

# THE METAPHOR OF ACEH LANGUAGE ON INSTAGRAM SOCIAL MEDIA: POTENTIAL AND THREATS OF HATE SPEECH IN THE PUBLIC SPACE

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**Abstract:** This research examines the using metaphors in the commentary column on Instagram social media accounts @serambinews and @haba\_acehbarat. The chosen topic of metaphors due to the majority of hate speech on social media has found metaphor. As a result, victims feel aggrieved by posting social media reports to the police to be proven in court. The data collected is comments of the Instagram user in January-April 2021. From 1,750 commentary has observed are 107 metaphors consist of 51 structural metaphors, 27 orientational metaphors, and 29 ontological metaphors. The structural metaphors found in this study mostly use the term animal as a metaphorical element is almost the same as the ontological metaphor uses abstract terms to become concrete. Besides that, the orientational metaphors used for related to spatial orientation. Regards the potential for hate speech of the 1,750 comments has observed, 27 comments had the potential to be hate speech. The hate speech found in Instagram comments is defamation, insult, and provocation.

**Keywords:** Aceh language, metaphor, hate speech, Instagram

Instagram social media widely used internet users to find and disseminate information (Prihatiningsih, 2017; Tafesse & Wood, 2021). The number of internet users who access social media grows every year. It is because of the dissemination of information very fast. Likewise, with mass media, Instagram is also used to disseminate information by sharing

graphic designs, videos, photos, and news texts. It caused Instagram is two-way allowed Instagram users to respond to the information shared by the mass media account.

Commentary of Instagram users on information accounts is full of hate speech (Hairi, 2019; Sugiarto & Qurratulaini, 2020). The cause of the hate speech is because there is

no filter related to the comments shared. To prevent hate speech on social media, the Indonesian National Police Circular Letter No.SE/6/X/2015 is about Handling Hate Speech (Anam & Hafiz, 2015). It was the explanation from the Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Bill Of Act On Electronic Information And Transaction (UUITE).

There were 324 cases of violation of Bill Of Act On Electronic Information And Transaction (UUITE) until October 2020 (Ashar, 2020). Most offenses of the Bill Of Act On Electronic Information And Transaction (UUITE) were due to postings on social media. The primary cause of hate speech is a violation of the principle of courtesy. The victim reported it to the police because she felt aggrieved by the perpetrator's posting on social media. The form of hate speech is not only declarative sentences. But it is also found in that using metaphors in several cases the hate speech. As a result, these perpetrators must be held accountable for their actions.

The chosen Aceh language metaphor topic is because Instagram users in Aceh Province incline to use regional languages when interacting on social media. It caused by one of the functions local language is as a local identity of a differentiator between the others (Marliana, Anshari, and Amir, 2021). The use of regional languages in the Instagram comments column has a potential metaphor for hate speech. It caused the victim will report to the police. After all, he feels aggrieved by the perpetrator's posting for violating Bill Of Act On Electronic Information And Transaction (UUITE). The examples of metaphors that contain metaphors that then lead to punishment are as follows.

- a. *Innalillahi wainna ilaihi rajiun. Dapat kabar duka 'matinya akal sehat' dalam jajaran pimpinan FT Unsyiah saat tes PNS kemarin. Bukti determinisme teknik itu sangat mudah dikorup?*

Innalillahi wainna ilaihi rajiun. It has been getting the sad news that 'healthy mind has died' is in the ranks of FT Unsyiah's leadership during the PNS test yesterday. Isn't evidence of determinism technic are

corrupted so easily? (No. Perkara 432/Pid.Sus/2019/PN Bna)

Context: This post violates the ITE Law because of the element of defamation. The defendant commented on WA social media regarding the acceptance of civil servants. The criminal factor in the post caused the using the 'healthy mind has died' metaphor addressed to the leadership at FT Unsyiah.

- b. *Seketika Teringat Sama 'Ibu Kombes' Yg Belum Bayar Hutang 70 Juta Tolong Bgt Donk Ibu Dibayar Hutangnya Yg Sudah Bertahun-Tahun @Fitri\_Bakhtiar ....*

Immediately, remembered the 'Kombes mother' had not paid her 70 million debt. please, mother, pay her debt that has been for years @Fitri\_Bakhtiar .... (3563/Pid.Sus/2019/PN)

Context: The defendant made a post on Instagram social media with the context of collecting debts. The use of the metaphor of 'Mother Kombes' is considered a violation of the ITE Law because the post contains elements of defamation.

In the two examples above, some metaphors initially intend to explain concrete things to become abstract. However, upon further study, the metaphors are a form of hate speech. Accordingly, this article observes the types of metaphors and the potential for hate speech by Instagram users at the comment column of the @serambinews and @haba\_acehbarat accounts.

Metaphors used figurative language to an object or characteristic in the abstract. Metaphors are categorized language style or figure of speech (Keraf, 2009; Zoltán Kövecses, 2017). Metaphor can group into two included: (1) comparison of humans and non-humans; personification, depersonification (2) comparison of concrete-abstract elements; comparison of concrete elements with other concrete elements; comparison of concrete elements with abstract elements; comparison of abstract elements with concrete elements; comparison of abstract elements with other abstract elements (Zaimar, 2002).

In terms of form, metaphor has divided into two, namely metaphor in preset, explicit, and metaphor in absentia, which is formed based

on deviations in meaning. Metaphor is the language style importantly that many linguistic experts group another figure of speech into metaphors. It caused metaphors to have various forms so that other language styles included in metaphors.

This article examines metaphors based on the theory of Lakoff and Johnson (1980) that divided the conceptual metaphors into three types. There are structural metaphors, orientational metaphors, and ontological metaphors (Citraresmana, 2010). The metaphorical structure is a metaphorical concept structured into another concept. However, another type of metaphorical concept does not structure one concept into another and arrangement of a whole system of related concepts. This type of metaphor is called an orientational metaphor, because most work with a "spatial" orientation (parts) such as: up-down (atas-bawah); in-out (Dalam-ke luar); front-back (depan-belakang); on-off (nyala-mati); deep-shallow (Dalam- dangkal); central-peripheral (Pusat-sekeliling).

This article links metaphors to hate speech. It caused using metaphors that should say meaning from the concrete to the abstract had the potential to become hate speech (Tay, 2014). There are several cases the offense Bill Of Act On Electronic Information And Transaction (UUITE) and lead to punishment because posts on social media contain words, phrases, or sentences containing hate speech (Ningrum, Suryadi, and Wardhana, 2018). Therefore, we try to link comments on social media comprised metaphors of potential hate speech.

The hate speech examined in this article refers to the Circular Letter of the Indonesian Police Number SE/6/X/2015 regarding the handling of hate speech. The legal basis used in analyzing hate speech refers to the Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Information and Electronic Transactions in conjunction with the Criminal Code (KUHP). These two rules are important to be obeyed by social media users to be wise in using social media.

The handling of hate speech as stipulated in the Circular Letter of the Indonesian Police Number SE/6/X/2015 aims to provide comfort for social media users so as not to incite and

incite hatred against individuals and/or community groups in various communities are distinguished from the aspects: (1) tribe; (2) religion; (3) religious sects; (4) belief/belief; (5) race; (6) intergroup; (7) skin color; (8) ethnicity; (9) gender; (10) people with disabilities (disabled); (11) sexual orientation. Judging by the media, hate speech crimes can carry out in the media, including (1) in campaigning speeches; (2) banners or banners, (3) social media networks; (4) public opinion submission (demonstration); (5) religious lectures; (6) print and electronic mass media; (7) pamphlets.

## METHOD

This research uses a qualitative descriptive research approach with data sources on Instagram social media users' comments. The data is selected and selected from the Instagram comments column on the @serambinews and @haba\_acehbarat accounts. The two accounts have been chosen due to thousands of followers and are social media that actively provide information to Instagram users. The data collected was analyzed qualitatively. To obtain the results of the deep analysis is the linguistic text analyzed by hermeneutic and semantic (meaning). The hermeneutic analysis carries out to interpret text closer to universal truth in people's social life. The semantic analysis used is cause this research seeks to examine the distribution of vocabulary that forms a network of meanings and conceptual networks in a semantic field. In more detail, the data analysis stages of this research are (1) copying Instagram user comments that contain metaphors (2) classifying the types of metaphors and speech functions, (3) making analysis, and (4) concluding.

## FINDINGS AND DISCUSSION

The results of this research found 107 Acehnese metaphors in the comments column of Instagram @serambinews and @haba\_acehbarat. The number of metaphors had been select from 1,750 comments and 27 comments have the potential to contain hate speech. The results of this research can be seen in Table 1 below.

**Table 1. Source of Data, Amount of Data, and Potential for Hate Speech**

No.	Data Sources	Total of Data		Potential Hate Speech
		Commentary	Metaphors	
1	<a href="https://www.instagram.com/p/CJ07uOOBuz-/">https://www.instagram.com/p/CJ07uOOBuz-/</a>	58	3	27
2	<a href="https://www.instagram.com/p/CKL9c71BPmk/">https://www.instagram.com/p/CKL9c71BPmk/</a>	23	4	
3	<a href="https://www.instagram.com/p/CKjKa39B4Yo/">https://www.instagram.com/p/CKjKa39B4Yo/</a>	21	2	
4	<a href="https://www.instagram.com/p/CLrsTXkhAj3/">https://www.instagram.com/p/CLrsTXkhAj3/</a>	45	4	
5	<a href="https://www.instagram.com/p/CL-njhh7ZZ/">https://www.instagram.com/p/CL-njhh7ZZ/</a>	20	7	
6	<a href="https://www.instagram.com/p/CKZA5xrBLBz/">https://www.instagram.com/p/CKZA5xrBLBz/</a>	270	10	
7	<a href="https://www.instagram.com/p/CKtcLjfb2pw/">https://www.instagram.com/p/CKtcLjfb2pw/</a>	185	4	
8	<a href="https://www.instagram.com/p/CKv4pzhBh60/">https://www.instagram.com/p/CKv4pzhBh60/</a>	34	2	
9	<a href="https://www.instagram.com/p/CKylsobhVte/">https://www.instagram.com/p/CKylsobhVte/</a>	37	3	
10	<a href="https://www.instagram.com/p/CLUJgy6BuCt/">https://www.instagram.com/p/CLUJgy6BuCt/</a>	234	5	
11	<a href="https://www.instagram.com/p/CLUDGazhtGP/">https://www.instagram.com/p/CLUDGazhtGP/</a>	26	7	
12	<a href="https://www.instagram.com/p/CLULw3DhhyZ/">https://www.instagram.com/p/CLULw3DhhyZ/</a>	160	3	
13	<a href="https://www.instagram.com/p/CNurpKYBaUH/">https://www.instagram.com/p/CNurpKYBaUH/</a>	48	5	
14	<a href="https://www.instagram.com/p/CNrz-Geh6GE/">https://www.instagram.com/p/CNrz-Geh6GE/</a>	24	3	
15	<a href="https://www.instagram.com/p/CNkRDFBZCL/">https://www.instagram.com/p/CNkRDFBZCL/</a>	19	8	
16	<a href="https://www.instagram.com/p/CNNdrPzhIDG/">https://www.instagram.com/p/CNNdrPzhIDG/</a>	35	7	
17	<a href="https://www.instagram.com/p/CNHtzkgnpMj/">https://www.instagram.com/p/CNHtzkgnpMj/</a>	82	6	
18	<a href="https://www.instagram.com/p/CM7CgDfJInj/">https://www.instagram.com/p/CM7CgDfJInj/</a>	41	4	
19	<a href="https://www.instagram.com/p/CM4k9dLhm-/">https://www.instagram.com/p/CM4k9dLhm-/</a>	230	11	
20	<a href="https://www.instagram.com/p/CMuAydIHn0B/">https://www.instagram.com/p/CMuAydIHn0B/</a>	158	9	
Total		1.750	107	27

Last data accessed on 17 May 2021

Based on the table above, it shows that of the 20 posts that have been observed in it, there are 1,750 comments and only 107 contain metaphors. Furthermore, when examined carefully, only 27 comments were potentially hated speech. A large number of comments from Instagram users on the @Serambinews and @haba\_acehbarat accounts is caused by some only giving emoticons and some giving repeated comments. This proves that Instagram users are very enthusiastic about commenting on news accounts.

### The Types of Metaphor

This research found 29 ontological metaphors, 51 structural metaphors, 27 orientational metaphors. Structural metaphors dominate the comments of Instagram users due to metaphors are formed to use animal images. Meanwhile, the orientational metaphor is the least used by Instagram users because the diction

related to the orientation of the space is limited to represent the comments of Instagram users.

**Table 2. The Total of Metaphors**

No.	Types of Metaphors	Frequency	Percentage
1.	Structural Metaphor	51	47,66
2.	Oriental Metaphor	27	25,23
3.	Ontological metaphor	29	27,10
	Total	107	100

### Structural Metaphor

Structural metaphor is a concept formed metaphorically using the other concepts. This structural metaphor builds upon two domains are the source domain and the target domain. The structural metaphor builds upon the systematic correlations in everyday experience.

- D1: *Ureung pejabat peuriseh lagee bui rusak, sang2 jabatannya nyawong, kapoh bak utak laju, proses dudoe ta pike, meunye han kapreh watèe di jak sidroe ka hamok laju,*

Officials are just like pigs. It looks like the jabanata sins, you hit it on the head, and we'll think about it later. If not, you wait for the time he walks alone and you beat him up.

- D2: *Oknum aneuk bajeng. Ta meulake beu smpe tuha ih beu bek na raseuki di sipak makan lage nyan .amiiiiin*

We ask that until he is old there is no sustenance because he kicks people while eating. Amen

- D3: *Pungo bui mandum ,pap ma jih Iboh jawa mandum,gadoh Lih aneuk tet jawa sabe.hana the dro.*

All is **mad pigs**. Fuck, all Java is sperm. Let's lick Javanese pussy. No self-awareness.

The above structural metaphor has led to the expression of another concept. In D1, the structural metaphor is represented by *lagee bui* (like a pig). The phrase *lagee bui* means a bad thing, because the pig is a holy animal of Muslims. Pigs are considered to be unfortunate animals because they often destroy people's crops. In addition, the source domain in the phrase is *lagee bui*, while the target domain is related to location.

It is classified as a structural metaphor in D2 because of the abstract meaning of the phrase *aneuk bajeng* (illegitimate child). The source domain of the data is *aneuk bajeng*, and the target domain is the criminal. *Aneuk Bajeng* was born out of wedlock and was thought to bring bad luck to the village. In some places, this *bajeng aneuk* is often rejected because he does not have a legal father.

The source domain in D3 is *pungo bui* (mad pig), and the target domain is Java. The comment is classified as a metaphor because it means that someone made a mistake about the phrase *pungo bui* (mad pig). Similar to D1, the choice of the word pig means that it is bad for the Acehnese and is considered the worst. The comment also contains structural metaphors in the form of Java Igbo and Java *aneuk tet*. For Acehnese, immigrants, especially Javanese, are not regarded as citizens, but as Javanese. This is because Aceh was hit by armed conflict and many of the Indonesian national army/police on

duty were from Javanese ethnicity. Therefore, Java is a concept called Aceh immigration, whether it is a person working as a TNI-Polri or a reincarnation resident.

### Ontological Metaphor

Ontological metaphor is a metaphor that conceptualizes the thought, experience and process of abstract things into things with physical attributes. (Haula & Nur, 2019).

- D4: *Beuditak keh lek geulate so yg me vaksin nyan.. biet daje budok nyan, kadime ubat mangat jat tapateh kejih singoh.. oh di tubit jih cit surga ngoen neraka ditawar ke tanyo.. ikai ka bagai kakeh ka ku anggap ju nyan ata daje pegot*

Hopefully, it will be struck by lightning carrying the vaccine. What an **asshole dajjal**. He's taken medicine so we can trust him later. Time out is indeed heaven and hell that is offered to us. I've been stupid. I already thought that's what **made the dajjal**

- D5: *Nyan awak nyan, paleng teuga pantak peng. Munyo gaji tok cit Hana kaya*

That person **eats the most money**. If the only salary will not become rich.

- D6: *Beukoen tjak ta tum beude sige baro meurasa*

It is not **tam tum** continues to taste.

The ontological metaphor found in D4-D6 is due to the chosen diction trying to regard abstract nouns as concrete nouns and these are concepts from experience or thoughts. In D-4, the ontological metaphor is represented by the phrase *daje budok* (*dajjal jerk*). The choice of the term *daje budok* represents the experience or thought that *dajjal* is the most evil being. Muslims believe that the great *Dajjal* is a skilled liar or a big liar, whose job is to deceive and mislead people after the real end of the world is approaching. (Muhlisin, 2019, p. 56).

Because of the phrase *pantak peng* (eat money), it is classified as an ontological metaphor in D-5. The context of the data is in the form of posts related to unethical civil servants and police units that treat traders by kicking them. The selected word *pantak peng* follows the ontological metaphor theory, which conceptualizes the thought, experience and process of abstract things as things with physical characteristics.

The phrase *tjak ta tum* (tam-tum) in the data is an ontological metaphor marker. In the context of the data, the @Serambinews account shared posts related to demonstrations to commemorate Aceh's peace day. The demonstration was then dispersed by the police because it did not have a permit and violated health protocols. The choice of diction is based on the experience that Aceh is an area that has been hit by armed conflict between the Free Aceh Movement (GAM) and the Indonesian National Army (TNI) and the Indonesian National Police (Polri).

### Oriental Metaphor

Oriental metaphor is metaphors related to spatial orientation, such as up and down, inside-outside, front-back, and others. This spatial orientation arises from the fact that we have bodies and bodies that function in a physical environment.

The three data above (D-7—D9) are orientational metaphors. At D-7, it is categorized as an orientational metaphor because the phrase *gadoh lam kama mano* (lost in the bathroom) means busy masturbating. The choice of diction is due to the concept generated by human life experience. In other words, the creator of the comment on the post did it.

Oriental metaphors in D-8 because the post is a political phrase *bloé baje khutang* (women's internal buying politics) are concepts generated by human life experiences (Usman, 2017). The politics of buying underwear means giving hope to please someone for a moment or can be categorized as false promises. This is an experience felt by the people of Aceh that many promises made by the government have not been fulfilled in reality.

There are two orientational metaphor markers in D-9 in the form of the phrases *guda pajoh lhok* (horses eat bran) and *crew lieh punggong* (lickers). The meaning of the phrase *guda pajoh lhok* is a person who has been given the facility to be obedient. The use of this phrase has a relationship with the phrase *crew lieh punggong* which means lick. Someone who has been given facilities or facilities will certainly feel comfortable. Not infrequently, to obtain these facilities, anything is done, including being a sycophant. Both phrases are

conceptual metaphors that produce orientational metaphors (Z Kövecses, 2010).

D7: *Wate perle yu pileh dro wate kajet **gadoh lam kama mano** leh pe but dum lam kama mano....paken han di pike ke rakyat dum* 🤔🤔🤔

When you need to be asked to vote, when it is ready (people's representatives) **are busy in the bathroom**. Don't know what to do in the bathroom. Why did not think about the people.

D8: 🤔🤔 *Gerindra Aceh ie peugah.padahai Gerindra jawakarta.awak poeh bangsa Aceh...**politik bloe baje khutang*** 🤔🤔🤔

It is said that Gerindra is Aceh, whereas Gerindra is Jakarta. People kill the Acehnese. **Politics bought the underwear**.

D9: *Bupati ken **guda pajoh lhok** cit.,anggaran covid kabeh,,alah hai awak **lieh punggong**...demi peng aqidah” publo...Nyan peu betoi peu haba serambi*  
The regent is not **horse-eating bran**. The Covid budget has run out. *Alahai* people **lick ass**. For the money, sell faith. Is that true what Serambi said?

Based on the description above, it can be seen that orientational metaphor is a description of conceptual metaphor which has source and target domains as proposed by Lakoff and Johnson (1980). Posts that contain metaphors on Instagram are inseparable from the experience of the commentator. The orientational metaphor of Instagram users in Aceh will be different from that of Instagram users from other regions. These differences can be grammatical or cementitious (Cornish, 2013).

### Potential Hate Speech

The commentary from Instagram users on @Serambinews and @Habaacehbarat posts has no potential for hate speech. This can be concluded because from 1,750 posts there are only 4 comments that have the potential to be hate speech. The comments that have the potential for hate speech are as follows.

D10: *Hahahah peu abusiyik ka pinah tugas... **Lage apam abusiyik***  
What's wrong with you? Ha ha. Has Abusiyik changed jobs? **Like the Abusiyik pancake**.

- D11: *Ngon papua bek mayang.... kirem lom aju meu 20 ribe teuk 🤔🤔🤔 merdeka papua*  
With Papua, don't joke. **Keep sending 20 more.** Papua will be independent.
- D12: ... *panglima toeh neu hei adun? Panglima kajeut keu ase dum*  
**Which commander, Brother? The commander in chief has become all dogs.**
- D13: *Pungo bui mandum ,pap ma jih Iboh jawa mandum,gaduh Lih aneuk tet jawa sabe.hana the dro.*  
**All is Mad pigs.** Motherfucker. **All is Java semen.** It's fun to lick Javanese pussy. No self-awareness.
- D14: *Bijeh pki kajet poh..sat pol pp antek2 pki*  
**PKI seeds can be killed. The anti-PKI of civil service police unit.**

The five data above (D10-D14) have the potential for hate speech as regulated in the SE Chief of Police, Bill Of Act On Electronic Information And Transaction (UUITE) jo. KUHP. Comments D-11 can be charged with (UUITE) because it leads to criminal elements of defamation or insult. Hate speech in the form of defamation/insult in D-11 data is caused by the phrase *Lage apam abusiyik* (such as *serabi Abusiyik*). The phrase *lage apam* is an abstract form that refers to the vagina. The use of this metaphor is unusual because *Abusiyik* is the Regent in Pidie, Aceh Province, Indonesia. In other words, being the number one person in Pidie and being a role model for others is unethical. Comments D10 on the research data are intended by the status owner to discredit *Abusiyik* as the Regent of Pidie who prefers to carry out activities outside Pidie Regency. From the contents of D10's comments, it is known that it contained elements of humiliation that led to personal and positional defamation of *Abusiyik* as Pidie Regent. This is because the use of language and diction in D10's comments contains an element of swearing, namely "*lagee apam*" which means Pidie's special food. However, linguistically semantic, "*lagee apam*" is a diction used by the community to show emotions in the form of cursing someone.

Comments D-11 fulfilled the criminal element as regulated in (UUITE) jo. The Criminal Code contains elements of (1) any person, (2) intentionally and without rights distributing and/or transmitting and/or making electronic information and/or electronic

documents accessible, (3) containing insults and/or defamation; and (4) intentionally attacking someone's honor or good name by accusing something, which means it is clear so that it is known to the public. With these elements fulfilled, commenters can be charged with (UUITE) jo. KUHP. In comments, D11 has a social media status inciting the TNI or security forces to send troops to Papua to be slaughtered all. Indirectly, it also aims to support terrorist and separatist movements that occur in Papua.

Comments D12 contains tendentious diction addressed to someone who is referred to as the chief. In Aceh, there are former GAM commanders and commanders of the armed forces of the Republic of Indonesia. Most likely in D12's comment, the commander in question is a former GAM commander who is considered a traitor to the Acehnese people. From the use of diction and the purpose of the status made by the owner of the status, it can be classified as hate speech that has the potential to be a criminal matter following (UUITE). The phrase "*kajeut keu ase*" means the attitude of the person being addressed has resembled a dog. The likeness of a person to an animal is a form of humiliation that can attack a person's honor or reputation. Status on social media becomes the consumption of the general public and can be a means to worsen the image of the commander in question so that his name and honor are tarnished. Based on this, D12's comments can be classified in one of the statuses that have the potential to be hate speech and can be punished.

In the comments or status of D13, the phrase or diction used by the status owner is very tendentious and contains elements of SARA, especially harassment of the Javanese. Comment D13 likens someone who is cursed as a descendant of Java with a disgraceful diction that is "*iboh Jawa*". The diction is an insult which means a bad descendant or a despicable descendant. Acehnese uses the word "*iboh*" only in very bad places. Therefore, the attachment of the word "*iboh*" to the Javanese is one of the curses that have the potential to become hate speech towards the intended person and the Javanese as a presupposition. In addition, the use of female genitalia-oriented swearing contained in comment D13 is a form of harassment to humiliate the intended person. It can be concluded that in general D13's comments have



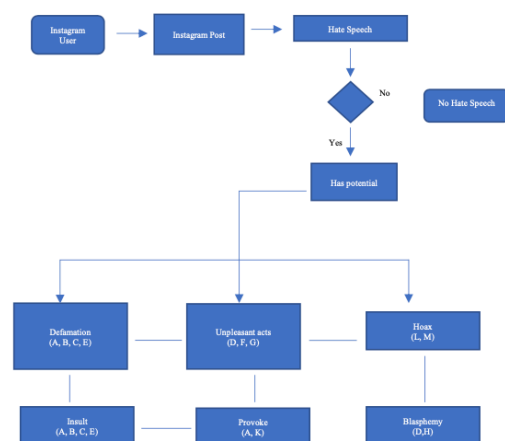


Figure 1. Hate Speech Classification Flow Information

Note:

Code	Criminal Element
A.	Everyone
B.	Deliberately and without rights distribute and/or transmit and/or make accessible electronic information and/or electronic documents
C.	It has insulting and/or defamatory content
D.	Whoever
E.	Deliberately attacking someone's honor or good name by accusing something, which means it is clear so that it is known to the public
F.	By going against the right
G.	It has forced another person to do, not to going to do or to allow something, by using violence, some other act or unpleasant treatment, or by using threats of violence, any other act or unpleasant treatment, either towards the person himself or others other
H.	Deliberately damaging someone's honor or reputation by accusing someone of committing an act;
I.	With the real intention of spreading the accusation
J.	Intentionally and without rights
K.	Disseminate information aimed at creating hatred and knowing hostility to certain individuals and/or community groups based on ethnicity, religion, race, and group members (SARA)
L.	Intentionally and without rights
M.	Spreading false and misleading news that results in consumer losses in electronic transactions

Sources: (UUITE), KUHP, and SE Kapolri.

the potential to become hate speech and can be subject to criminal penalties according to (UUITE) Jo. KUHP.

Finally, D14's comment which reads "Bijeh pki kajet poh...sat pol pp minions of the pki". The commentary found the diction "PKI" and PKI minions which were addressed to the Civil Service Police Unit (Satpol-PP). The PKI is a banned organization in Indonesia that adheres to a communist system. In Indonesia, the PKI can also mean a person who is despicable or very bad. The attachment of claims or insults to Satpol PP by mentioning the PKI is hate speech directed at government agencies by status owners. The status owner intentionally attacks the honor or good name of a person or institution by accusing something of an insulting tone, which means it is clear so that it is known to the public. Based on this, D14's comments clearly and clearly can be classified as hate speech against Civil Service Police Unit (Satpol-PP).

The metaphor used in Instagram comments is based on shared content. The likelihood of hate speech in the Instagram comment column is very low. The 1,750 censored comments prove this, and only 7 comments may be hate speech. Most of the seven possible hate comments can be classified as insults, slander, and provocation.

The form of humiliation or defamation found in Instagram comments is in the form of attacking someone's honour or good reputation by accusing it of clear content in order to be known to the public (KUHP). In addition, provocative forms of hate speech are caused by the dissemination of information designed to arouse hatred or hostility from certain individuals and/or community groups based on race, religion, race, and group membership (SARA). The elements of crime related to hate speech are shown in the figure 1.

Based on Figure 1 above, it can be concluded that to process hate speech crimes, it must meet the criminal elements as regulated in Bill Of Act On Electronic Information And Transaction (UUITE) in conjunction with the Criminal Code. To prove a post contains hate speech, the police of the Republic of Indonesia submit it to a linguist to prove that the post contains a criminal element (Effendi, 2020). Preventive efforts related to hate speech, the police have launched virtual police where every



post containing hate speech is given an electronic warning letter by the police (Maharani, 2021).

## DISCUSSION

Based on several cases of hate speech occurred in Indonesia, metaphor is a construction in the pattern of hate speech. Regarding the form of metaphors that have the potential for hate speech, the three types of metaphors proposed by (Kövecses) 2010), structural metaphors, orientational metaphors, and ontological metaphors are relevant to the findings of this study.

Based on the choice of the post creator's image, the metaphors that have the potential for hate speech, the metaphors found in this study have anthropomorphic images and animal metaphors. These two image selections are in accordance with Ray (2019) research which found that image choices can be divided into four groups; (1) anthropomorphic imagery metaphors, (2) animal imagery metaphors, (3) abstract to concrete imagery metaphors, (4) metaphorical images. image of synesthesia or exchange of sensory responses/perceptions. This identifies that image selection can be used as a hate speech detection tool as hate speech on social media, especially Instagram, stands alone and is not tied to the context or posts of other Instagram users.

Instagram users make posts containing hate speech for certain motives (Brown, 2017). The findings of this study identify that hate speech in the form of defamation, insult, and provocation, can be categorized in one form and contains a metaphor. However, it is different with hate speech in the form of spreading false news and blasphemy which have different constructions and tend to contain no metaphors. Regarding hate speech, the perpetrators of hate speech can be subject to criminal sanctions as stipulated in the laws and regulations in Indonesia (Kamalludin & Arief, 2019).

## CONCLUSION

The Acehnese metaphor in Instagram comments is dominantly orientational. Meanwhile, the least used metaphor is the ontological metaphor. The number of structural metaphors is second to the number of metaphors used by Instagram users to comment on the @Serambinews and @Habaacehbarat accounts.

We also found on Instagram comments in the form of emoticons. The use of these emoticons goes hand in hand with metaphors. These emoticons are used to support and reinforce the value of imagination related to comments. This is caused by the internet presents new media and it affects habits and patterns of interaction (de Seta, 2019; Peyton & Jalongo, 2008). Before the development of the internet presented various features, previously the short message system (SMS) also tended to create new patterns of communication so that there were differences between SMS sent by men and women (Yusuf, Natsir, and Yusra, 2016).

The metaphor used by Instagram users in the comments column serves as language styles to say the concrete becomes abstract (Ignatow, 2004; Musolff, 2017). The use of metaphors also has something to do with swear words. Most of the metaphors found in the comments refer to swear words. Using these swear words has the potential to make hate speech. Social media is in principle functions as a medium of friendship and a place to share information. Nevertheless, to provide a sense of comfort for social media users, the Chief of the National Police SE was issued.

The research results concluded that the potential to hate speech on social media is notably in the comments column of the @Serambinews and @Habaaceh Barat accounts are minor. In other words, Instagram users' comments in the commentary column are not potentially hated speech. Hate speech is not related to context or posts by social media users such as Facebook or Instagram. Hate speech produced by the owner of the social media accounts and tends to respond to specific issues. However, hate speech can also occur due to personal problems between social media users. So not infrequently, the injured party reports to the police because they feel aggrieved due to certain posts.

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