” [“Ustadz said that in the Quran, Islam teaches us to steal goods in front of other people's houses”] and “*rata2 org islam di kampung multatuli ini kebanyakan tukang pencuri*” [“most of Muslims in this Multatuli village are thieves”]. Based on the function of speech, both of the utterances are assertive. The two utterances above bind the speaker to the truth of the proposition uttered. In the first utterance, the speaker accuses the religious teachers of teaching that stealing is permissible according to Quran. That is slander or a lie because in the Quran itself, the act of stealing is never taught or justified. In the second utterance which said “*rata2 org islam di kampung multatuli ini kebanyakan tukang pencuri*” [“most of Muslims in this Multatuli village are thieves”] indicates that all Muslims in Multatuli Village are thieves. This is an accusation that is not based on facts.

Legal Implication: The defendant JIT was found guilty of hate speech based on ethnicity, religion, race, and intergroups (SARA) directed at Muslims in general and her Muslim neighbors in Multatuli village in particular through social media Facebook, using expressive and assertive accusations. She was sentenced to one year and four months in prison.

4. The RR (initial) case with court decision number 1206/Pid.Sus/2019/PN.Jkt.Brt.

Context of the legal event: On May 17, 2019, the defendant RR made a question-and-answer dialogue between a man named Ucok and a figure considered sacred by the Christian community, namely Jesus. In the dialogue, defendant RR excerpted verses from the Christian Gospel (Bible). This gave the impression that all of the answers were obtained directly from Jesus. The content of the dialogue was the question of the existence of Jesus in the lives of Christians. The following is a dialogue between Ucok and Jesus made by the defendant RR.

EXCLUSIVE INTERVIEW WITH MR. JESUS

- Ucok : “Hi, Mr. Jesus, how are you? I want to ask, who are you really, God or God's Messenger?”
- Jesus : “The Father who sent Me, He is the One who testifies about Me. You have never heard His voice, nor have you seen His form. (John 5:37)”
- Ucok : “But why you are considered a Christian by God? Is a ‘messenger’ same as ‘the One Who Sent you?’”
- Jesus : “Truly, I say to you, a servant is not higher than his master, nor a messenger than Him who sent him (John 13:16)”

- Ucok : “But you are still considered as God, what do you think?”
Jesus : “This people glorifies Me with their lips, but their hearts are far from Me. It is useless for them to worship Me. The teachings they follow are the commandments of human (Matthew 15; 8-9)”
Ucok : “It is said that you have power in heaven, maybe that's why you are deified, and what do you think?”
Jesus : “I can't do anything of My own will, I judge according to what I hear, and My judgment is just, for I do not obey My own will, but Him who sent Me (John 5:30-31)”
Ucok : “OK, it's clear that you are not God and are only a messenger, so who is the true God?”
Jesus : “The most important commandment is: "Hear, O Israel, Allah our God, the one God (Mark, 12:28)”
Ucok : “So who should we worship?”
Jesus : “Because it is written, you must worship Allah your God and only Him you must serve (Matthew 4; 10)”
Ucok : “What about Christians who are desperately trying to make you as God??”
Jesus : “Then I will tell them plainly, “I never knew you.” (Matthew 7:23)”
Ucok : “So, what is a Christian according to Mr. Jesus?”
Jesus : “This is what the Lord God said”

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant RR was assertive. The assertive speech act carried out by the defendant RR was by creating question and answer dialogue which the validity of the dialogue cannot be proven, because the character of Ucok is a fiction, while the figure of Jesus Christ is the figure of God in the dogma of Trinity. So the assertive speech act carried out by the defendant RR through the dialogue between the Ucok and Jesus is a lie. The aim of the assertive speech is to denigrating the figure of Jesus who is deified by most Christians.

Legal Implication: The defendant RR was found guilty of hate speech containing ethnicity, religion, race, and intergroup relations (SARA) against Christians through social media Facebook using assertive of lies. He was sentenced to two years and six months in prison and a fine of one billion rupiah, or six months in prison.

5. The BK (initial) case with court decision number 421/Pid.Sus/2018/PN.Jkt.Tim.

Context of the legal event: On Saturday, February 17th, 2018 at Kramat Jati, East Jakarta, Witnesses NAR, G, and CP who are Police Officers received information from civil society regarding several posts on BK's Twitter containing racial issues. First post “*Mau ngelak lu niink? Dulu CINA ANTI PEMILU. Mrk lbh baik ttp dagang/liburan. Sejak ada JKW-Ahag, “CINA CACATPUN” datang ke TPS. Bhkn BERANI CURANG*” [“What else to say? CHINA used to be ANTI-ELECTION. They prefer to keep trading/vacation. Since there was JKW-Ahag, “CHINA WITH DISABILITIES” come to the POLLING STATION Evn DARE TO CHEAT”]. Second post: “*Mayoritas, Cina itu memang BABI. Bahkan Cina Cacat Mau Mati di Kursi Roda dan Pakai Pempers pun ikut Nyoblos juga, semua DEMI menguasai NKRI*” [“In the majority, China is indeed a PIG. Even the disabilities Chinese who will die in a wheelchair and wearing pampers also participate in voting, all for the sake of controlling the Unitary State of the Republic of Indonesia”].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant BK were expressive and assertive. The expressive illocutionary carried out by the defendant BK by writing “*CHINA used to be ANTIELECTION. They prefer to keep trading/vacation. Since there was JKW-Ahag, “CHINA WITH DISABILITIES” come to the POLLING STATION*” and “*In the majority, China is indeed a PIG. Even the disabilities Chinese who will die in a wheelchair and wearing pampers also participate in voting*”. The form of the two utterances is declarative which means insulting and humiliate Chinese people as a

race that has the right in election because they are Indonesian citizens who have Indonesian identity cards. The *assertive* illocutionary of the defendant BK is showed in the writing “*Even DARE TO CHEAT*” and “*all for the sake of controlling the Unitary State of the Republic of Indonesia*” which means *accusing* Chinese people of cheating in elections. In addition to expressive and assertive, the defendant BK also used harsh words that were inappropriate to said to a person or group of people, by naming China people as *Pig*. In The Great Indonesian Dictionary (KBBI) online, the word *Pig (babi)* means an mammal that has four fingers with two larger middle fingers, a large head with a long snout. The word *Pig* when addressed to a group of people is a very rude and insulting. It can humiliate Chinese people as a race.

Legal Implication: As a result of the hate speech utterances by defendant BK, the judge sentenced him one year and six months prison. He was found guilty of violating Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The defendant BK was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on race.

6. The RUD (initial) case with court decision number 182/Pid.Sus/2019/PN.Sng.

Context of the legal event: On May 24 2019, members of the Subang police, initial JW, GG, and HS were conducting cyber patrols on several social media, one of them was Facebook, and then they saw a post from the defendant RUD on his Facebook wall that said “*TNI jangan diam saja. Ratusan tentara Cina berbaju Brimob telah mengepung NKRI dan masuk Jakarta dan membinasakan Rakyat NKRI. TNI berhak menolak perintah Presiden sesuai Undang-Undang TNI dan Sumpah Prajurit dan Sapta marga. Ingat kalian dilahirkan. Dibesarkan. Dan kembali Pada Rakyat. Kami tidak buta dan tidak tuli. Kami tahu kehadiran dan penyusupan Polisi RRC dan Tentara RRC di NKRI termasuk Landingnya Kapal Perang RRC di Surabaya. Kami mengingatkan Putra Putri terbaik Bangsa NKRI untuk bangun dari tidurnya*” [“TNI must not silent. Hundreds of Chinese soldiers in Brimob uniforms have taken control of Indonesian Republic and entered Jakarta, killing the people of Indonesian Republic. TNI has the right to refuse the President's orders, in accordance with the TNI Law and the Seven Commandments (*sapta marga*). Remember, you were born, raised, and return to the People. We are not blind or deaf. We knew the presence and infiltration of RRC Police and Army, including the landing of a RRC warship in Surabaya. We remind the sons and daughters of Indonesian Republic to wake up from their slumber.”

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant RUD is an assertive speech act. The assertive speech act carried out by the defendant RUD is by saying “*Ratusan tentara Cina berbaju Brimob telah mengepung NKRI dan masuk Jakarta dan membinasakan Rakyat NKR*” [“Hundreds of Chinese soldiers in Brimob uniforms have taken control of Indonesian Republic and entered Jakarta, killing the people of Indonesian Republic”] and “*Kami tahu kehadiran dan penyusupan Polisi RRC dan Tentara RRC di NKRI termasuk Landingnya Kapal Perang RRC di Surabaya*” [“We knew the presence and infiltration of RRC Police and Army, including the landing of a RRC warship in Surabaya”]. Both of the utterances are declarative sentences. The proposition of the first utterance means a lie or fake news because it does not correspond to the reality that occurred. The proposition of the second utterance also means a lie or false news, namely reporting that the RRC army has moved into Indonesian territory through the city of Surabaya.

The defendant RUD also carried out a directive speech act by saying “*TNI jangan diam saja*” [“TNI must not silent”] and “*TNI berhak menolak perintah Presiden sesuai Undang-Undang TNI dan Sumpah Prajurit dan Sapta marga*” [“TNI has the right to refuse the President's orders, in accordance with the TNI Law and the Seven Commandments”] and also “*Kami mengingatkan Putra Putri terbaik Bangsa NKRI untuk bangun dari*

tidurnya" ["We remind the sons and daughters of Indonesian Republic to wake up from their slumber"]. The third utterances are incitement or provocation. The first utterance incites the TNI by asking them to take security action. The second utterance incites the TNI to disobey President of the Republic of Indonesia. The third utterance incites Indonesian youth to rise up and act on what the speaker has conveyed.

Legal Implication: The defendant RUD was found guilty of hate speech containing ethnicity, religion, race, and intergroup (SARA) aimed at ethnic Chinese. He spread a fake news on his Facebook wall using assertive of lies and incitement. He was sentenced to seven months in prison and a fine of three million rupiah, with the condition that if the fine is not paid, it will be replaced with one month in prison.

7. The UR (initial) case with court decision number 1665/Pid.Sus/2019/PN.Mdn.

Context of the legal event: On February, 2019 at 07:00 pm local time in the Soto Sadapur Purwakarta restaurant, the defendant UR received a video trough Whats App application from someone. The video shows a commotion at the Voting Committee (PPS) office in Siborang Borang on June 27, 2008. Then, the defendant UR logged in to his Facebook account and shared the video on his Facebook wall. He added a caption to the video by saying "*Memang keparat kau KPU di Sumatra Utara surat suara sudah tercoblos 01 semua..?*" ["KPU North Sumatra, you are really a bastard. All the ballots paper have been marked 01...?"]

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant UR through the video caption on his Facebook wall is an assertive speech act. The assertive speech act carried out by defendant UR is by saying "*surat suara sudah tercoblos 01 semua*" ["All the ballots paper have been marked 01"]. The utterances above bind the speaker to the truth of the proposition uttered. The defendant UR has spread false news through the video caption on his social media Facebook, because there is a difference between the video content and the news caption made by defendant UR. The aim of assertive speech acts by the defendant UR is an accusation or slander against KPU North Sumatra.

In addition, the utterance made by defendant UR contained swear words or harsh words targeted at KPU North Sumatra by saying "*Memang keparat kau KPU di Sumatra Utara*" ["KPU North Sumatra, you are really a bastard"]. The word '*keparat*' [bastard] in the Great Indonesian Dictionary (KBBI) online means infidel, godless, bastard, damned, and cursed. If this word is targeted at a person or group of people such as KPU North Sumatra, then the word is a very harsh insult. So the assertive speech acts accompanied by swear word is an act of accusation or slander to make the public hate the KPU Nord Sumatra.

Legal Implication: The defendant UR was found guilty of hate speech containing ethnicity, religion, race, and intergroup (SARA) aimed at KPU North Sumatra. He spread false news through the video caption on his social media Facebook. He was sentenced to one year in prison.

8. The JM (initial) case with court decision number 949/Pid.Sus/2020/PN.Jkt.Utr.

Context of the legal event: On Wednesday, May 6, 2020 at 01.00 am local time, located in defendant's boarding house in North Jakarta, the defendant JM watched *Christian Price's YouTube*, which denied Islamic teachings. In *Christian Price's YouTube* comments, there are many blasphemies or conflicts between Islam and Christianity that make the defendant emotional. After he finished watching *Christian Price's YouTube* using his cell phone, the defendant saw a video posted by the Muhammad Al Habib Pro on Facebook where the video about "Muhammad the Peacemaker" then the defendant JM wrote a statement in the comments column of the video with the following words

“wkwkwk, tuh muhammad nafsu sama bocah,, istrinya banyak, budaknya banyak, hasil rampasan banyak. Di surga pun ngewe perawan trs, abis di ewe perawan lagi kata seorang ustad. Hadiah masuk surga pun 72 bidadari. Kuran isinya nafsu birahi semua” [“Lolol, Muhammad has a passion for children, many wives, many slaves, lots of spoils of war. Even in heaven, he having sex with virgin, after that being a virgin again, said a cleric. The reward for entering heaven is 72 angels. Qur’an contains all lust”].

Illocutionary speech acts: Based on the context, the speech acts performed by the defendant JM were expressive and assertive. The *expressive* illocutionary carried out by the defendant JM by writing *“Lolol (wkwkwk), Muhammad has a passion for children, many wives, many slaves, lots of spoils of war”*. The form of the utterances is *declarative*. In Indonesian slang, the word *wkwkwk* is an abbreviation of the phrase *“gw ketawa”* which means laughing out loud (Lolol) at something because it is very funny or insulting. The utterances after the word *wkwkwk* insult Prophet Muhammad. The proposition Muhammad *“has a passion for children”* means that Muhammad was a pedophile; *“many wives”* means a sex maniac; *“many slaves”* means an authoritarian; and *“lots of spoils of war”* means a very greedy person. The utterances mentioned by defendant above can *insult* and *spread hatred* towards Muslim religious group by insulting the prophet and apostle of Muslims who are much honored. The *assertive* illocutionary of the defendant showed in the writing *“Even in heaven, he having sex with virgin, after that being a virgin again, said a cleric. The reward for entering heaven is 72 angels. Qur’an contains all lust”*. The form of the two utterances is *declarative*. Based on the function of speech, the two utterances bind the speaker to the truth of the proposition uttered. In the first utterance, the speaker said something false because the words about Islam that the Prophet Muhammad committed despicable and immoral acts. In the second utterance, the speaker must be able to prove that the contents of the Qur’an are all about lust. The truth is that the holy Qur’an is a guide for all mankind, the distinction between right and wrong, and a warning. Therefore, the proposition of the utterances is *telling lies* or *slander*.

Legal Implication: As a result of the hate speech utterances by defendant JM, the judge sentenced him with three years imprisonment. He was found guilty of violating Article 28 paragraph (2) Junco Article 45A paragraph (2) Law Number 19 of 2016 on ITE. The defendant JM was proven deliberately disseminates information intended to cause hatred or dissension on individuals and/or certain groups of community based on religion.

DISCUSSION

The present study offers a novel contribution to forensic linguistics and digital communication research by examining fake news embedded within hate speech containing ethnicity, religion, race, and intergroup (SARA) issues in Indonesian social media through the lens of speech act theory and legal interpretation. While previous studies have investigated hate speech, fake news, cyberbullying, defamation, and online incivility separately, little attention has been given to the intersection between fake news and SARA-based hate speech in a forensic linguistic context. Moreover, existing studies have rarely integrated linguistic analysis with judicial evidence derived from final court decisions. By utilizing legally adjudicated cases and analyzing the illocutionary force of the utterances, this study provides a unique framework for understanding how fake news functions as a linguistic mechanism for spreading hatred toward particular ethnic, religious, racial, and social groups. This integration of speech act theory, forensic linguistic analysis, and legal consequences represents an original contribution to the growing scholarship on online harmful communication.

The findings demonstrate that the dissemination of fake news containing SARA issues on Indonesian social media predominantly occurs through assertive speech acts. Two major forms of assertive speech acts were identified, namely assertive accusations/slander and assertive lies. These speech acts functioned as linguistic tools to

construct and circulate false narratives directed toward particular social groups. The analysis further revealed that the communicative purposes underlying these utterances included hate speech, blasphemy, incitement of hatred, humiliation, and group-based insults. Importantly, the findings indicate that fake news is not merely misinformation but also serves as a strategic linguistic instrument for legitimizing prejudice and mobilizing hostility against targeted groups. Furthermore, the legal analysis confirms that such communicative acts may result in criminal liability under Article 28(2) in conjunction with Article 45A(2) of Law No. 19 of 2016 concerning Electronic Information and Transactions (ITE), demonstrating the close relationship between language, social harm, and legal accountability.

The findings are consistent with and extend previous research in several important ways. First, the identification of assertive speech acts as a dominant mechanism of fake news dissemination supports Bachari's (2020) argument that false information can be analyzed and proven through linguistic evidence in criminal proceedings. Second, the results reinforce Sousa-Silva's (2022) conclusion that fake news often involves deliberate manipulation of information through additions, omissions, or distortions of facts. Third, the study confirms the findings of Sarifuddin et al., (2021), who reported that hate speech on social media frequently employs speech acts intended to provoke hostility and social conflict. Fourth, the present findings are compatible with Syahid et al., (2025), who demonstrated that hate speech frequently targets identifiable social groups and communities through strategic linguistic choices. Fifth, the results support Sharma et al. (2019) and Olan et al. (2024), who emphasized that social media platforms provide fertile environments for the rapid spread of misinformation and harmful narratives. Sharma et al. (2019) demonstrated that the structural characteristics of social networking platforms facilitate the viral dissemination of fake news, while Olan et al. (2024) highlighted how digital ecosystems amplify misinformation through algorithmic recommendation systems and user engagement mechanisms. Sixth, the findings align with Mubarok et al. (2024), who identified abusive and hateful linguistic expressions as important components of online hostility in Indonesian social media. Finally, the study complements earlier forensic linguistic investigations conducted by Halid (2022), Pastika et al. (2023), and Ria and Setiawan (2023), which demonstrated the usefulness of speech act analysis in identifying linguistic evidence relevant to online offenses. Halid (2022) showed that forensic linguistic approaches can effectively uncover communicative intentions in cybercrime cases, whereas Pastika et al. (2023) and Ria and Setiawan (2023) illustrated how speech act analysis contributes to the interpretation of online utterances as legal evidence. However, unlike these studies, the present research specifically focuses on fake news embedded in SARA-based hate speech and systematically links linguistic features to judicial outcomes.

The similarities between the present findings and previous studies can be explained by the shared communicative characteristics of online hate speech and misinformation across different social media environments. Digital platforms facilitate rapid information dissemination, reduced gatekeeping, anonymity, and emotional amplification, all of which encourage the circulation of unverified information and hostile discourse. Consequently, users frequently employ assertive speech acts to present subjective beliefs, prejudices, or fabricated claims as objective facts. Nevertheless, several differences also emerge. Whereas many previous studies focused primarily on general hate speech, cyberbullying, or misinformation, this study specifically examines fake news directed at SARA-related identities within the Indonesian sociocultural context. Indonesia's high degree of ethnic, religious, and cultural diversity makes SARA-related discourse particularly sensitive and socially consequential. Furthermore, unlike many previous studies that relied on social media corpora or user-generated content alone, the present research utilized court verdicts as primary data sources. This methodological difference provides stronger evidentiary validity because the analyzed utterances had

already undergone judicial examination and legal verification. Such differences in research context, data sources, and analytical focus help explain the unique patterns observed in this study.

This study contributes significantly to the development of forensic linguistics, digital discourse studies, and hate speech research. Theoretically, it expands the application of speech act theory by demonstrating how assertive speech acts can function simultaneously as vehicles of misinformation and instruments of group-based hostility. Methodologically, the study introduces an integrated framework that combines forensic linguistic analysis with legal documentation, enabling researchers to examine the relationship between linguistic evidence and criminal liability more systematically. Empirically, the research fills an important gap in the literature by providing one of the first comprehensive analyses of fake news embedded in SARA-based hate speech within the Indonesian context. The findings also enrich international discussions on how language constructs social divisions, reinforces stereotypes, and contributes to online radicalization and intergroup conflict.

The findings have several important practical, academic, and policy implications. Practically, the study can assist law enforcement agencies, digital investigators, prosecutors, and judges in identifying linguistic indicators of fake news and hate speech in online environments. The framework developed in this study may also support the development of digital literacy programs aimed at helping citizens recognize manipulative linguistic strategies commonly used in misinformation campaigns. Academically, the findings encourage further interdisciplinary collaboration among linguistics, communication studies, law, sociology, and information science. From a policy perspective, the results highlight the importance of strengthening mechanisms for monitoring and addressing online misinformation that targets ethnic, religious, racial, and intergroup identities. Future research may expand the dataset by including a larger number of court cases, different social media platforms, and cross-national comparisons. Researchers may also investigate the role of multimodal communication, artificial intelligence-driven misinformation, and algorithmic amplification in the dissemination of SARA-based fake news and hate speech. Such efforts would further enhance understanding of the complex relationship between language, technology, social conflict, and legal governance in contemporary digital societies.

CONCLUSION

This study reveals the phenomenon of assertive speech acts in the dissemination of hoaxes containing ethnicity, religion, race, and intergroup (SARA) on Indonesian social media. Assertive speech act is the form of speech acts that bind the speaker to the truth of the proposition expressed. Based on the data analysis, assertive speech acts are divided into two: assertive speech acts of accusation or slander and assertive speech acts of lies.

In the assertive speech act of accusation, the speaker accuses or slanders a person or group of people by providing fake news. In the assertive speech act of accusation, the perpetrators or defendants knew the information is false, but they spread it through social media by reducing or adding the information. However, there are also perpetrators or defendants who do not know the truth of the news or information, but they spread easily the information or the news. Meanwhile, assertive speech acts of lies aim to insult and denigrate a person or group of people by uttering lies or fake news (hoaxes). Assertive speech acts of accusations or lies falls into the constative utterance. Constative utterance is the utterance that describes a factual reality, with the substance referring to facts or events that have already occurred. Therefore, the information conveyed by the speaker can be verified for truth. The aims of assertive speech acts of accusations or lies are hate speech, blasphemy, incitement of hatred, insulting and humiliate the group of people base on ethnicity, religion, race, and intergroup (SARA).

REFERENCES

- Adiyanti, M. G., Nugraheni, A. A., Yuliawanti, R., Ragasukmasuci, L. G., & Maharani, M. (2020). Emotion regulation and empathy as mediators of self-esteem and friendship quality in predicting cyberbullying tendency in Javanese-Indonesian adolescents. *International Journal of Adolescence and Youth*, 25(1), 251–263.
- Akram, W., & Kumar, R. (2017). A Study on Positive and Negative Effects of Social Media on Society. *International Journal of Computer Sciences and Engineering*, 5(10), 347–354.
- Alduais, A., Al-Khulaidi, M. A., Allegretta, S., & Abdulkhalek, M. M. (2023). Forensic Linguistics: A Scientometric Review. *Cogent Arts and Humanities*, 10(1). <https://doi.org/10.1080/23311983.2023.2214387>
- Ali, A., David, M. K., & Shah, S. A. (2023). Hate Speech Acts against the Shia Community: Focus on Pakistani Social Media Users. *HORIZON: Journal of Humanities and Social Sciences Research*, 5(2), 1–12. <https://doi.org/10.37534/bp.jhssr.2023.v5.n2.id1210.p1>
- Amin, K. F., & Burhanuddin. (2021). Disclosure of The Meaning of Sentences in a Discourse in the Media Online as an Alleged Defamation Case: Forensic Linguistic Studies. *Multicultural Education*, 7(4), 180–185. Retrieved from <http://ijdri.com/%0Dme/wp-content/uploads/2021/04/21.pdf>
- Antara, I. G. N. (2023). A Case of Defamation: Linguistic Forensics Study. *The International Journal of Social Sciences World*, 5(1), 93–100.
- Austin, J. L. (1962). *How do to Things with Words*. Cambridge: Harvard University Press.
- Bachari, A. D. (2020). Pembuktian Pidana Penyebaran Berita Bohong dalam Sistem Peradilan Pidana di Indonesia. *Jurnal Membaca*, 5(November), 93–104.
- Blaya, C. (2019). Cyberhate: A review and content analysis of intervention strategies. *Aggression and Violent Behavior*, 45, 163–172. <https://doi.org/10.1016/j.avb.2018.05.006>
- Clarke, J., Chen, H., Du, D., & Hu, Y. J. (2020). Fake News, Investor Attention, and Market Reaction. *Inf Syst Res*. <https://doi.org/10.1287/isre.2019.0910>
- Das, M., Mathew, B., Saha, P., Goyal, P., & Mukherjee, A. (2020). Hate Speech in Online Social Media. *SIGWEB*, 1–7. <https://doi.org/10.1145/3427478.3427482>
- Diaz, L. T., & Martínez-Valerio, L. (2025). Hate Speech Directed at Spanish Female Actors: Penélope Cruz—A Case Study. *Social Inclusion*, 13, 1–17. <https://doi.org/10.17645/si.9250>
- Gandana, I., & Oktaviandy, R. (2021). Social Media use among Indonesia's Generation Z: A Case of University Students in Bandung, West Java. *Komunitas: International Journal of Indonesian Society and Culture*, 13(2), 168–178. <https://doi.org/10.15294/komunitas.v13i2.28856>
- Goldstein, I., & Yang, L. (2019). Good Disclosure, Bad Disclosure. *Journal Financial Economics*, 131(2), 118–138. <https://doi.org/10.1016/j.jfineco.2018.08.004>
- Halid, R. (2022). Tindak Tutur Pelaku Pencemaran Nama Baik di Media Sosial: Kajian Linguistik Forensik. *KREDO: Jurnal Ilmiah Bahasa Dan Sastra*, 5(2), 441–458. <https://doi.org/10.24176/kredo.v5i2.6342>
- Hartley, K., & Vu, M. K. (2020). *Fighting Fake News in The Covid-19 Era: Policy Insights from an Aquilibrium Model*. 53(4), 735–758. <https://doi.org/10.1007/s11077-020-09405-z>
- Halid, E. (2022). Forensic linguistics and cybercrime: Speech acts as evidence in digital communication. *International Journal of Society, Culture & Language*, 10(2), 45–58.
- Holt, T. J., Bossler, A. M., & Seigfried, K. C. (2018). *Cybercrime And Digital Forensic An Introduction, Second Edition*. London, New York: Routledge.
- Hoon, C. Y. (2017). Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia. *Asian Studies Review*, 41(3), 476–493. <https://doi.org/10.1080/10357823.2017.1334761>

- Jalal, J. (2024). Implementation of Multicultural Education As Revitalization of National Awareness for Sociology Education Students. *Al-Ishlah: Jurnal Pendidikan*, 16(1), 247–256. <https://doi.org/10.35445/alishlah.v16i1.4174>
- Kogan, S., Moskowitz, T. J., & Niessner, M. (2019). Fake News: Evidence from Financial Markets. Retrieved May 22, 2026, from Available at SSRN 3237763
- Komnas HAM Republik Indonesia. (2016). *Buku Saku Penanganan Ujaran Kebencian*. Jakarta.
- Kuntarto, K., Widyaningsih, R., & Chamadi, M. (2021). The Hoax of SARA (Tribe, Religion, Race, and Intergroup) as a Threat to the Ideology of Pancasila Resilience. *Jurnal Ilmiah Peuradeun*, 9(2), 413–434. <https://doi.org/10.26811/peuradeun.v9i2.539>
- Kusno, A. (2021). Redefinisi Kosakata Terkait Perang Bahasa (Kajian Linguistik Forensik). *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 4(3), 287–300. <https://doi.org/10.30872/diglosia.v4i3.183>
- Maaliki, N. E., & Soponyono, E. (2021). Kebijakan Hukum Pidana Dalam Menanggulangi Tindak Pidana Berita Bohong. *Jurnal Pembangunan Hukum Indonesia*, 3(1), 2021.
- Macleod, N., & Wright, D. (2020). Forensic linguistics. In *The Routledge handbook of English language and digital humanities (1st ed.)* (In S. Adol). Routledge.
- Mazya, T. M., Ridho, K., & Irfani, A. (2024). Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective. *International Journal of Current Science Research and Review*, 7(6), 4932–4945. <https://doi.org/10.47191/ijcsrr/V7-i7-32>
- Minowati. (2016). Pencemaran Nama Baik: Kajian Linguistik Forensik. *Paramasastra: Jurnal Ilmiah Bahasa Sastra Dan Pembelajarannya*, 3(2), 197–208.
- Mubarok, Y., Sudana, D., Yanti, D., Sugiyo, S., Aisyah, A. D., & Afidah, A. N. (2024). Abusive Comments (Hate Speech) on Indonesian Social Media: A Forensic Linguistics Approach. *Theory and Practice in Language Studies*, 14(5), 1440–1449. <https://doi.org/10.17507/tpls.1405.16>
- Mubarok, H., Nugraha, D. S., & Prasetyo, A. (2024). Hate speech and abusive language in Indonesian social media: A linguistic perspective. *Indonesian Journal of Applied Linguistics*, 14(1), 112–126.
- Mufid, F. L., & Hariandja, T. R. (2019). Efektivitas Pasal 28 Ayat (1) UU ITE Tentang Penyebaran Berita Bohong (Hoax). *Jurnal Rechtsens*, 8(2), 179–198.
- Muniroh, R. D. D., & Aziz, E. A. (2026). *Forensic Linguistics in Indonesia: Origins, Progress, and Prospects*. <https://doi.org/10.1017/9781009474412>
- Najemi, A., Munandar, T. I., & Prayudi, A. H. (2021). Bahaya Penyampaian Berita Bohong Melalui Media Sosial. *Jurnal Karya Abdi*, 5(3), 575–582.
- Olan, F., Jayawickrama, U., Arakpogun, E. O., Suklan, J., & Liu, S. (2024). Fake News on Social Media: the Impact on Society. *Information Systems Frontiers*, 26, 443–458. <https://doi.org/10.1007/s10796-022-10242-z>
- Olan, F., Arakpogun, E. O., Suklan, J., Nakpodia, F., & Golob, U. (2024). The misinformation ecosystem: Understanding the spread of fake news in digital platforms. *Information Systems Frontiers*, 26(1), 1–18. <https://doi.org/10.1007/s10796-023-10445-8>
- Pastika, I. W., Dewi, E. P. S., & Putra, I. B. G. D. (2023). Language Cases Against UU ITE in Indonesia. *International Journal of Linguistics, Literature and Culture*, 9(5), 198–208. <https://doi.org/10.21744/ijllc.v9n5.2361>
- Pastika, I. W., Suastra, I. M., & Satyawati, M. S. (2023). Speech acts and forensic linguistic evidence in Indonesian cybercrime cases. *Journal of Language and Law*, 10(1), 67–82.
- Piazza, J. A. (2020). Politician Hate Speech and Domestic Terrorism. *International Interactions*, 1–23. <https://doi.org/10.1080/03050629.2020.1739033>
- Purnama, A. (2025). Indonesia's Social Groupings: Suku Bangsa Reevaluation and Race and Ethnicity Recontextualization. *SAGE Publications*. <https://doi.org/10.1177/14687968251356073>

- Ria, R. N., & Setiawan, T. (2023). Forensic Linguistic Analysis of Netizens' Hate Speech Acts in Tik-Tok Comment Section. *Britain International of Linguistics Arts and Education (BloLAE) Journal*, 5(2), 141–152. <https://doi.org/10.33258/biolae.v5i2.894>
- Ria, N., & Setiawan, T. (2023). Forensic linguistic analysis of online hate speech: A speech act perspective. *Studies in English Language and Education*, 10(3), 1452–1468.
- Roozenbeek, J., & van der Linden, S. (2019). Fake News Game Confers Psychological Resistance Against Online Misinformation. *Palgrave Community*, 5(1), 1–10. <https://doi.org/10.1057/s41599-019-0279-9>
- Sarifuddin, S., Tadjuddin, M., & Iswary, E. (2021). A Hate and Provocative Speech Act in Social Media: A Forensic Linguistics Study. *ELS Journal on Interdisciplinary Studies in Humanities*, 4(3), 363–368. <https://doi.org/10.34050/elsjish.v4i3.18196>
- Searle, J. R. (1969). *Speech Acts. An Essay in the Philosophy of Language*. Oxford: Cambridge University Press.
- Searle, John R. (1969). *Speech Acts: An Essay in the Philosophy of Language*. In *The Philosophical Quarterly* (Vol. 20). <https://doi.org/10.2307/2218090>
- Sharma, K., Qian, F., Jiang, H., Ruchansky, N., Zhang, M., & Liu, Y. (2019). Combating Fake News: A Survey on Identification and Mitigation Techniques. *ACM Trans Intell Syst Technol (TIST)*, 10(3), 1–42. <https://doi.org/10.1145/3305260>
- Sharma, K., Seo, S., Meng, C., Rambhatla, S., & Liu, Y. (2020). Covid-19 on Social Media: Analyzing Misinformation in Twitter Conversations. *ArXiv Preprint*. <https://doi.org/arXiv:2003.12309>
- Solihatin, E. (2019). An Analysis of Illocutionary and Perlocutionary Speech Act in Defamation Texts. *Journal of Languages and Language Teaching*, 7(1), 49–56. <https://doi.org/10.33394/jollt.v7i1.1438>
- Sousa-Silva, R. (2022). Fighting the Fake: A Forensic Linguistic Analysis to Fake News Detection. *Int J Semiot Law*, 35(6), 2409–2433. <https://doi.org/10.1007/s11196-022-09901-w>
- Syahid, A., Muhlisin, & Fauzan, M. (2025). Hate Speech Utterances on Social Media in Indonesia based on Community Group: A Forensic Linguistic Study. *Mabasan: Masyarakat Bahasa & Sastra Nusantara*, 19(1), 179–198. <https://doi.org/10.62107/mab.v19i1.1037>
- Syahid, A., Sudana, D., & Bachari, A. D. (2021). Hate Speech and Blasphemy on Social Media in Indonesia: Forensic Linguistic Studies. *Proceedings of KIMLI 2021*, 622.
- Syahid, A., Sudana, D., & Bachari, A. D. (2023). Cyberbullying on Social Media in Indonesia and Its Legal Impact: Analysis of Language Use in Ethnicity, Religious, Racial, and Primordial Issues. *Theory and Practice in Language Studies*, 13(8), 1938–1946. <https://doi.org/10.17507/tpsl.1308.09>
- Tandoc, E. C. J., Lim, Z. W., & Ling, R. (2018). Defining “Fake News”: A Typology of Scholarly Definitions. *Digital Journalism*, 6(2), 137–153. <https://doi.org/10.1080/21670811.2017.1360143>
- Tarigan, S. N., & Mulyadi. (2019). Forensic linguistics: Ratna Sarumpaet's Persecution Case on Hate Speech. *International Journal of Linguistics, Literature and Translation (IJLLT)*, 2(1), 168–175. Retrieved from <https://media.neliti.com/media/publications/290228-forensic-linguistics-ratna-sarumpaets-pebc45aee5.pdf>
- Van der Linden, S., Panagopoulos, C., & Roozenbeek, J. (2020). You are Fake News: Political Bias in Perceptions of Fake News. *Media Cult Soc*, 42(3). <https://doi.org/10.1177/0163443720906992>
- Verkuyten, M., Yogeewaran, K., & Adelman, L. (2019). Intergroup Toleration and Its Implications for Culturally Diverse Societies. *Social Issues and Policy Review*, 13(1), 5–35. <https://doi.org/10.1111/sipr.12051>
- Wang, Y., McKee, M., Torbica, A., & Stuckler, D. (2019). Systematic Literature Review on the

Fake News in Hate Speech Containing Ethnicities, Religions, Races and Intergroup (SARA) on Indonesian Social Media: A Forensic Linguistics Study

Spread of Health-Related Misinformation on Social Media. *Social Science Media*, 240, 112552. <https://doi.org/0.1016/j.socscimed.2019.112552>