

## The Implication of The Meaning of Utterances in Defamation Cases: A Forensic Linguistics Study

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### Abstract

This study aims to identify the implication of the meaning of utterances in defamation cases. It was a qualitative study. The data source was the utterances of defamation cases in the results of the 2016-2021 Supreme Court decision in Indonesia. The data were collected through observation. The data were analyzed qualitatively by using distributional method. The validity of the research was accomplished through triangulation of theory, triangulation of source, and peer discussion. The result of this study has revealed that there are four types of meaning such as conceptual meaning, connotative, thematic, and affective meaning. Conceptual meaning has occurred to be the most dominant followed by connotative, thematic, and affective meaning. Furthermore, these meanings were realized through words that have negative connotations which cause the object in the utterance to feel accused or humiliated. Therefore, it has indicated as a defamation utterance according to Law Number 19 of 2016 with Amendment on the Law Number 11 of 2008 concerning Information and Electronic Transactions (Undang-Undang Nomor 19 Tahun 2016 Perubahan atas Undang-Undang Nomor 11 Tahun 2008 tentang Informasi dan Transaksi Elektronik/UU ITE).

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## INTRODUCTION

Language plays a significant role as a mean of communication in society. With language, speakers can express their feelings, ideas, thoughts, and desires to others. Generally, language has form, meaning, and referent. Language consists of a series of meaningful words. Every word has the potential to refer to an event, a thing, or an item that is outside the language. The word—as a sign or symbol—has a relationship with everything it signifies. In addition, each word has the potential to have a meaning and referent. The study of the meaning of language in linguistics is called semantics.

Semantics is a study that examines the meaning of language (Leech, 1981; Lyons, 1981; Verhaar, 2006; Fasold dan Connor-Linton, 2006; Soeparno, 2013; Genetti, 2014). In line with that, Parker and Riley (2014) stated that semantics is the study of meaning which includes the meaning of words, phrases, and sentences. Meanwhile, Santoso (2003) said that semantics examines the meaning of language or undersees the relationship between the sign (*signifiant*) and the signified (*signifie*). Therefore, it can be concluded that semantics is a sub-field of linguistics that examines the meaning of words, phrases, and sentences.

If we talk about meaning, there are denotative and connotative meaning. According to Wijana (2019), denotative meaning is the central meaning of a word that is agreed upon by every speaker of the language. In the meantime, connotative meaning is an emotive meaning that can be evoked by a word. In addition to these two meanings, Wijana, (2019) also introduced lexical meaning and grammatical meaning. Lexical meaning is the meaning of linguistic units that can be identified without being combined with other lingual units. For instance, the word *father* has the meaning of 'a male parent', *mother* 'a female parent', *sleeping* 'laying down while closing your eyes', and *the floor* 'the interior bottom of the house which is made of cement or tiles', and so on. Those words have lexical meanings. Those meanings refer to things or concepts outside of language. However, to

make or form a sentence, the units that have lexical meanings must be combined with various grammatical rules. The meaning expressed by grammatical rules is called grammatical meaning.

Leech (1981) has divided meaning into 7 categories, namely conceptual, connotative, social, affective, reflective, collocative, and thematic meaning. Connotative, social, affective, reflective, and collocative meanings are also referred to as "associative meaning". Conceptual meaning is a central or logical meaning. Conceptual meaning is also known as denotative meaning or cognitive meaning. Connotative meaning is the communicative value of a linguistic expression based on what it refers to—beyond its conceptual meaning. Social meaning is a meaning that indicates the social condition of its use. A linguistic text or utterance can be interpreted socially by looking at the differences in language styles used by speakers of the same language (Leech, 1981).

Affective meaning is the meaning of language which describes the speaker's feeling, including the speaker's attitude towards the addressee or something that the speaker is talking about. Affective meaning is also actualized with conceptual or connotative language expressions. Reflective meaning is the meaning that arises because the conceptual meaning has a double meaning. Collocative meaning is the meaning of a word associated with other words. The meaning of the word arises because of the influence of the environment, or the words associated with it. Thematic meaning is the meaning that arises based on the organization of the message in an utterance that the speaker wants to convey. Thematic meaning is related to the order of speech, the focus of speech, and the emphasis of speech (Leech: 1981).

Various previous studies related to the meaning of language had been carried out. Frantika and Rosa (2019) conducted a study entitled "A Semantic Analysis of Oral Tradition of Tasapo Laughter: When Words Can Be a Medicine". The result of this study revealed that the most dominant meaning found were

connotative meaning and social meaning. Haryani, Putry, and Vidhiani (2020) conducted a study entitled "The Study of Associative Meaning in the Slogan of Skin Care Advertisement". The result of this study indicated that there were reflective, connotative, affective, and collocative meaning. Furthermore, Prayogo, Harahap, and Mulyani (2021) also conducted a study entitled "*Makna Asosiatif dalam Pantun Merisik pada Masyarakat Melayu Batu Bara*". The result of the study found that there were three aspects of the meaning of associations used, namely high associations, large associations, and associations of openness and assertiveness. This study differs from those studies because it focuses on the meaning of defamation utterances which are examined through a forensic linguistic approach.

Defamation is defined as an insult or blasphemy against someone. It is an act of attacking the honor and good name of a person which will cause him/her to feel ashamed (Soesilo, 1995). In this context, the honor that is attacked is only about honor in a good name, not honor in a sexual sense. A good name, according to Chazawi (2009), is a sense of self-esteem or dignity based on a good view or assessment of the community towards someone in social relationships living in society. Thus, if someone feels ashamed because of honor being insulted or humiliated, in this context it is a good name, it is called defamation.

Defamation utterance, in a simple way, can be exemplified as follows, for example the utterance "X is a corrupt person" which is then spread on social media. The word "corruption", according to *Kamus Besar Bahasa Indonesia* (KBBI/The Great Dictionary of Indonesian Language), means "the misappropriation of state money (companies, organizations, foundations, etc.) for personal or other people's gain". Overall, it means 'X is a person who misappropriates state or state money (companies, organizations, foundations, etc.) for personal gain or others'. Therefore, the utterance is classified as defaming because of allegations of corruption so that making X feels accused and humiliated.

According to Criminal Code (*Kitab Hukum Undang-Undang Pidana/KUHP*), defamation is categorized as an insult which includes (1) verbal defamation, (2) written defamation, (3) slander, (4) minor insult, (5) insults to state officials, (6) slander against the authorities, (7) false assumptions, and (8) defamation of dead people. Meanwhile, based on Law Number 19 of 2016 with Amendment on the Law Number 11 of 2008 concerning Information and Electronic Transactions (*Undang-Undang Nomor 19 Tahun 2016 Perubahan atas Undang-Undang Nomor 11 Tahun 2008 tentang Informasi dan Transaksi Elektronik/UU ITE*), defamation or insult is something that should not be done in electronic transactions. This is in accordance with Article 27 Paragraph (3) that every person intentionally and without rights distributes and/or transmits and/or makes electronic information and/or electronic documents accessible with insults and/or defamation contents. In other words, defamation is an act which accuses another person of having committed a certain act, in this case it is an act of humiliation, or demeaning or humiliating or damaging the honor or humiliation of others by being disseminated through electronic media.

The study of the use of language in the field of law is known as forensic linguistics. According to Couthard and Johnson (2010) and McMenamim (2002), forensic linguistics is the scientific study of language used in forensic or legal contexts and purposes. Forensic linguistics has a very fundamental role in solving legal problems involving language as evidence of crime. Leonard (2006) added that forensic linguistics can also be used for cases of insurance contracts, patents, and someone's confession of a crime. This proves that forensic linguistic analysis is very important in legal cases.

Based on the description above, the study of the implication of the meaning contained in the utterance of defamation becomes interesting to conduct. There are two studies that have been conducted regarding defamation. Mintowati (2016) conducted a study entitled "*Pencemaran Nama Baik: Kajian Linguistik Forensik*". This

research examined defamation utterance by using lexical semantics, grammatical semantics, and pragmatics analysis. The result of the study indicated that (1) there was a denotative meaning of utterance, (2) there was grammatical meaning which includes phrases, sentences, and discourses, and (3) there were expressive illocutionary and perlocutionary speech acts. Meanwhile, Halid (2021) conducted a study entitled *“Tindak Tutur Pelaku Pencemaran Nama Baik di Media Sosial Kajian Linguistik Forensik”*. The result of the study found 4 assertive speech acts, 1 directive speech act, 1 representative speech act, and 1 declarative speech act. In addition, based on SPEAKING's analysis, the speech indicated an alleged criminal act of defamation.

This research has similarities and differences with the research above. The similarity lies in the material object, namely the utterance of defamation. Meanwhile, the difference is the focus of the study being conducted. This study will focus on the meaning and its implications in defamation cases.

## METHOD

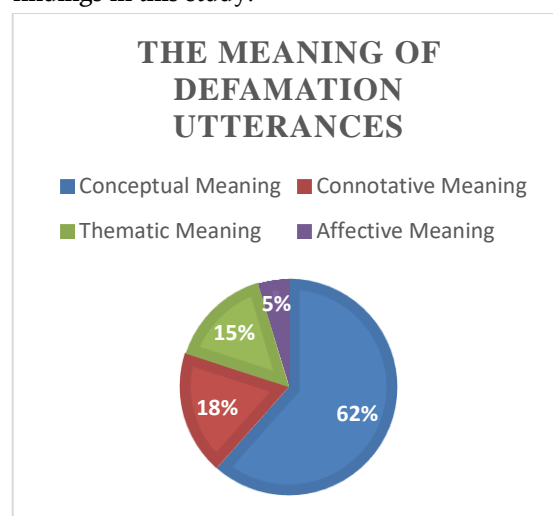
This research was a qualitative study. This approach was chosen because the researcher wanted to describe the phenomena of the use of language or utterance in defamation cases. This is in line with Bogdan, Taylor, and DeVault (2015) that qualitative methodology is research that produces descriptive data in the form of written or spoken words from people and observable behavior. In addition, the qualitative approach was chosen because there was also flexibility for me in determining the research steps. This is in accordance with McCracken's (1988) opinion that researchers in qualitative research must use themselves as an instrument and researchers are expected to be flexible and reflective.

The data in this study was the utterance of defamation in the results of the 2016-2021 Supreme Court decision. The data were collected through observation. The data were analyzed qualitatively using the distributional

method. The flow of this research included (1) data observation, (2) data collection, (3) data classification, (4) data analysis and interpretation, (5) presentation of analysis and interpretation results, and (6) drawing conclusions. In this research, the researcher was a key instrument as qualitative research proposed by McCracken (1988). The validity of the data in this study was obtained through triangulation of theory, triangulation of source, and peer discussion.

## RESULTS AND DISCUSSION

In this study, the researcher used 44 utterances of defamation cases that have been signed from the Supreme Court. Each utterance has one or more meanings contained in it. Based on the results of the analysis, the researcher found 4 meanings in this study. These meanings include conceptual, connotative, thematic, and affective meanings. Conceptual meaning was found to be the most dominant in this study, as many as 40 utterances or 62%. Then, it was followed by connotative meaning as much as 12 or 18%, thematic meaning as much as 10 or 15%, and affective meaning as much as 3 or 5%. These meanings were realized using words that have negative meanings or connotations causing the object in the utterance to be accused or demeaned. The following is a graph of the findings in this study.



**Graph 1.** The Meaning of Defamation Utterances

## Discussion

### Conceptual Meaning

Conceptual meaning is a logical meaning. Conceptual meaning is also known as denotative meaning or cognitive meaning. Conceptual meaning is the central factor of a communication. In other words, conceptual meaning is the central meaning of a word that contains concepts (Leech, 1981). In this study, the researcher used Kamus Besar Bahasa Indonesia (KBBI) to look for the conceptual meaning of defamation utterances. Conceptual meaning is the most dominant meaning found in this study. The following utterance is an example of conceptual meaning in this study.

- (1) *“Penghuni GPV mayoritas dah ngeper ama teror intimidasi pengembang. Sadis pak, tindakan PT. Intan itu, belut beracun. Ketahuan, kesadisan Teddy Budianto dan antek-anteknya yaitu Toni. Sihotang, Very Soetara, Yosen Sudding, sangat biadab.”*

“The majority of GPV residents have experienced the terror of intimidation by developers. It’s sadistic sir, the actions of PT. Intan, the poisonous eel. It was discovered that the sadism of Teddy Budianto and his accomplices, namely Toni. Sihotang, Very Soetara, Yosen Sudding, very savage.”

The utterance above contains a conceptual meaning. This is proven using the words “sadism” and “savage” in the utterance of “It was discovered, the sadism of Teddy Budianto and his accomplices, namely Toni. Sihotang, Very Soetara, Yosen Sudding, very savage”. The word “sadism” comes from the root word “sadistic” which according to KBBI means “knowing no mercy; cruel; wild; malignant; rough”. In the meantime, the word “savage”, according to KBBI, means ‘uncivilized; cruel’. If we interpret the entire utterance, then it means ‘Teddy Budianto and his henchmen, namely Toni Sihotang, Very Soetara, Yosen Sudding, are merciless, savage, vicious, rude, and uncivilized’. Therefore, the utterance has a conceptual meaning.

The words “sadistic” and “savage” have negative meanings because they are related to things that are not good and not polite based on the norms of society in Indonesia. They have the same meaning with “barbaric, brutal, heartless, and inhuman” which mean ‘having or showing the desire to inflict severe pain and suffering on others’. In contrast, the word “sadistic” and “savage” are different from the word “kindhearted” which means ‘having an innately kind disposition or character’ or the word “warm-hearted” which means ‘amicable, friendly, kind, sympathetic, and generous’. Both words have positive meanings.

The use of these negative words creates problems because they can build a stigma on someone. They are judged as people who behave badly, rudely, and uncivilized. It will certainly offend their feelings and self-esteem because human beings are inherently dignified. Meanwhile, the use of positive words will certainly not cause matters because they have meanings that indicate the nature or behavior of cultured human beings, for instance ‘they are kindhearted, or they are warm-hearted’. Therefore, the use of such negative words can lead to defamation. Another finding in the form of conceptual meaning in this study is presented below.

- (2) *“Info sekitar Sibolga yang ada saudaranya bagian LSM, butuh untuk minggu depan beramai-ramai ke Kantor BPJS Sibolga untuk menjumpai Ricky Ferdian Pasaribu yang ganteng, karena dia dan isterinya penipu arisan.”*

“Information around Sibolga, where there is a brother in NGO, I need to take a crowd next week to go to the BPJS Sibolga office to meet the handsome Ricky Ferdian Pasaribu, because he and his wife are lottery club scammers.”

The utterance above has a conceptual meaning. The word “scammers”, according to KBBI, means ‘a person who does a dishonest act or word (lie, false, etc.) with the intent to mislead, outsmart, or seek profit; fool’. In the

meantime, the phrase “lottery club” means ‘the activity of collecting money or goods of the same value by several people and then drawing lots among them to determine who gets it’. When these words are inserted into the sentence “he and his wife are lottery club scammers”, it means that ‘Ricky Ferdian Pasaribu and Nur Hayati Pahpakhan have committed a dishonest act or word (lie, fake, etc.) with the intent to mislead, outsmart, or make a profit in lottery club activities’. Hence, it is categorized as conceptual meaning.

The word “scammer” has the same meaning as the word “fraudster, swindler, and tricker”. These words have a negative meaning because they show bad attitudes and behavior, namely a dishonest person who uses clever means to cheat others out of something of value. A person who is considered as a scammer means having uncivilized behavior because he has lied to others. This will certainly make a person feel his/her pride has been humiliated. Unlike the case if someone is said to be honest or not lying, then he will not feel humiliated. Therefore, the use of words with negative meaning can lead to defamation.

### Connotative Meaning

Connotative meaning is the communicative value of a linguistic expression based on what it refers to—beyond its conceptual meaning. Connotative meaning considers the physical, psychological, and social characteristics of a linguistic expression. Connotative meaning is indeterminate and unstable because not only considering those characteristics, but it also depends on culture, history at a particular time, and the experience of the speaker (Leech, 1981). The finding of connotative meaning in this study is showed below.

(3) “...Bakhtiar Ahmad Sibarani coba suap saya Rp200.000.000,00 (dua ratus juta rupiah) dan oknum Kadis Kesehatan sosorkan 10.000.000 TKS kepada saya, asalkan pada pembahasan P-APBD Tapteng 2016 ikut saya bahas selaku wakil ketua DPRD Tapteng....”.

“...Bakhtiar Ahmad Sibarani tried to bribe me Rp. 200,000,000.00 (two hundred million rupiah) and the Head of Health Office handed over 10,000,000 TKS to me, if during the discussion of the P-APBD of Tapteng 2016 I participated in discussing it as deputy chairman of the DPRD Tapteng....”

The utterance above has a connotative meaning. This is proven by the the word “suap”. It does not mean ‘feed someone with rice’. However, it is equal with “bribe” which means ‘something (usually money) given in exchange for influence or as an inducement to dishonesty’. The entire utterance means that ‘the Chairman of the Tapteng DPRD (Bakhtiar Ahmad Sibarani) gave money to Awaluddin Rao, S.T. as Deputy Chairperson of the Tapteng DPRD if during the discussion of the P-APBD of Tapteng 2016 he participated in discussing the issue that Bakhtiar Ahmad Sibarani wanted’. Thus, the utterance has a connotative meaning.

The word “bribe” has the same meaning with “boodle and cumshaw”. These words have a negative connotation because they show inappropriate behavior. A person who commits an act of bribery is violating the law. It is different from someone who behaves honestly. The person will be judged as someone who is civilized because he/she shows good behavior. The use of the word “bribe” causes problems because it accuses someone of having committed an unlawful act, namely something (usually money) given in exchange for influence or as an inducement to dishonesty. Therefore, the utterance can defame someone. Another finding in the form of conceptual meaning in this study is presented below.

(4) “Bubarke wae BnR Jogja mas, Teddy BKS sama Diko BKS kapan kita siap tarung melawan kalian asu2 lemu.”

“Just disband BnR Jogja, Teddy BKS and Diko BKS, we are ready to fight you—fat dogs.”

The utterance above has a connotative meaning. This is proven by this part "...we are ready to fight against you—asu-asu lemu (fat dogs)". The pronoun "you" in the utterance refers to Teddy Susianto and Diko Bimo Aprianto who are then equated with fat dogs (asu-asu lemu). The word "asu" is a swearing word in Javanese which has a negative connotation. In this case, the position, status, and degree of Teddy Susianto and Diko Bimo Aprianto are equal or equated with dogs. Therefore, it contains a connotative meaning.

Human beings are fundamentally different from animals. Human beings have a higher position than animals. People are equipped with brains that can be used to think and be creative. Meanwhile, animals do not have the tools to think like people. In fact, various animals tend to behave wildly, such as dogs. Therefore, equalizing people with dogs can cause human dignity to be humiliated.

### Thematic Meaning

Thematic meaning is the meaning which arises based on the organization of the message in an utterance that the speaker wants to convey. Thematic meaning is related to the order of speech, the focus of speech, and the emphasis of speech (Leech, 1981). In the following, the finding of the utterance that has thematic meaning in this study is presented.

- (5) *"Kadis DPUTR Cilegon, yang beberapa kali lolos atas lapdu Korupsi LSM/Ormas di Kejari Cilegon!!! Mohon penanganan kasus DPUTR Cilegon diambil alih Aspidsus Kejati Banten!! Tangkap sebelum pensiun 2019. Dan yang ini namanya PPK/Sekdis DPUTR"*

"Head of DPUTR Cilegon, who has passed several NGO/Ormas a corruption case in the Cilegon District Attorney's Office!!! Please handle the case of DPUTR Cilegon taken over by Aspidsus Prosecutor's Office Banten!! Arrest before retiring in 2019. And this one is called PPK/Sekdis DPUTR"

The utterance above, apart from having a conceptual meaning, also has a thematic meaning. In the utterance, there is a sequence including the order, the focus, and the emphasis of utterance. This can be proven by the utterance organization that begins with the sentence "Head of DPUTR Cilegon, who has passed several times over the corruption case against NGOs/Ormas in the Cilegon District Attorney's Office!!!". After that, it is followed by the sentence "Please handle the case of DPUTR Cilegon taken over by Aspidsus Prosecutor's Office Banten!!" Then, it is followed by the sentence "Arrest before retirement 2019." With such a sequence of utterances, it can be interpreted that there is a cause-and-effect relationship, namely the Head of the Cilegon DPUTR has several times escaped the corruption case, so the speaker asked the Banten Prosecutor's Aspidsus to take over the case and arrest the DPUTR Kadis before retiring. If the utterance above is changed in order, it does not have a unified meaning. Thus, it contains a thematic meaning.

The word "corruption" has the same meaning with "graft and peculation". These words have negative meanings, namely dishonest activity in which people with power use their position and influence to get money and advantages. A person who is considered to have committed an act of corruption has a bad reputation. Unlike the case with someone who is honest, he will have a good image in society. Therefore, accusing someone for being corrupt can be considered as defamation. Another finding in the form of thematic meaning in this study is illustrated below.

- (6) *"Mungkin sudah saatnya manusia rakus dan serakah seperti ini dibasmi. Pemerintah tidak jeli sudah ma, masa mereka pelihara manusia bodoh begitu, kalau ini tetap berlanjut saya sangat yakin pemerintah Kabupaten Alor secara sadar sudah mulai gali lubang untuk menguburkan jasad korupsi mereka di kemudian hari pasti terbukti. Ini bukan masalah Cina dan orang Alor tapi manusia biadap, serakah, rakus dan kurang ajar yang*

*perlu dibasmi..Saya bersyukur KNPI Alor sudah mulai hantam tuh monyet.”*

“Maybe it's time for a greedy human being like this to be eradicated. The government is not observant, it's time for them to take care of stupid people like that. If this continues, I am very sure that the Alor Regency government has consciously begun to dig holes to bury their corrupt bodies, it will be proven in the future. This is not a problem between the Chinese and the Alor people but the savage, greedy, and impudent a human being that need to be eradicated. I am grateful that the KNPI in Alor has started beating the monkeys.”

The utterance above, in addition to containing conceptual and connotative meanings, also contains a thematic meaning. This is proven by the emphasis on the phrase “a greedy human being” which is used as the subject in the first sentence. Conceptually, according to KBBI, it means ‘wanting to get more than what is needed’. Therefore, the speaker wants to emphasize that people who want to earn more money than necessary must be exterminated. If the utterance above is changed in order, it does not have a unified meaning. Hence, it contains a thematic meaning.

The word “greedy” has the same meaning as the word “acquisitive, avaricious, and avid”. These words have negative meanings because they show bad behavior. People are considered to have good behavior if they want something according to their needs. Therefore, the use of the word “greedy” can cause a person to feel humiliated because they are considered to have a bad attitude.

### **Affective Meaning**

Affective meaning is the meaning of language that describes the speaker's feelings, including the speaker's attitude towards the addressee or attitude towards something that the speaker is talking about. Affective meaning is also often accomplished with conceptual or connotative language expressions (Leech, 1981).

The finding of affective meaning in this study is demonstrated below.

(7) *“Teman2 ini ada anak2 masuk di asramax anak2 mahasiswa siang bolong le... Ba pura2 bodoh2... Tolong siapa peanak ini le... Skrg soada di kantor polsek palu timur... Bagi teman yg mengenali dia skrg f Polsek Palu Timur... di Jln. Hangtuhah”*

“Everyone, there was a child entering the student dormitory at noon... Just pretending to be stupid... Please who is this child... Now he/she is at the Palu Timur Police Station... For you who recognize this child, he/she is at f East Palu Police... on Jln. Hangtuhah now”

The utterance above contains an affective meaning which is actualized with conceptual meanings. It can be proven by the word “pretend” and the word “stupid”. According to KBBI, the word “pretend” means ‘not really’, while the word “stupid” means ‘does not understand quickly; not easy to know or cannot (doing something and so on); lack of knowledge (education, experience)’. If we interpret the whole utterance, it will mean ‘there was a child who pretended to be stupid, and he entered the student dormitory at noon and the child is now at the East Palu Police Station’. Hence, the utterance contains an affective meaning because it describes the speaker's feelings or thoughts towards the object that the speaker was seeing, observing, or finding.

The word “pretend” has the same meaning with the word “act, impersonate, and playact”. These words mean ‘to present a false appearance of’. Meanwhile, the word “stupid” has the same meaning with “brain-dead, dumb, dull, unintelligent, unsmart, and weak-mind” which means ‘not having or showing an ability to absorb ideas readily’. Both words have negative meanings. This is different from the word “genuine” and the word “smart” which have positive meanings. Therefore, the use of such negative words can be considered as defamation. Another finding in the form of



affective meaning in this study is presented below.

- (8) *“Besok berangkat berjuang bela Islam, bela Al Qur’an, bela ulama”, #gak pernah takut ama POLISI krn kita anggap mereka ANJING2 LAPAR yg lemah, #gak pernah takut sma ahoker krn mereka kita anggap BABI Hina yg sudah sakit dan mau mati, #SAVE ULAMA”*

“Tomorrow we will go to fight to defend Islam, defend the Qur’an, defend the ulama”, #never be afraid of the POLICE because we think they are HUNGRY DOGS who are weak, #never be afraid of ahoker because we think of them as lowly pigs who are sick and want to die, #SAVE ULAMA”

The utterance above has an affective meaning which is realized with conceptual and connotative meanings. The realization of the conceptual meaning is proven by the utterance “never afraid”, according to KBBI, the phrase “not afraid” means ‘not feeling afraid (horrified) to face something that is a disaster’. Meanwhile, the realization of the connotative meaning is proven by this part “because we think they are hungry dogs who are weak” and “because we think of them as lowly pigs who are sick and want to die”. The speaker compared police to hungry dogs. Meanwhile, the speaker compared Ahoker (people who support Ahok) to lowly pigs who are sick and want to die.

The utterance above, taken as a whole, means that ‘the speaker is never afraid (horrified) to face the policemen because the speaker thinks of them as hungry dogs and considers Ahoker as a lowly pig that is sick and will die’. It represents the speaker’s feeling who is not afraid of the police and Ahoker so that it contains an affective meaning. In other words, it describes the speaker’s feeling or thought towards the object—police and Ahoker. Thus, it is classified as an affective meaning.

As what the researcher said above, people basically diverge from animals. People have a higher degree than animals. People have a brain that can be used to think and produce a work.

Meanwhile, animals do not have the tools to think like people. In fact, various animals tend to behave wildly, such as dogs or pigs. Equating people with dogs and pigs can cause human dignity to be humiliated. Therefore, it can be classified as defamation.

#### **The Implication of the Meaning of Utterances in Defamation Cases**

In this study, the researcher found various words that had negative connotations which caused the object in the utterance to feel accused or humiliated. These words have negative meanings because they are related to things that are not good and not polite based on the norms of society in Indonesia. In addition, these words can be categorized as impolite language, notably the word “sadism” comes from the root word “sadistic” which according to KBBI means ‘knowing no mercy; cruel; wild; malignant; rough’. In contrast, it is different from the word “kindhearted” which means ‘having an innately kind disposition or character’ or the word “warm-hearted” which means ‘amicable, friendly, kind, sympathetic, and generous.’ Both words have positive connotations.

According to Zamzani, et al. (2011), politeness is a behavior that is expressed in a good or ethical way, including language behavior. The existence of politeness in communication creates an atmosphere of pleasant interaction and does not harm either the speaker or the addressee. On the other hand, the use of words with negative connotations or impolite words in communication has the potential to make other people feel uncomfortable or even feel humiliated. Thus, the term defamation emerged. According to Soesilo (1995), defamation is defined as an insult or blasphemy against someone. It is an act of attacking the honor and good name of a person which will cause him/her to feel ashamed. In this context, the honor that is attacked is only about honor of a good name, not honor in sexual sense. Thus, if someone feels ashamed because the honor is being humiliated, in this context it is of a good name, it is called “defamation”.

In this study, the researcher found various words that had negative meanings or connotations which caused the object in the utterance to feel accused or humiliated. For instance:

- (9) *“Besok berangkat berjuang bela Islam, bela Al Qur'an, bela ulama”, #gak pernah takut ama POLISI krn kita anggap mereka ANJING2 LAPAR yg lemah, #gak pernah takut sma ahoker krn mereka kita anggap BABI Hina yg sudah sakit dan mau mati, #SAVE ULAMA*  
“Tomorrow we will go to fight to defend Islam, defend the Qur'an, defend the ulama”, #never be afraid of the POLICE because we think they are HUNGRY DOGS who are weak, # never be afraid of Ahoker because we think of them as lowly pigs who are sick and want to die, #SAVE ULAMA”

The utterance above indicates that the speaker assumed the policemen as hungry dogs and considered Ahoker as low pigs that is sick and will die. In other words, police and Ahoker have the same degree as animals, namely dogs and pigs. People basically have a higher position than animals. Moreover, in Indonesian society, animals such as dogs and pigs have negative connotations. Thus, this utterance can be categorized as a defamation utterance since the speaker degraded the policemen by comparing them with a dog and degraded Ahoker by comparing them as a pig. It comes to the same thing with the following utterance.

- (10) *“Bubarke wae BnR Jogja mas, Teddy BKS sama Diko BKS kapan kita siap tarung melawan kalian asu2 lemu.”*

“Just disband BnR Jogja, Teddy BKS and Diko BKS, we are ready to fight you—fat dogs.”

The speaker, in the utterance above, similarized Teddy Susianto and Diko Bimo Aprianto with fat dogs (asu-asu lemu). The word “asu” is a swearing word in Javanese which has a negative connotation. In other words, the position, status, and degree of Teddy Susianto and Diko Bimo Aprianto are compared to dogs.

It is also categorized as a defamation utterance since the speaker degraded Teddy Susianto and Diko Bimo Aprianto by comparing them with a fat dog. According to UU ITE, defamation or insult is something that should not be done in electronic transactions. This is in accordance with Article 27 Paragraph (3) that every person intentionally and without rights distributes and/or transmits and/or makes electronic information and/or electronic documents accessible with insults and/or defamation contents. In other words, defamation is an act that accuses another person of having committed a certain act, in this case it is an act of humiliation, or demeaning or humiliating or damaging the honor or humiliation of others by being disseminated through electronic media.

## CONCLUSION

Based on the results of the analysis above, the researcher concluded that the defamation utterances in this study contain 4 meanings, namely conceptual meaning, connotative, thematic, and affective meaning. The most dominant meaning in this research is conceptual meaning. Then, it is followed by connotative meaning, thematic, and affective meaning. In addition, these meanings are actualized through words that have negative meanings or connotations which cause the object in the utterance to feel accused or humiliated. Therefore, it indicates as a defamation utterance according to UU ITE. In this study, the researcher used linguistic data in cases of defamation that have been signed from the results of the Supreme Court trial in Indonesia.

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