Journal of Literature, Linguistics and Cultural Studies

From invocation to indictment:
Analyzing hate speech elements in a social media prayer

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Article Info	Abstract
	This study investigates a controversial Facebook post prosecuted under Indonesian hate speech law, focusing on a "bad prayer" directed at the president during the 2019 election period. This research was a case study of a hate speech that the Tembilahan District Court, Indragiri Hilir, Riau, decided. The data was collected from the case trial on the website of the Supreme Court of the Republic of Indonesia and the associated Facebook group. Employing semantic, sociolinguistic, and pragmatic analyses, the research explores how religious language can serve as a vehicle for politically motivated hate speech. Findings indicate that the expression, namely "Congratulations on the presidential inauguration, may he meet his end as soon as possible. Amen", constitutes minor hate speech by violating politeness principles and implying negative social judgment. The statement is motivated by the competition between two candidates in the 2019 presidential election, where the accused disapproved of the elected President Joko Widodo. This interdisciplinary approach contributes to forensic linguistics by introducing the concept of "bad prayer" and examining its sociopolitical and legal implications in Southeast Asian digital discourse.

INTRODUCTION

Hate speech is one of the serious predicaments faced by Indonesian people and other nations in the world. In recent years, there has been an upsurge in hate speech worldwide (UNESCO, 2023) in terms of the number, variety, and level of the impact. It affects both the individual and community levels negatively. For victims personally, exposure to hate speech can cause stress for them. (Saha et al., 2019). As for the communal, hate speech causes social tension and social conflict, and according to Fischer et al. (2018)It can also permanently destroy relationships between individuals or groups. In several incidents, verbal

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hate speech could turn into acts of physical violence that cost lives.

Although it is a very popular word, hate speech is difficult to define with certainty. (MacAvaney et al., 2019; Paasch-Colberg et al., 2021). One reason is that there is a thin line between hate speech and freedom of expression. This condition makes some people worry about determining the definition of hate speech. According to UNESCO (2023), this difficulty is because "hate speech ….is in a complex relationship with freedom of expression; individual, group and minority rights; concepts of dignity, equality, and personal security."

Institutions around the world define hate speech differently. The American Constitution (in MacAvaney et al., 2019) defines that "hate speech is speech that attacks a person or group based on attributes such as race, religion, ethnic origin, national origin, sex, disability, sexual orientation, or gender identity. " Facebook defines hate speech as "a direct attack on people based on what we call protected characteristics—race, ethnicity, national origin, religious affiliation, sexual orientation, caste, sex, gender, gender identity, and serious disease or disability. We also provide some protections for immigration status. We define attack as violent or dehumanizing speech, statements of inferiority, or calls for exclusion or segregation."

Meanwhile, Twitter (in MacAvaney et al., 2019) wrote in its user guide, "Hateful conduct: You may not promote violence against or directly attack or threaten other people on the basis of race, ethnicity, national origin, sexual orientation, gender, gender identity, religious affiliation, age, disability, or serious disease." In Law Number 11 of 2008 concerning Information and Electronic Transactions, the definition of hate speech is not stated.

Many experts have tried to define hate speech more precisely by setting more stringent and detailed criteria. According to Sellars (2016), there are three main approaches to defining hate speech, each of which emphasizes a different aspect. The first approach emphasizes the intent behind hate speech. The second approach deals with the perception and possible damage of hate speech. The third approach focuses on the content level by defining hate speech based on certain content characteristics established from various definitions.

Based on the various existing definitions, Fortuna & Nunes (2018) identified that hate speech has the following elements: (1) carried out to incite violence or hatred, (2) carried out to attack or reduce, and (3) hate speech has a specific target.

Hate speech refers to offenses related to words containing swearing, insults to individuals or groups based on race, sex, sexual orientation, ethnicity, and religion (Royani, 2018). Given the term's popularity, hate speech can no longer be limited to a mere legal term. In politics, the term is also often used to denote certain types of speech. Kurniasih (2019) defines hate speech as "an act of communication carried out by an individual or group in the form of provocation, incitement, or insult to another individual or group in various aspects such as race, color, ethnicity, gender, disability, sexual orientation, nationality, religion, and others."

The identification of hate speech is tricky, as there is no universal definition (MacAvaney et al., 2019; Paasch-Colberg et al., 2021). Of the many ways, two may be used: manual analysis and automatic analysis with artificial intelligence. According to Bednarek (2009), the manual analysis relies on the researcher's ability to see the semantic meaning of speech, relate speech to its context, and position speech as a discourse that interacts with others. The automatic one involves data mining, classification, and analysis using artificial intelligence.

Manual analysis is considered to have the advantage of explaining speech with the social, cultural, and psychological complexities of its people. Semantic, pragmatic, sociolinguistic, and discourse analysis theories can support this analysis. This model is more appropriate for examining a small number of texts.

Automatic analysis is better because it can process large amounts of speech faster. Various hate speech collection and classifier software can support automatic analysis. According to MacAvaney et al. (2019), some of the software used are HatebaseTwitter, WaseemA, WaseemB, Stormfront, TRAC, HatEval, and Kaggle. The hate speech categorization software available includes Neural Ensemble, FastText, BERT, and C-GRU.

Another challenge in identifying hate speech is measuring and determining its level. Based on research in Germany, Paasch-Colberg et al. (2021) developed a labeling scheme to measure the three key elements of hate speech level: negative stereotyping, dehumanization, and violence and killing.

Based on its scope, negative stereotypes have three types: (1) stereotypes related to the bad qualities of all or most people, (2) stereotypes against certain groups such as race, religion, and nationality, and (3) criticism related to the deviance of "normality." Dehumanization has two forms: (1) equating humans with inanimate things and (2) equating humans with animals. The expression of violence has four forms: (1) expressions containing fantasies of committing violence or murder, (2)

justifying violence/murder as the only effective way or remedy, (3) the promotion of violence/killing as the appropriate solution, and (4) specific calls for violence or murder.

Bahador (2020) offered two criteria to measure the level of hate speech: rhetoric and response. Rhetoric includes negative words or phrases contained in speech and is aimed at the targeted audience outside the group. These negative words or phrases can refer to their past, present, or future actions or characters. The response relates to the proposed action to be taken by the inside group, either in response to the outside group's action or independent of the outside group's action.

Based on this model, Bahador (2020) ranks six levels of hate speech from the lightest to the heaviest, including (1) disapproval, (2) negative action, (3) negative character, (4) demonizing and dehumanizing, (5) solicitation of violence, and (6) solicitation of murder. The first to third categories are generally included in the early warning typology. The fourth category includes the dehumanization/demonization typology. The fifth and sixth categories are in the form of incitement to commit violence and/or murder.

Hate speech investigation becomes more complex when it deals with precarious language phenomena such as bad prayers. By far, scholars have not yet explored this topic thoroughly, as they only define bad prayers as prayers that do not represent sincerity, piety, and faith in God, such as in Timmermann (2013). The definition is limited and cannot cover various cases. According to Putra (2020), prayer is a proposal from a servant to God regarding something good. Belief in the mechanism of this prayer makes a person feel more peaceful and strong; they present their current life and project hope in prayer (Mudak, 2017). However, many prayers contain bad values that are not in accordance with religious principles, namely by expecting disaster or harmful events for others. The concept of this kind of bad prayer has never been discussed in detail, although it has social and legal implications, specifically if it contains hate speech elements, expressed in the public domain. In this article, we define bad prayer as *a religiously framed expression with hostile or harmful intent*.

There are some approaches to examine this issue, one of which is legal. In this approach, hate speech is seen as similar to other acts that have the potential to become criminal acts. Law as a tool of social engineering is expected to shape and regulate people's behavior to avoid harmful practices. Within certain limits, this approach succeeds in serving its purpose to regulate citizens to avoid harmful practices, including hate speech (Sundari et al., 2024).

However, preventing hate speech through a legal approach contains several problems. According to Putri (2021), there are two primary issues in handling hate speech cases in Indonesia. First, hate speech covers a wide spectrum, from abusive speech towards others to incitement to hate that leads to violence. In the circular letter of the National Police Chief Number SE/6/X/2015, it is stated that there are seven forms of hate speech: (1) insults, (2) defamation, (3) blasphemy, (4) unpleasant actions, (5) provocation, (6) incitation, and (7) false news. Defining speech that meets the elements of hate speech is not easy. Second, the threat of punishment for hate speech also risks silencing citizens' right to express their opinion due to the absence of clear standards to distinguish hate speech and opinion, a right that is protected by law.

In Indonesia, these two problems are reflected in the hate speech case handled by the Tembilahan District Court, Indragiri Hilir Regency, Riau Province, Indonesia. In Decision Number 13/Pid.Sus/2020/PN Tbh, the Tembilahan District Court decided that the accused Usman bin Asril was proven guilty of violating Article 45 A Paragraph (2) in conjunction with Article 28 Paragraph (2) of the Law of the Republic of Indonesia Number 19 of 2016 concerning Amendment to the Law of the Republic of Indonesia Number 11 of 2008 concerning Information and Electronic Transactions for writing bad prayers in Facebook groups.

The panel of judges decided that Usman bin Asril was proven legally and convincingly guilty of committing a crime "intentionally and without rights spreading Electronic Information aimed at causing hostility to certain individuals and groups of people based on ethnicity, religion, race, and intergroup" for writing a bad prayer that reads "Congratulations on the presidential inauguration, may he meet his end as soon as possible. Amen." The judge said the bad prayer expressed by the accused was a form of hate speech, so he was sentenced to six months in prison and a fine of three million rupiahs.

The panel of judges assessed that the three criminal elements as regulated in paragraph 2 article 28 of the Electronic Information and Transactions Law were fulfilled, which are (1) everyone; (2) intentionally and without rights spreading Electronic Information; and (3) aimed at causing hostility to certain individuals and groups of people based on ethnicity, religion, race, and intergroup. From a linguistic perspective, this decision is questionable because the categorization of bad prayer as a form of hate speech is not based on a solid theory. As stated in the decision, the linguistic study does not contain strong arguments as the

theoretical basis for the categorization. Therefore, a more in-depth study is needed to test whether the bad prayer, as written by the accused, in this case, is a form of hate speech or not.

This research aims to (1) examine the presence of hate elements in the bad prayer expressed by the accused, in this case, from a linguistic perspective, and (2) measure the level of hatred in the statement. The researcher uses three main approaches: semantics, sociolinguistics, and pragmatics, to achieve this goal.

METHODS

This research was qualitative. Both primary and secondary data were collected using the copy technique to maintain the originality (only translated for analysis). The primary data was obtained from *https://putusan3.mahkamahagung.go.id/* with the registered number 13/Pid.Sus/2020/PNTbh, while the secondary data was collected using the observation method by examining the RIAU Indragiri Hilir Facebook group (*https://Facebook.com/groups/53045242877//pemalink/10157989164572878?sfns=mo*). The data were analyzed using the distributional method, and the identity method. The results of the analysis are presented using an informal method.

In this research, we focused on analyzing the data through semantics, sociolinguistics, and pragmatics, as the selected statement has legal implications that require in-depth examination. Semantics was applied to analyze the statement's meaning based on its structure, pragmatics was used to examine the meaning based on the context, and sociolinguistics was used to investigate the meaning based on social circumstances and influence (Fitria, 2024; Durant & Leung, 2017).

RESULTS AND DISCUSSION

Indictment vs. Confession: Positioning the Object of Dispute

The examined statement, which then became the trial object, was written by the accused Usman bin Asril on October 20, 2019, at around 13.30 WIB, the day Joko Widodo was inaugurated as President of the Republic of Indonesia for the second term. The accused used a Facebook account named "Warga Langit", writing a statement on a Facebook group "Indragiri Hilir <TEMBILAHAN> RIAU" which had approximately 36k members at that time, namely "*Selamat atas pelantikan presiden, semoga beliau secepatnya di panggil oleh yang maha kuasa. Aamiin*" (Congratulations on the presidential inauguration, may he meet his end as soon as

possible. Amen). This statement is written on Facebook.

Figure 1. Screenshot of Usman bin Asril's statement on Facebook

This post was seen by a witness named Reza, an Indragiri Hilir Subregional Police officer conducting a cyber patrol. He then reported the finding to the Head of Criminal Unit (Kasatreskrim), who then instructed Reza and Rio to do further investigation to reveal the identity of "Warga Langit". It eventually turned out that Warga Langit's real name is Usman bin Asril.

In the trial, Usman bin Asril admitted that he intentionally wrote the post to express his disapproval for Joko Widodo, whom he considered failed to carry out his duties as a responsible president. "The current government led by Mr. Ir. Joko Widodo has failed in running the government," he said, as stated in the trial minutes. During the investigation process, Usman explained that the statement was not intended to wish President Jokowi a speedy death but to wish him to act righteously.

In contrast, the public prosecutor considered that the accused's actions violated Article 45A paragraph (2) in conjunction with Article 28 paragraph (2) of the Republic of Indonesia Law No. 19 of 2016 concerning Amendments to Law No. 11 of 2008 on Electronic Information and Electronic Transactions (EIT). The prosecutor's indictment was strengthened by the explanation of the linguist Dr. Dudung Burhanudin, saying that the sentence

"Congratulations on the presidential inauguration" is a positive sentence that congratulates the election and inauguration of the president. However, the next sentence, namely "may he meet his end as soon as possible. Amen", is negatively charged. The expert witness concluded that Usman's statement implies his antipathy toward the inauguration of Joko Widodo as president. Despite the fact that the addressed person did not know the statement, it was still categorized as hate speech since other people, typically having sympathy or supporting Jokowi in the contestation, were dejected.

The indictment was strengthened as the prosecutor also presented another witness, Wiwin Ajerodhi. Wiwin elaborated that he saw the posts made by the accused on the Facebook group. After reading the post, he understood that the accused wished that God would quickly put an end to the president's life. It must also be noted that the witness is an administrator of the Indragiri Hilir branch of the Indonesian Democratic Party of Struggle (PDIP), which has political affiliation with the elected president, Joko Widodo.

The interpretation distinction between the accused and the public prosecutor was the main focus of debate during the trial. If the accused's confession is proven correct, then the investigator does not commit a criminal act. On the other hand, if the prosecutor's indictment is proven to be true, then the accused strongly violates Paragraph 2 of Article 28 of the Electronic Information and Transaction (EIT) Law, stating that "Everyone deliberately and without rights to disseminate information intended to cause hatred or hostility to certain individuals and/or groups of people based on Ethnic, Religion, and Race".

Speech Structure and Meaning: A Semantic Study

The indicted statement comprising hate speech is "Congratulations on the presidential inauguration, may he meet his end as soon as possible". This statement consists of three parts. The first part is "congratulations on the presidential inauguration," which congratulates someone. The second part is "may he meet his end as soon as possible", which is basically a prayer-or-hope format speech. The third part is "Amen, " which emphasizes the second part. Syntactically, the first and second parts are related to form a contradictory relationship (irony). The first part is a congratulation containing support or positive feelings, while the second is a prayer comprising a wish for a (bad) incident.

The contradiction between the first and second parts results in a negative implication as a whole, since the focus is in the second part. In more detail, considering that the verb is the essential element in a sentence, the focus resides in the verb "meet his end". This way, the meaning of this statement can be revealed by semantically observing "meet his end" in the sentence structure.

During the defense session, as previously stated, the accused Umar bin Asril emphasized that his statement was not intended to wish President Jokowi a speedy death, but to wish him acting righteously. His claim can be examined using the substitution technique to understand the terms used.

First of all, there is a difference between the Indonesian and English versions of Usman's statements. The Indonesian version contains the clause "*beliau secepatnya dipanggil oleh yang mahakuasa*", which is then translated into "meet his end" in English. The clause cannot be translated literally into "he is called by God" for two reasons. First, "called by God" commonly refers to preaching instead of death. Second, there is no similar idiom consisting of the word "call" or "God" in English, which means "to die".

However, in this study, the word "*dipanggil*" (called) is still used and analyzed to express the original statement and reveal its whole meaning. In this subsection, let's assume that "*dipanggil*" presumably can substitute "meet his end".

The word "*dipanggil*" (called) has the basic form of "*panggil*" (call), which is modified with the affix "*di-*". Therefore, it becomes a passive form. In the Great Dictionary of the Indonesian Language, no lemma of the word "panggil" (call) exists. Still, there is an active form of "*memanggil*" (calling), which means (1) inviting (asking) to come (returning, coming closer, etc.) by calling for names and so on, (2) inviting; please come (to the banquet and so on), and (3) mentioning; name. Considering that the affix "*di-*" has a passive function, the word "*dipanggil*" (called) possibly means (1) asked to come, (2) invited (e.g., please come), and (3) called, named.

The religious community often uses the metaphor "*dipanggil*" (called) to depict death. Those stated meanings in the Great Dictionary imply that "*dipanggil*" (called) has literal meanings since it is used to illustrate people's interaction. However, it possesses metaphorical meaning as it correlates with the interaction between humans and God Almighty. Surahmat & Karina (2019) explain that metaphor is frequently applied to portray deaths with various aims, namely (1) refining the events described, (2) showing respect for the deceased, and (3) taking care of the feelings of the family and relatives left behind. In addition to "*dipanggil*" (called), there are similar metaphors in Indonesian such as "*menghadap*" (facing), "*berpulang*" (going home), and "*kembali*"

(returning). Javanese language is the same; there are metaphors such as "*tilar dunya*" or "*nilar dunya*" (leaving the world), "*kondhur*" (returning), "*kapundhut*" (taken on), and "*sowan*" (visit—as a guest).

Based on this argumentation, Usman's confession, exemplifying that his statement is a hope for Joko Widodo to perform benevolent acts, has no strong basis. The word "*panggil*" (call) in Indonesian can be changed through certain morphological processes to describe situations when humans feel the need to do good things. Yet, the usual form to describe the situation is not "*dipanggil*" (called), but "*terpanggil*" (called). English, unfortunately, has no idea about the semantic differences between the two. Therefore, an explanation must be given; "*terpanggil*" refers to a natural call, specifically by God, heart, etc, due to certain duties or responsibilities. Meanwhile, "*dipanggil*" refers to an intentionally produced call, typically by fellow humans. In the Great Dictionary of the Indonesian Language, the word "*terpanggil*" means "to feel obliged or responsible", which has a very different meaning from "*dipanggil*".

However, in describing death, the word "dipanggil" has a positive emotional connotation as it is commonly used to refine expression. It can be seen from the words gradation from the most positive to the most negative, namely *mangkat, wafat, dipanggil, meninggal, mati, tewas*, and *mampus* (these words, though similarly express death, have different implications in the Indonesian language). Therefore, in spite of the fact that death is a culturally undesirable condition with a bad meaning, speakers try to subtilize their speech by choosing an euphemistic expression.

Cebong-Kampret in the 2019 Presidential Election: A Sociolinguistic Overview

Understanding the relationship between the accused Umar bin Asril and President Joko Widodo (as the addressee) is essential to reveal Umar's intention in his statement. Both are important variables that disclose the meaning. This is because similar statements might have different intentions when those with different relationships express them.

Trial minutes stated that the accused confessed his position to President Joko Widodo. His confession aligns with Jokowi's presidential inauguration on October 20, 2019. Therefore, the word "president" refers to Joko Widodo in his statement.

The accused's relationship with the addressed can be described in two types. First, the accused positioned himself as an Indonesian citizen and

Joko Widodo as head of state and government. This can be seen implicitly from his confession, asserting his post emerged from Usman's disappointment because, in terms of the economy, he, as a merchant, saw that the community's purchasing power had decreased. The accused regarded Joko Widodo as a leader who, with his authority, is also responsible for the unfavorable conditions he experienced. Second, the relationship established is that both are citizens with the same rights. The context of the 2019 election, in this statement, shows that as a citizen, Joko Widodo exercises his right to be elected (and vote) as President of the Republic of Indonesia. The accused is also a citizen possessing similar rights.

The accused's right to choose the president facilitates him to (1) elect Joko Widodo as the President of the Republic of Indonesia, (2) elect other candidates, and (3) remain absent. In the context of the 2019 Presidential Election, citizens (including the accused) who have the right to vote can (1) elect Joko Widodo-Maruf Amin as the President and Vice President of the Republic of Indonesia, (2) elect Prabowo Subianto and Sandiaga Uno, or (3) remain to abstain.

The two-candidate option in the 2019 Presidential Election was unfortunately followed by the split of political attitudes under a mutually hostile relationship (Iswatiningsih et al., 2019). The polarization of the two camps was a legacy of the previous 2014 polarization, triggering a hidden political divide between Islamists and pluralists (Warburton, 2020). This divided attitude was reflected in various public opinions on social media. Through cyberspace, people tried to establish themselves and their groups as rationally, ethically, and politically right and genuine groups; they also delegitimized other groups as rationally, ethically, and politically wrong and invalid groups at once.

Multiple efforts to mutually delegitimize other groups were reflected in the use of pejorative expressions "*cebong*" (tadpole) and "*kampret*" (bat). This attitude did not immediately subside when the presidential election was officially concluded and the winner was announced. Tahir, Kusmanto, & Amin (in Setiawandari & Munandar, 2021) show the discourse pattern of the two parties as follows.

Table 1. Discourse polarization in the 2019 Presidential Election

Hate speech	Jokowi-Maruf	Prabowo-Sandi
Name calling	Cebong	Kampret
Bandwagon Hashtag	#Jokowi2Periode #DiaSibukKerja	#2019GantiPresiden
Discourse	Nationalism-Islam	Radical-AntiNKRI
Constituents	Islam	Islam

The negative expression demonstrated by the accused to the elected president implies that he does not join Jokowi's supporters group. Instead, Usman bin Asril may be a supporter of the opposite (another candidate), or abstain, to say the least. Considering that the vote statistic in Tembilahan, in which the accused lives, namely 28.09% of votes are for Joko Widodo-Maruf Amin and 71.91% are for Prabowo-Sandi (KPU, 2019), the ratio of the probability that Usman bin Asril is a Prabowo-Sandi supporter is higher than the probability of being a supporter of Jokowi-Maruf (7:3). The negative attitude shown has strongly indicated that he stands on the opposing side of Joko Widodo.

Siti Musyarofah, a witness invited to the trial, gave an argument to strengthen the position of Usman's negative demeanor towards Joko Widodo. She stated that the accused had once expressed hate speech towards police officers. When Usman found out police violence against demonstrating students spread by another Facebook account, he once wrote a sensitive and harsh comment: "just make it like in Aceh, go to these policemen's houses, rape their children and wives directly in front of their eyes, then cut off their legs and arms, and heal them. Let them live with a permanent disability. After that, throw them in front of his parents' house." In the context of the 2019 Presidential Election, negative sentiment towards the police cannot be separated from the perception that the police tend to defend and support the interests of the incumbent candidate Joko Widodo.

So far, the established relationship of the accused, the addressed, and the policeman as a witness, departing from the 2019 Presidential Election context, is a political relationship, instead of neutral. Three related subjects are political subjects that produce, reproduce, and interpret speeches using certain ideologies and political interests. The fact that this case departed from a cyber patrol carried out by a police officer, instead of a complaint from the public, shows the police officer's intention towards Usman's statement. His initiative to observe, investigate, and report to his superior, as well as conduct further investigations, indicates that the officer has presuppositions and assumptions. The presuppositions and assumptions underlying these actions imply that the police officer has a similar ideology to the interests of the addressed (Joko Widodo).

Prayer as Speech Act: A Pragmatic Study

In religious terminology, prayer is defined as worship done by humans to God. Kuswandi (2018) elaborates that prayer is a special right to talk, interact, and ask the Almighty. This practice can be found in any religion as it is considered a primordial form, characterizing spiritualism. According to Mursalim (2011), prayer has several functions for a religious community. Besides exemplifying belief in supernatural powers, it is useful for giving an optimistic attitude, a contented heart, and a sense of calm in humans' souls, thus providing inner strength in dealing with various problems. Prayer generally refers to "God" as the addressed subject. However, the change in the traditional concept of God among young people means that "God" can be replaced by other objects (Janssen et al., 2000).

Preceding lexical, etymological, and philosophical definitions jointly point out that prayer is a communication between humans and God. This way, prayer has certain elements and etiquette. Janssen et al. (2000) describe three major elements of prayer, namely condition object (needs), predicate (actions), and direct object (results). The three elements are framed in a specific time, place, and etiquette or method in terms of religious prayer.

However, Petuguran (2020) states that prayer is no longer limited to interaction between humans and God. In daily communication, people often express multiple prayers to communicate with fellow human beings. Prayers can be used as phatic and expressive expressions (praise) to assist in achieving certain communication goals. When used on social media, Petuguran (2020) argues that the expression of prayer has turned into a speech mode. This speech mode is chosen because prayers can imply the speaker's written intention and identity as a religious person. These two implications are communicatively fruitful as both make certain pragmatic goals easier to attain.

Based on this explanation, the bad prayer expressed by the accused Usman bin Asril on the Facebook group cannot be identified as a pure invocation. Instead, he used it to communicate with other group members. This follows Usman's confession as written in the trial minutes, stating: "... the accused chose to publish the post in the Indragiri Hilir Tembilahan Regency Facebook group as it often became the medium of political discussion, and thus his post would stimulate controversy or debate as usual."

Table 2. Comparison of prayer components by Janssen et al. (2000) with the prayer realization of the accused

Prayer Components	Realization	Realization in the Accused's Statement
Needs	Feeling certain lacks/deficiencies	-
Actions	Wanted actions	Call
Direct object	God	God
Time	During or after worship, other ritual moments.	Unspecific

Place	Place of worship, home, etc	Social media
Method	Introduction, content, and closing	Unspecific

Therefore, Usman's expression in the form of prayer cannot be said to be a prayer to communicate transcendentally, seen from the conventional perspective. It is merely another communicative mode. The addressed speech partner is not God, but other Facebook group members. The grammatical formulation utilized by the accused, namely "Congratulations on the presidential, may he meet his end as soon as possible. Amen", is a form of hope expressed to others. This form type is a speech act possessing locutions, illocutions, and perlocutions.

From a pragmatic perspective, the illocutionary force of the bad prayer implies harmful intentions toward certain people. Here, a presupposition exists, featuring that the addressed person has shortcomings or bad things that make him worthy of receiving the horrible intended consequences, such as being unjust, failing to govern, and so on. This presupposition can establish certain social goals so that people reading or hearing the speeches agree or affirm the expected incidents.

Elements of Hate in Bad Prayer

Bad wish, as written by the accused Usman bin Asril, comprises expressions of disapproval as the expected event is bad, based on the community's collective memory. Although generally known as a certainty experienced by all humans, death is perceived as an unpleasant and even frightening life phase. This assumption arises because death is usually preceded by unpleasant experiences such as illness. It also causes negative emotional and psychological effects such as sadness, depression, and frustration. Schaie and Willis (in Wicaksono & Meiyanto, 2003) argue that anxiety about death is related to various factors such as age, religious beliefs, and life satisfaction level. Expecting others to die violates the politeness concept and positive face as it creates fear, anxiety, and worthlessness in the addressed individual.

Positive and negative faces are greatly related to one's preserved image. An individual will always maintain their pride and honor when interacting with others. He will feel threatened if both are denounced. On the other hand, he will feel happy if both are recognized, respected, and accepted.

A wish for someone's death, as written by the accused, is a reproach on his positive face. If another party wishes him to die, he will be offended and experience indignation. This phenomenon occurs because every individual basically assumes that their existence and life are meaningful. Both must be preserved by any means necessary.

However, has this violation of the politeness principle crossed the line that it turns into hatred? If measured using three types of hate speech by Paasch-Colberg et al. (2021), the bad prayer written by the accused can be categorized as negative stereotyping. In spite of the fact that the accused Usman bin Asril did not explicitly mention Joko Widodo's negative qualities, his statement comprises implicatures that his absence is better than his existence. Anything in this world, whose absence is better than its existence, definitely has a bad effect.

Based on Bahador's (2020) categorization, bad prayer is classified as a minor form of hate speech. Bahador (2020) explains that the subject's designation marks the second level of hate speech as an entity with no positive nature. Bad characterization of the subject is conveyed implicitly, for example through metaphor. This typology is established using two indicators, namely rhetoric and response. Rhetoric is related to the use of certain words or language styles, while the response is related to the impetus for the inner group to do something.

Usman bin Asril put negative rhetoric in his statement by writing "called by god" (to meet his end or to die). However, no follow-up actions exist to realize his wish. This expression can only collect affirmation, for example, in the form of agreement such as "Amen" or "hopefully so". In fact, it was not fulfilled because other Facebook group members responded with disapproval and criticism. Based on this analysis, the accused statement has a minor hate speech, between disagreements and negative actions. If the gradation made by Bahador (2020) is quantified with numbers 1 to 6, the researchers categorize the accused's statement level by 1.5.

Massive attention paid by police and the prison sentence handed down by the judge for this minor hate speech needs to be taken into account for handling other cases. Various corrections need to be executed to establish better handling. Therefore, the revision of Law No. 19 of 2016 on Amendments to Law No. 11 of 2008 is the right step.

CONCLUSION

Bad prayer, namely "Congratulations on the presidential inauguration, may he meet his end as soon as possible. Amen", written by the accused Usman bin Asril on a Facebook group in Indragiri Hilir Regency on October 20, 2019, contains hate speech elements. His speech is motivated by the competition between two candidates in the 2019 Presidential Election. Usman bin Asril disapproved

of the elected president Joko Widodo. Hate speech elements can be proven by the violation of the politeness principle, namely positive face attack or denouncement. Besides, the speech contains a specific implicature, namely a negative assessment of the addressed subject. Based on the rhetoric and response, hate speech is included in the low (minor) category.

Massive attention paid by police and the prison sentence handed down by the judge for this minor hate speech needs to be taken into account for handling other cases. Various corrections need to be executed to establish better handling. Therefore, the revision of Law No. 19 of 2016 on Amendments to Law No. 11 of 2008 is the right step. More progressive handling, both through litigation and non-litigation, is needed to avoid criminalizing every hate speech.

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