HATE SPEECH UTTERED BY MOTHERS-IN-LAW TO DAUGHTERS-IN-LAW IN BALI: FORENSIC LINGUISTICS & PRAGMA-SEMANTIC APPROACH

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Abstract: Communication plays a vital role in expressing ideas and emotions, with verbal exchanges being key to conveying meaning. However, speech can sometimes be misused, resulting in harmful forms of expression like hate speech. Hate speech is considered a linguistic offense, often laden with malice and deeply offensive. This study examines the types of hate speech and the pragma-semantic analysis behind utterances made by mothers-in-law toward their daughters-in-law in Bali. Employing a descriptive qualitative approach, the research offers an in-depth data analysis. The study identifies seven utterances and four types of hate speech. The findings also show that locutionary, illocutionary, and perlocutionary acts are interconnected. Locutionary acts are articulated, illocutionary acts convey the intended meaning, and feedback is reflected in perlocutionary acts. For example, all hate speech expressed is baseless. This study contributes by highlighting how older individuals, particularly mothers-in-law, often use their mother language to express spontaneous hatred.

INTRODUCTION

The world encircles along with the spoken utterances of people living there. People utter text, conversation, and other oral communication to produce meaningful messages. Unfortunately, in some circumstances, utterances are not given properly and can lead to negative connotations such as hate speech. Hate speech leads to language crime because it is hate-contained and offensive. Hate speech is popular on social media, websites, etc. Many studies have been conducted on hate speech on social media, particularly on Twitter. Watanabe, Bouazizi, and Ohtsuki (2018) examined hate speech on Twitter using an algorithmic engine.

It is rarely noticed and known that hate speech can be found in daily life, especially in a household. A household is a group of the same people living together who may not be related to each other yet share common living spaces, bills, and meals. Because of the gap in the relationship between one another under the same roof, it is undeniable that a lack of respect and understanding frequently happens. Therefore, bickering and having problems in the house are common issues these days.

The interaction between mothers-in-laws and daughters-in-laws can prove the case of disharmony in the household. Rahma (2018), in her study, stated that family provides a safe

and comforting sanctuary for everyone, where each member—whether husband, wife, or child—should experience joy, peace, and unconditional love. This is why the saying "Home Sweet Home" holds: a home is truly a place of comfort for anyone who is part of it, as no one feels lonely, isolated, or unloved. However, conflicts or difficulties can arise when there is more than one head of the household under the same roof.

This research is the reflection of this previous study done by Rahma (2018) that carries the title "*Konflik Sosial terhadap Menantu yang Tinggal Serumah dengan Mertua (Studi kasus di desa Lempang, Kecamatan Tanete Riaja, Kabupaten Barru)*" In her research, the sociological approach was applied. It is not touched by the analysis of linguistics to overcome the way how conflict is being uttered. Hence, there is a gap study that is possibly to be done in this research, such as analyzing the data through the perspective of linguistics with the pragmatic approach to find the implicit meaning through the hate speech that cannot be reached literally.

Based on the description above, there are objectives designed to reach the goal of this study, such as 1) to find the types of hate speech delivered from mothers-in-law to their daughters-in-law in Bali; 2) to examine the semantic and pragmatic analysis through the hate speech given by the mothers-in-law to their daughters-in-law. With the implementation of this research, it is expected that future researchers interested in forensic linguistics, semantics, and the pragmatics field can contribute new ideas to do a deeper study by reflecting on this current research. The new ideas could be reversed. For example, hate speech might be directed from daughters-in-law to mothers-in-law, from fathers-in-law to daughters-in-law, or even from both male parties, such as fathers-in-law to sons-in-law.

LITERATURE REVIEW

Three previous studies support this research in the form of knowledge and insight. One undergraduate thesis and two articles are essential in establishing this research.

The first study was done by Rahma (2018) with the undergraduate thesis titled "*Konflik Sosial terhadap Menantu yang Tinggal Serumah dengan Mertua (Studi kasus di desa Lempang, Kecamatan Tanete Riaja, Kabupaten Barru*"). Her study investigated the conflict between mothers-in-law and daughters-in-law who live under the same roof in Lempang Village. Her research objectives were to find the cause of the conflict and the strategies applied to overcome the problems. The similarity between this previous study and this recent study is the main topic, such as the conflict between mothers and daughters-in-law. The difference is located in the approach used to solve the research problem.

The second research was implemented by Sarie et al. (2021) with the title "*Ujaran Kebencian di Media Sosial (kajian Pragmasemantik)*. The research done by Sarie et al. deals with one problem: finding illocutionary and perlocutionary speech acts contained in the hate speech delivered on social media. The difference between the study proposed by Sarie et al. and this current study is the object of the scope of the research. Meanwhile, the similarity is located in the approach to finalize the research problem.

The last research was done in 2022 by Oktaviani & Alam with the title "Illocutionary Speech Acts and Types of Hate Speech in Comments on @Indraakenz's Twitter Account." This research aims to analyze the illocutionary speech acts and the types of hate speech in comments on @indraakenz's Twitter account. This research inspires the researcher to

develop in using the complete speech acts to analyze the data because all aspects of speech acts are significant to relate how the utterance is being uttered, the meaning carries in the utterance, and how its meaning impacts the listener.

METHOD
1. Method
Research methods are systematic, scientific approaches to gathering data for specific purposes and objectives. To achieve the goals of this study, it is essential to apply these scientific methods (Sugiyono, 2013:2).

This study is classified as a descriptive-qualitative research type. A descriptive-qualitative method was employed to provide a detailed explanation. The questioner compiled a descriptive, detailed explanation from the supportive informant. Informant selection was carried out using purposive sampling techniques. According to Sugiyono (2010:219), purposive sampling is a method of selecting data sources based on specific criteria. In this study, the informants are daughters-in-law who live in Bali.

The decision to use a qualitative approach in this research is based on the nature of hate speech data, which includes the following characteristics:
1. Hate speech data naturally occurs and is collected from google form. The researchers selected hate speech texts based on relevance, ensuring that only suitable data is used for the study. This means the data reflects real-world conditions.
2. The data consists of linguistic elements—words, phrases, clauses, sentences, paragraphs, and discourses—within the context of hate speech and is analyzed concerning the cultural context of Balinese.
3. Hate speech data is text-based (words), not numerical, meaning it consists of descriptive data, such as phrases and sentences.
4. The data is analyzed through linguistic methods to explore the phenomenon of hate speech and raise awareness about its implications in terms of language and speech. Linguistic analysis focuses on locutionary, illocutionary, and perlocutionary speech acts and the meanings conveyed in hate speech.

2. Theory
Types of Hate Speech
Kapolri Circular Number SE/6/X/2015 mentions seven types of hate speech, namely:
1) Insults
   an offensive remark or action
2) Defamation
   the action of damaging the reputation of a person or group by saying or writing things about them that are not true
3) Blasphemy
   something that you say or do that shows you do not respect God or a religion
4) Unpleasant actions
   not enjoyable action
5) Provoke
   to cause a reaction, especially a negative one
6) Incite

to make someone to feel something unpleasant
7) Spread of fake news.
Saying things that are not true to many people causes some parties to feel bad

Types of Speech Acts (Searle: 2014)

Locutionary act
The definition of a locutionary act is that it carries the actual act of producing a speech sound or utterance.

Illocutionary act
This type of act delivers the intention behind the speech act—what the speaker intends to achieve.

Perlocutionary act
The last act is showing the effect of the speech act on the listener (e.g., persuading, convincing, annoying).

Conceptual Meaning (Leech: (1981:9-19)
Conceptual meaning is essentially the literal meaning of a word. According to Leech, conceptual meaning is also referred to as denotative or cognitive meaning. It is the core element of verbal communication, where the meaning is directly derived and expressed in a literal sense. In other words, conceptual meaning corresponds to the dictionary definition of a word.

RESULTS AND DISCUSSION
Underlying the data collection, hereby shown the answers from informants who are uttering hate speech, namely the daughters-in-law of the speaker, such as the mothers-in-law.

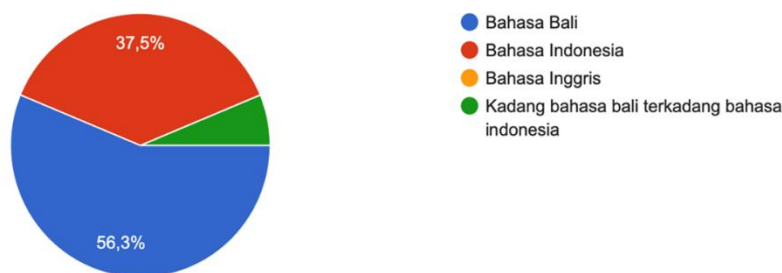**4.1 Classification of Languages Used to Utter the Hate Speech**

Diagram 1. Types of Languages Used to Utter the Hate Speech
The classification of language used in uttering hate speech is divided into the language applied to utter the utterances. From the diagram explained below, there are various ways for mothers-in-law to utter hate speech. Mostly, they use Balinese as their mother tongue to express hatred.

4.2 Types of Hate Speech and Their Pragma-Semantic Analysis
Data 1

"*Duuuh kene be panakne demit nak memene demit.*"
     The hate speech in this data involves defamation, as evidenced by the inaccurate accusation that the daughter-in-law is stingy, along with the claim that her child, the grandchild, is also stingy. When this issue is discussed in a broader context, it causes the daughter-in-law to feel embarrassed.

Speech Acts	Information Interpreted
Locutionary act	The mother-in-law utters hate speech to say that the child who is the descendant of her daughter-in-law is the same like her in behavior.
Illucotionary act	The mother-in-law expects to get something from her daughter-in-law by saying her grand child stingy.
Perlocutionary act	The daughter-in-law feels terrible for being spoken by her mother-in-law like that.
Conceptual/Literal Meaning	The mother-in-law intends to say that in the meaning of having anger because she cannot have what she wants from the daughter-in-law. That is why the grandchild is concluded as a sarcasm to deliver it to her daughter-in-law.

Data 2
"*Dueg cucu buk'e, nak bapakne dueg, memene pasti belog.*"
     The second piece of data demonstrates the use of insults in the hateful speech directed by the mother-in-law toward her daughter-in-law. The offensive word *belog* which means stupid suggests that the daughter-in-law could be hurt, as she is being compared unfavorably to the mother-in-law's son, who is portrayed as an intelligent one. Additionally, it is implied that the grandchild is smart only because the father, who is the mother-in-law's son, is the only smart one in the family.

Speech Acts	Information Interpreted
Locutionary act	The mother-in-law says this to suggest that the daughter-in-law is less knowledgeable than her husband.
Illucotionary act	The mother-in-law says this sarcastically to her daughter-in-law.
Perlocutionary act	The daughter-in-law feels insulted by the mother-in-law's remark, as it was directed solely at her while praising the intelligence of her grandchild and son's child.
Conceptual/Literal Meaning	The literal meaning of this hateful speech is simply to belittle the daughter-in-law.

Data 3
"*Bangsat c, anjing, kleng nas c*"
     This expression, in both Balinese and Indonesian, is considered blasphemous. It reflects a lack of respect for others, which goes against the teachings of all religions. In Bali, it is especially important to maintain good relationships and respect between individuals.

Speech Acts	Information Interpreted

Locutionary act	This expression in Balinese and Indonesian shows that the mother-in-law is angry with her daughter-in-law. It is a very harsh remark.
Illucotionary act	The expression conveys a great deal of hatred from the mother-in-law toward the daughter-in-law.
Perlocutionary act	The daughter-in-law, as the listener, feels pressured and upset by the harsh words.
Conceptual/Literal Meaning	The literal meaning conveyed in the expression refers to a harsh and demeaning remark, where the daughter-in-law is insulted with a curse, compared to a dog, and referred to as a man's vital organ in Balinese.

Data 4
"*Dasar malas dan tidak perduli apa-apa*"
This statement, which contains incitement, can be interpreted from the false claim that the daughter-in-law is lazy and indifferent. It is considered inciting because it spreads negative and unpleasant falsehoods about her.

Speech Acts	Information Interpreted
Locutionary act	In this Indonesian statement, the mother-in-law expresses anger towards the daughter-in-law, conveying to the listener that the daughter-in-law is indifferent and neglectful of everything.
Illucotionary act	The intended message in this hate speech is to insult the daughter-in-law by suggesting that she is indifferent to the problems or issues affecting the mother-in-law.
Perlocutionary act	The daughter-in-law's reaction is hurtful because it exposes the falsehood.
Conceptual/Literal Meaning	The literal message expressed in this hate speech is intended to annoy the daughter-in-law by accusing her of being lazy.

Data 5
"Anak sakit, ga dijaga ya makannya? Dikasi makan apa kemarin2 sampe sakit gini? Permen, es krim, Chiki aj dah makannya!"
This data constitutes defamation because it distorts the truth by wrongly asserting that the daughter-in-law did not do what her mother-in-law alleged. The daughter-in-law denied giving the food to her child, but her mother-in-law insulted her by making this false accusation.

Speech Acts	Information Interpreted
Locutionary act	The mother-in-law is attempting to shift the blame onto the daughter-in-law by claiming that she isn't taking proper care of the grandchild's food.
Illucotionary act	The mother-in-law is not being truthful in her statements, as she is only trying to damage the daughter-in-law's reputation.
Perlocutionary act	The daughter-in-law feels awful due to the falsehoods. She insists that the illness is caused by the bad weather.
Conceptual/Literal Meaning	The intended meaning of this speech, which carries hatred, is that the false accusations made by the mother-in-law against the daughter-in-law are untrue.

Data 6
"*Yee mare bangun cai? Ngipi busan cai? Mare lekad jani, be tengai ne gus* !!" (Spoken to the dog as sarcasm)

This seventh piece of data concludes that the mother-in-law is inciting. It can be understood as the mother-in-law belittling the daughter-in-law by comparing her to a dog to degrade her.

Speech Acts	Information Interpreted
Locutionary act	The mother-in-law speaks to the dog, asking if it has just woken up and reminding it that it's already afternoon.
Illucotionary act	The intended meaning here is sarcastic, as the message is actually directed at the daughter-in-law.
Perlocutionary act	The daughter-in-law is offended by the mother-in-law's behavior.
Conceptual/Literal Meaning	The conveyed meaning in this data is that the mother-in-law is implying the dog is like her daughter-in-law for waking up in the afternoon.

Data 7
"*Medem jak ngamah gen gaene care celeng*"

This data suggests that blasphemy is being used to compare the daughter-in-law to a pig from the mother-in-law. As a mature individual, the mother-in-law should not have said or done something like that, especially considering that in Bali, respecting others is a core value taught in the religion.

Speech Acts	Information Interpreted
Locutionary act	The mother-in-law expresses her anger by comparing the daughter-in-law to a pig, suggesting that she spends too much time eating and resting.
Illucotionary act	The mother-in-law seems to be conveying her dislike for the daughter-in-law's behaviour, implying that she only eats and sleeps without doing anything else.
Perlocutionary act	The daughter-in-law feels accused by this remark, believing that she is entitled to rest and eat just like anyone else.
Conceptual/Literal Meaning	The literal meaning of this hateful speech is that the mother-in-law disapproves of her daughter-in-law's routine of frequently resting and eating.

CONCLUSION

The data collection and analysis reveal several classifications that can be drawn from the findings. The first classification involves the language used to express hate speech. The most prominent language is Balinese, accounting for 56.3%, followed by Indonesian and a mix of Indonesian and Balinese. Based on this, the analysis identifies ten instances of hate speech uttered by mothers-in-law toward their daughters-in-law in Bali. These utterances fall into categories such as defamation, insults, blasphemy, and incitement. Additionally, the data analysis shows that locutionary, illocutionary, and perlocutionary acts are closely connected. Locutionary acts are articulated, illocutionary acts convey the speaker's intent, and perlocutionary acts reflect the feedback or reaction to the speech. For instance, all the hate speech expressed was invalid and illogical. A key finding in this study is that old people,

especially in this case, mothers-in-law, tend to use their native language when expressing spontaneous hatred. This highlights the cultural and linguistic factors influencing such expressions.

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