

Hate Speech in the Comment Column of Abidzar Al Ghifari's Instagram Post: A Pragmatic Approach

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ABSTRACT

Hate speech is a phenomenon that frequently occurs in society, particularly on social media. Hate speech refers to sentences designed to contain harsh words to insult, hate, and discriminate against the characteristics, race, religion, and even the gender of a person or group of people. This study aims to examine the types of hate speech contained in the comment column of Abidzar Al Ghifari's Instagram post using the types of hate speech based on the National Police Chief's circular letter number SE/6/X/2015. The researcher also revealed the illocutionary act of the hate speech using Speech Act Theory by Searle (1969). The qualitative method was used to describe this research. Data were collected from the comment column on Abidzar's Instagram posts. The data were analysed using data analysis procedures by Miles and Huberman (2014). The results showed that there were 30 hate speeches with each type, namely, insult (10 data), defamation (5), provocation (11), and incitement (4). As for the illocutionary act data, there are (4) assertive data, (17) directive data, (3) commissive data, and (6) expressive data. It can be seen that the most dominant type of hate speech is provocation, and for an illocutionary act, it is directive.

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1. Introduction

Humans communicate using language. Language is something that humans need. This highlights the function of language, namely, to communicate. The speaker uses language to express ideas, thoughts, and opinions to the listeners. Humans can acquire language through social interaction. In the study of pragmatics, language is not only understood literally, but also depends on the social context and the speaker's intention. When someone wants to address an elder, they will use words such as "sir," "honorable," and others. It demonstrates how social context influences the usability of language.

Pragmatics is the study of meaning in communication contexts. Levinson (1983) defines pragmatics as the study of how people use language in context and how people use context to interpret what others mean. In understanding language, people must also understand the context and meaning. In pragmatics, it usually learns with speech, or what is often called a speech act.

A speech act refers to how every word has a meaning to convey. Speech acts can include offering an apology, greeting, making a request, complaining, or refusing

something. Two experts have discussed the speech act, namely Austin (1962) and his student Searle (1969). In accordance with Austin and Searle, speech acts are divided into three types, namely the Locutionary Act, Illocutionary act, and Perlocutionary act.

In short, locutionary is the literal meaning of what is said (focusing on the words themselves). Illocutionary is the intention of the speaker behind the spoken sentence (focusing on the speaker's hidden purpose). At the same time, perlocutionary is the effect of the words that have been spoken (focusing on the response of the listener). One of the things related to pragmatics, especially in speech acts theory, and related to the illocutionary act, namely hate speech.

Hate speech is a phenomenon that often occurs in social interactions. Hate speech is an act committed by a person or group of people, which can be in the form of oral or written sentences. It refers to language designed to promote hatred, violence, or discrimination against individuals or groups based on specific characteristics. Hate speech can be based on a person's race, ethnicity, religion, nationality, sexual orientation, disability, etc. One example of hate speech is the presence of harmful or hateful comments in a post on social media.

Social media is a platform for fellow humans to interact and a tool for communication that everyone uses digitally. Social media provides a lot of news and information. In this study, the researcher will focus on one of the social media platforms, namely Instagram.

Instagram is a group of applications using internet-based technologies that enable the exchange and creation of user-generated content. It is also useful for interacting with each other through digital media, such as leaving comments, contacting each other through text messages, and making phone calls. Instagram is a platform that many people use, including artists, actors, and what are commonly referred to as selebgrams.

The researcher found that there was a lot of hate speech on Instagram, and most of the hate speech was used to entertain people, such as actors. From that phenomenon, the researcher chose this topic by examining some hateful comments or hate speech on the Instagram posts of Indonesian artists, namely Abidzar Al Ghifari.

Abidzar is an actor from Indonesia, who is known through his late father, Ustad Uje (one of the most influential people in Indonesia. He is a very famous cleric in Indonesia.) Abidzar started his career as a singer, but now focuses on being an actor. At that time, Abidzar played the leading role in the film "Business Proposal", which was a remake of a Korean Drama. Abidzar attended a series of events to promote the film. However, during one of the interview events, Abidzar made a statement that angered netizens, particularly K-drama fans.

Some examples of hate speech contained in Abidzar's Instagram account are as follows:

- *"Tulisannya kok acak-acakan banget, oh iya lupa, gak lulus sekolah ya"*
(*"Why is your handwriting so messy? Oh yeah, I forgot, you didn't graduate from school."*)
- *"Wong ireng, mending mandi"*
(*"you are black, you better take a shower"*).

Based on what has been explained above, this study discusses two problems, namely:

1. What types of hate speeches are found in the comment column of Abidzar Al Ghifari's Instagram posts?
2. How are the illocutionary acts of hate speech revealed in the comment column of Abidzar Al Ghifari's Instagram posts?

2. Literature Review

2.1. Theoretical Framework

2.1.1. Pragmatics

Language is helpful in expressing the opinions and ideas of every human being. Language is the ability of humans to communicate with one another through indicators such as words and gestures (Amalia & Nugraha, 2024). The existence of language can make it easier for humans to communicate. The science of studying language is called Linguistics. In linguistics, there are several branches, and one of them is Pragmatics.

The origin of the term pragmatics is first attributed to Charles Morris (1938), a philosopher concerned with the science of signs or “semiotics” (Abdulghani & Abdullahi, 2021). According to Morris, semiotics consisted of three branches: 1) syntax, the formal relation of signs to one another, 2) semantics, the formal relations of signs to objects to which they refer, and 3) pragmatics, the formal relations of signs to the interpreter, which is the language user (Igiri et al. 2020). Furthermore, in 1946, Morris made pragmatics the study of the origin of signs. Until this day, pragmatics continues to develop as one of the major branches of linguistics.

Pragmatics is the study of context and meaning in a sentence or utterance. Levinson (in Wulandari, 2022) states that pragmatics has two meanings. First, it is the study of the relationship between language and context that examines the meaning of language. Second, it involves studying the ability to use language and connect sentences with the appropriate context to convey meaning effectively. Pragmatics examines the meaning of expressions spoken by speakers that are adjusted to the context.

Understanding the context of communication is important because it can affect how a message is received and interpreted by the listener. In pragmatics, context encompasses several factors that surround a communicative event, including the physical environment, social relationships, cultural norms, and experience of the speakers (Ramdhani & Amalia, 2023). In pragmatics, several key concepts are discussed, including Deixis, Speech Act, Conversational Implicature, Conversational Maxim, and others. This study focuses on the Speech act.

2.1.2. Speech Act

Speech act theory is a subfield of pragmatics that examines how people use language to perform actions. It goes beyond the literal meaning of words to analyze the intended effect of an utterance. Speech acts focus on how speakers use language to communicate purposes and intentions. Essentially, when a speaker says something, they are not only conveying words but also taking action through those words. Something that is done is called a speech act.

The origin of speech act theory can be traced back to the work of Oxford philosopher J.L. Austin, who introduced the concept in his William James Lectures at Harvard University in 1955. Austin (1962) states that a speech act is everything that we do at the time of conversing, or a set of verbal acts. Meanwhile, Searle (1969) states that speech acts are the basic or minimal units of linguistic communication, and speaking is a language of performing speech acts, such as making statements, giving commands, asking questions, making promises, and so on. Austin and Searle divided speech act theory to 3 classes, namely locutionary, illocutionary, and perlocutionary.

The speech act theory, according to Austin and Searle, is actually the same. Both theories highlight the importance of meaning and context in determining the purpose of language use. In this study, the researcher focuses on speech act theory by Searle.

Searle's theory offers a more comprehensive framework for categorizing speech acts based on the illocutionary force (Ramdhani & Amalia, 2023). The researcher focuses on examining illocutionary acts because they are suitable for discussing data sources in this study. In line with Hidayati et al. (2021), in the three types of speech acts discussed in pragmatics, illocutionary acts are the most dominant part.

2.1.3. Illocutionary Act

As mentioned earlier, illocutionary refers to the speaker's intention or purpose in making an utterance. It is about what the speaker is doing by saying something beyond the literal meaning of the words themselves. The core of an illocutionary act is the speaker's intention in producing the utterance. An illocutionary act is usually identified with explicit performative sentences (Nasution et. al. 2021).

Understanding illocutionary acts is crucial for comprehending the full meaning of an utterance in context, as it goes beyond the literal words spoken to consider the speaker's communicative intentions. Searle (1979) identified five types of illocutionary acts, namely assertive, directive, commissive, expressive, and declarative.

1. **Assertive**, a speech act or utterance that contains facts and can be proven true. These commit the speaker to the truth of the expressed proposition. "To commit the hearer to the truth of the proposition. It is to present the proposition as representing a state of affairs" (Searle in Mabaquiao, 2018). This type can be expressed in various forms, including claiming, describing, concluding, stating, believing, and reporting.
2. **Directive**, this speech act is an utterance that has the intention to do something. These are attempts by the speaker to get the hearer to do something. "To try to get the hearer to behave in such a way as to make the hearer behave match the propositional content of the directive" (Searle, 1999, pp. 148-149). This can be achieved through asking, commanding, requesting, questioning, begging, and forbidding.
3. **Commissive**, this speech act shows that the speaker expresses an utterance to do something later. These commit the speaker to some future course of action. "To undertake the course of action represented in the propositional content" (Searle, (1999), p. 149). This type can be promising, threatening, offering and vowing.
4. **Expressive**, this speech act is related to the speaker's psychology, because it shows how the speaker feels about something. These express a psychological state about a state of affairs specified in the propositional content. "To express the sincerity condition of the speech act" (Searle, 1999, p. 149). This type can be thanking, apologizing, congratulating, and welcoming.
5. **Declarative**, this speech act is an utterance that can change a condition when it is uttered. A declaration can bring about instantaneous changes in certain current states of affairs, as it relies on significant extralinguistic institutions, according to Searle, as quoted in Ramadhani & Mustikawati (2023). "To bring about change in the world by representing it as having been changed" (Searle, 1999, p. 150). This can be declaring war, being fired from employment, or pronouncing someone married.

Searle's Speech Act theory highlights the importance of the speaker's intentions and the social context in interpreting utterances. The types of illocutionary acts described above were used by the researcher as a reference to examine how the meaning of hate speech is viewed from a pragmatic perspective. The researcher employs this illocutionary act because hate speech and pragmatics are interconnected.

2.2. Relative Studies

Several previous studies have been widely researched and serve as references for the current study due to their relevance.

The first is from Amalia & Nugraha (2024). This study also aims to investigate the form of hate speech and the meaning contained in the hate speech. The equation of previous studies with future research is that both take data from the social media platform Instagram. However, the difference is that the previous study did not examine the illocutionary meaning contained in the hate speech, while the subsequent study examines it.

The second is Wulandari (2022). This study also aims to analyze hate speech and the illocutionary acts contained therein. The data in this study were also collected using the *Simak Bebas Libat Cakap* (SBLC)/ free listening technique, recording technique, and note-taking technique. The method is a listening approach that incorporates documentation and note-taking techniques. The difference is that this study examines hate speech in YouTube, not on Instagram.

The third is Hidayati et al. (2021). The primary focus of this study is on how much hate speech was found on social media; the results show that Facebook is the platform that shows the most hate speech. However, this study focuses specifically on the illocutionary act contained in hate speech, utilizing Austin's illocutionary act theory, whereas the following study employs Searle's illocutionary act theory.

Last is Fahdiansyah (2024). This study also examines the form of hate speech and its meaning based on Searle's illocutionary act theory. However, the difference is that this research focuses on every Twitter account that talks about Hilarion Heagy's conversion news, not just one Twitter account. Meanwhile, the following study will discuss one of the Instagram accounts. This study also employs a qualitative approach, collecting data through screenshots of existing comments.

2.3. Conceptual Framework

2.3.1. Hate Speech

In social interaction, hate speech is a common occurrence that can happen at any time or anywhere, whether oral or written. Hate speech is a form of communication that attacks a person or a group based on identity or specific characteristics. These characteristics can include religion, race, nationality, skin color, gender, sexual orientation, and disability. Hate speech always contains harsh words that offend and can provoke an adverse reaction from a target. In line with Nasution et al. (2021), all forms of hate speech, whether through text messages, radio broadcasts, or oral messages, can cause conflict because hate speech provokes someone to use violence between groups and can hurt many people.

Hate speech has become a phenomenon that has been increasingly in the spotlight in various news reports in Indonesia in recent years (Wulandari, 2022). The official website of the National Commission of the Ministry of Communications and Information/KOMINFO reported 3,640 cases of racially based hate speech on social media from 2018 to 2021 (Oktaviani & Nur, 2022). This statement is also related to Hidayati et al. (2021), who said that based on the data from the Indonesian National Police, there were 255 criminal cases of hate speech on social media throughout 2018, and in the January - June 2019 period, there were 101 cases of hate speech crimes on social media. From this phenomenon, this study examines hate speech, as the researcher has observed it frequently occurring among ordinary people and celebrities.

This study categorized hate speech types based on the *Kapolri* (Chief of the Indonesian National Police) Circular Number SE/6/X/2015. The scope of hate speech in the Chief of Police Circular Letter Number: SE/6/X/2015 is all acts that are insulting, defaming, defaming, unpleasant, provoking, inciting or spreading false news, both within the inside and outside Criminal Code, which: 1) has an impact on acts of discrimination, violence, loss of life and/or social conflict; and 2) aims to incite and ignite hatred against individuals or groups of people in various communities that are distinguished from aspects: ethnicity, religion, beliefs, race, skin color, gender, disability, sexual orientation (Mangantibe, 2016).

1. Insult is an act committed to bring down self-esteem and good name. In line with Soesilo in Wulandari (2022), insulting is attacking someone's honor and good name. Example: "You smell like a garbage truck" (this is a direct comment about someone's hygiene).
2. Defamation is an act or sentence that usually relates to the revelation of a lie or misinformation about a person or group of people. This category includes speech that uses the name of the victim's brand or speech in hate speech (Nasution et al. 2021). "Do not trust these people, they were fired from their last job for incompetence." (This was a false accusation that could damage someone's future employment prospects.)
3. Blasphemy, in this context, it refers to acts that are considered to insult or show contempt for something held sacred, particularly in the realm of religion or religious beliefs. Blasphemy can be understood as an offense committed against the virtue of religion. Example: Using the name of God as a curse word or depicting a revered religious symbol in a vulgar way.
4. Unpleasant acts, such as these actions, cause distress or discomfort, particularly when targeted at individuals or groups based on their protected characteristics. This unpleasant behavior indirectly interferes with the comfort and safety of individuals and groups (Wiana, 2019). Example: Burping loudly and directly in someone's face.
5. Provocation refers to actions or words that one person intentionally does to another to provoke anger and emotional distress in that person. This act can trigger a public misunderstanding and would have an impact on hostility or war (Wiana, 2019). Example: "Well, are not you just an expert all of a sudden?" (making sarcastic comments intended to belittle someone).
6. Incite is similar to provocation, but it is more subtle (Wiana, 2019). It also goes beyond simply expressing hateful views; it actively seeks to trigger harmful behavior in others. Example: "Those people are the root of all our problems. We need to get rid of them by any means necessary!" (Publicly proclaiming).
7. Spreading false news is something that happens frequently and is very common among everyone. Lately, many people have been exposed to false news, making it difficult for them to distinguish between true and false information (Wiana, 2019). The intention behind this act is often to create a negative perception, incite prejudice, or justify discrimination and hostility towards some people. Example: Using "deepfake" technology to create realistic but fabricated videos.

2.3.2. *Instagram*

Instagram is usually used to share photos or videos with the public. It also features several other options, including stories, reels, live videos, and shopping. Therefore, Instagram itself has a good impact on the people who use it. Instagram is also one of the

most widely used social media platforms. In essence, Instagram is an evolving social media platform centered around visual storytelling and connection.

Hartini et al., in Harliyana et al. (2025) stated that through Instagram, netizens express their opinions by writing words or sentences in the comments section of any photo or video posted by users or accounts, whether it be suggestions, praise, or criticism, making the comments section an important part of interaction.

Instagram is a platform for sharing information and memories, but it can also be a source of hate speech in the form of comments. One of them happened to an Indonesian actor, namely Abidzar Al Ghifari. For this reason, the researcher examines what forms of hate speech are found in Abidzar Al Ghifari's Instagram comments column.

2.3.3. Comment Column

The comment column is a feature on a website or application that is used to provide responses, opinions, questions, or discussions related to the content provided. The function of the comment column is to facilitate interaction between content creators and audiences, as well as between users. In this study, the comment column discussed is the comment column on Instagram.

The Instagram comment column is an interactive feature that enables users to write and respond to text messages under a photo, video, or reel. With this comment column feature, there can be a lot of hate speech. This is because the main purpose of the comment column is to express opinions, which can sometimes lead to hate speech. This aligns with Harliyana et al. (2025) argue that freedom of speech, expression, and opinion can be particularly harmful in the era of globalization, as it can have a negative influence on society, leading to problems, especially when statements contain unstable and negative emotions like hatred. That is why this study examines the hate speech contained in the Instagram comment column of Indonesian actor Abidzar Al Ghifari.

2.3.4. Abidzar Al Ghifari

Mohammad Abidzar Al Ghifari, or familiarly called Abidzar Al Ghifari, is an Indonesian actor and singer. Abidzar was born in 2001 (now 24 years old), as the second child of the late Ustaz Jefri Al Buchori (Uje) and Umi Pipik Dian Irawati. Abidzar has an older sister, Adiba Khanza Az-Zahra, and two younger siblings, Alya Azuhro and Attaya Bilal Rizkillah.

In this study, the researcher examines Abidzar's Instagram comment column, which contains hate speech from Indonesian netizens. This began with Abidzar's statement in an interview with *Pabrik Jaya Media's* YouTube ONOFF podcast. Which contains "I watched episode one, but decided to stop because in the end this is a character that I will create myself with the director. I don't want to be made as the original one either". (*"Gue sempat nonton di episode satu, tapi memutuskan untuk berhenti, karena pada akhirnya ini adalah karakter yang akan gue buat sendiri bersama director. Gue nggak pengen dibikin plek ketiplek juga"*). He also called fans of K- K-dramas "fanatical fans". The sentence triggered widespread dislike from netizens (especially K-drama fans).

Netizens flocked to Abidzar's social media accounts to express hate speech. After much discussion, Abidzar finally apologized and clarified through his Instagram social media account. However, even that apology was not well received by netizens. Because of Abidzar's actions, Indonesian netizens boycotted the movie. As a result, the film that Abidzar played got a small audience and only showed for a few days in theaters.

The public reaction to Abidzar's statement also shows a new dynamic in the relationship between public figures and fans. Whereas previously celebrities were seen as figures with absolute authority in shaping their own image, now that image can be shaken at any time by public opinion spread on social media (Lavesia & Kurdaningsih, 2025). Therefore, the researcher examines what types of hate speech are contained in the comment column of Abidzar Al Ghifari's Instagram posts.

3. Method

This study used a library research method with a qualitative approach. This study employs this method because qualitative research examines scientific events that occur in society, which aligns with Creswell's (2017) assertion that qualitative research is a type of research that explores and understands the meaning in the lives of individuals or groups of people who face social problems. This qualitative research data is in the form of words, figures, and diagrams, rather than numbers. The researcher employs this research method to examine more deeply the forms of hate speech found in the comment column of an Instagram post by Indonesian actor Abidzar Al Ghifari.

The data in this study consists of sentences contained in Abidzar Al Ghifari's Instagram comment column. The researcher selected approximately 30 comments that contained hate speech. The researcher selected these data because they were observed to be suitable for answering the problem in this study.

The researcher limited the data in this study because, despite the large amount of available data, it was not relevant to the researcher's analysis. The researcher selects the top 100 comments on each post. The limitation of data collection in qualitative research is more driven by the depth of information obtained and its relevance to the research question. The purpose of limiting data collection is to achieve a deep understanding of the phenomenon being analyzed.

The data source for this research is the Instagram account of Indonesian actor Abidzar Al Ghifari (@abidzar73). The researcher took two posts on the Instagram account as data sources in this study, which were posted on February 3, 2025. The researcher chose these two posts as data sources because this post contained a significant amount of hate speech against Abidzar, compared to other posts.

In this study, the researcher used data collection methods based on Sudaryanto (1993). The method used by the researcher to collect data is the *simak* (listening) method. The *Simak* method is also known as observation. This method involves listening to the use of language. This method is being carried out with tapping techniques (reading or listening to language use).

Furthermore, Sudaryanto (1993, p. 133) said that the *simak* method has several techniques in data collection, including: 1) tapping (*sadap*) technique, 2) note-taking (*catat*) technique, 3) recording (*rekam*) technique, 4) listening (*simak libat cakap*) technique, and 5) free listening (*simak bebas libat cakap*) technique. In this study, the researcher used the technique of *Simak Bebas Libat Cakap (SBLC)*.

The researcher chose this technique because it is an observational method that allows the researcher to listen without being directly involved in the conversation. The focus of discussion in this technique is the language or event itself. In short, the *SBLC* technique enables the researcher to collect language data observationally, without interacting with the data object. The data collection process in this research is as follows:

1. Doing observations of Abidzar Al Ghifari's Instagram comment column account.

2. Looking for whether there is a lot of hate speech in the comment column of Abidzar Al Ghifari's Instagram post.
3. Selecting multiple sentences or phrases and analyzing whether they are being categorized as types of hate speech and illocutionary acts.
4. After that, the focus shifts to the selected data, and an analysis is conducted to address the problem or variable in this study.

This study also used data analysis techniques developed by Miles & Huberman (2014). Miles & Huberman (in Saleh, 2017) suggest that qualitative data analysis should be conducted interactively and continuously to ensure data saturation. The data analysis procedure according to Miles & Huberman generally consists of several stages, namely: 1) data collection, 2) data condensation, 3) data display, and 4) conclusion drawing and verification.

4. Result and Discussion

4.1. Result

The result of this study is that there are 30 types of hate speech, as outlined in the National Police Chief's circular letter number SE/6/X/2015. However, this study found only four types of hate speech among the seven existing types of hate speech, namely, insult, defamation, provocation, and incitement. Meanwhile, the other three are not in this study, namely, blasphemy, an unpleasant act, and spreading fake news.

Table 1. Data of Hate Speech

No.	Category	Number of Data	Amount of Data	Percentage
1.	Insult	1,2,3,4,5,6,7,8,9, and 10	10	33.33%
2.	Defamation	11,12,13,14, and 15	5	16.67%
3.	Blasphemy	-	0	0%
4.	Unpleasant Act	-	0	0%
5.	Provocation	16,17,18,19,20,21,22,23, 24,25, and 26	11	36.67%
6.	Incite	27,28,29, and 30	4	13.33%
7.	Spread Fake News	-	0	0%

Based on Table 1, it can be concluded that provocation is the type of hate speech that appears most frequently, accounting for 11 instances. Following the case by Abidzar, which has angered and upset many netizens, they have expressed their frustration through provocation, triggering reactions from other netizens. Provocation is often used to manipulate public opinion, leading many netizens to provoke each other into hating him.

Furthermore, the second most common insult is "10 data," which appears 10 times. Insults are common in hate speech. Abidzar Al Ghifari is a public figure, and when a public figure makes a mistake, it is very natural for them to be insulted by netizens. Insults are also an instant way to vent emotions without the need to build arguments. Social media provides a platform that allows anyone to comment directly to a public figure. Coupled with a high level of anonymity, netizens feel more emboldened to hurl insults.

The next type of data is defamation, which consists of 6 data points. This type is not very common, as netizens tend to focus more on their personal opinions about Abidzar's mistakes rather than stating false facts.

The last data set contains 5 data points. This type has similarities with provocation, but it has a stronger intent to encourage someone to take adverse action than provocation. In the comments of Abidzar's post, most are just insulting, venting emotions, or expressing dissatisfaction, rather than encouraging people to take physical or anarchic actions.

The results of this study show that all 30 data points can be analyzed using the illocutionary act theory proposed by Searle (1969). However, this study examines only four of the five types of illocutionary acts, namely, assertive, directive, commissive, and expressive. As for the declarative type, no data were found in this study.

Table 2. Data of Illocutionary Act

No.	Category	Number of Data	Amount of Data	Percentage
1.	Assertive	10, 24, 27, and 29	4	13.33%
2.	Directive	1, 2, 3, 4, 5, 6, 13, 14, 15, 16, 17, 19, 20, 23, 25, 28, and 30	17	56.67%
3.	Commissive	7, 22, and 26	3	10%
4.	Expressive	8, 9, 11, 12, 18, and 21	6	20%
5.	Declarative	-	0	0%

In Table 2, it is evident that the most common type of illocutionary act is directive, comprising 17 data points. In the Abidzar case, directive sentences are very prevalent, as netizens primarily aim to correct Abidzar's wrong actions. Netizens want Abidzar to be aware of his actions that do not reflect the nature of his parents. Therefore, among the many hate speeches conveyed, many have directive meanings, such as asking Abidzar to apologize directly, not just through writing. Some ask Abidzar to consider the crew who made the movie, not just himself.

Next, there is the expressive type with 6 data points. This type, netizens express their hatred, dislike, and annoyance towards Abidzar using harsh words, such as insulting Abidzar's physique, and calling Abidzar ugly.

Then there is the assertive type with 4 data points. These types are few because the primary purpose of hate speech is to attack, demean, threaten, and provoke, not to state facts or express beliefs. Hate speech is typically subjective, whereas an assertion it must be based on facts and evidence. Therefore, in delivering hate speech, few have an assertive meaning in it.

For the last one, there is a commissive with 3 data points. This type is similar to assertive, in that the purpose of hate speech is to insult, not to promise or commit. Hate speech typically focuses more on the actions of the person affected by the hate speech, rather than the actions of the person engaging in the hate speech.

4.2. Discussion

In this study, the researcher conducts two main points, namely: 1) types of hate speech based on the National Police Chief's circular letter number SE/6/X/2015; and 2) illocutionary act in the existing hate speech using the Speech Act Theory by Searle (1969). In this section, the data is presented in the form of sentences obtained from data sources, namely the Instagram comment column account of Abidzar Al Ghifari.

1. Insult

Data 3

@_aldyramansyah “pentingnya mandi dulu bro” (The importance of taking a shower first, bro.)

Data 6

@riomoto13 “minimal scrub dulu kulitnya bang biar mirip kek di webtoon” (At least scrub the skin first so that it looks like in the webtoon.)

These two data points are insulting, as they refer to Abidzar’s hygiene, specifically ‘bathing’ and ‘scrub’. The user insults Abidzar's hygiene, which can damage his reputation or good name. This aligns with Wulandari (2022), that states that insulting is attacking someone’s honor and good name. The data can be seen in the following figures.



Figure 1. Data 3



Figure 2. Data 6

Then, these two data are directives, illocutionary act sentences, because a directive is a speech or utterance that makes the listener do something. These two sentences serve the same purpose: to ask or forbid Abidzar to take a shower and scrub his body.

Data 8

@hyein.3_ “kaya kang parkir. NAJISSS KONTOLLLL BURIKKK ITEM MM BAUU” (Looks like a parking lot attendant. Filthy, dick, nasty, black, stink.)

The data clearly shows that this is an insult. The words expressed by the user are very rude and vulgar. One of them is the taboo word ‘dick’, which means male genitals and aims to demean a person's self-esteem and dignity. The user also indirectly says that Abidzar is ugly, black and smelly. This is a very clear form of insult.



Figure 3. Data 8

It is clear that this sentence is an expressive illocutionary act, as it expresses strong negative emotions, showing the user's anger, frustration, and disgust towards Abidzar. The primary function of this sentence is to express the user's feelings towards Abidzar.

2. Defamation

Data 14

@nanavrdrn “BUAT PH FILM, MODELAN KAYAK GINI JANGAN DIPAKAI LAGI, KUALITAS RENDAH DAN GAK ADA MANNER, MERUGIKAN” (for ph movies, this kind of model should not be used anymore, low quality and no manner, harmful.)

This data contains criticism and accusations that attack the core of Abidzar's professionalism and character, which have the potential to destroy Abidzar’s career,

using words such as “harmful”, “no manner”, which can be considered derogatory. This aligns with Alkhayat & Al-Aadili's assertion in Fahdiansyah & Susianti (2024) that the presence of malicious words characterizes defamation sentences.



Figure 4. Data 14

This is a directive sentence, as it is addressed to the crew or director of the movie. The user requests that the PH film stop using Abidzar as an actor due to his poor manner and attitude, which could lead to financial losses for the film.

Data 15

@iraatarigan97 *“Minta maaf karena takut gak dapat job ni, makanya mulut nya jangan lantam loh”* (Eating humble pie to save his career, after running their mouth too much.)

This sentence makes derogatory and potentially untrue accusations about Abidzar's motivation and character, which can directly harm his reputation, so it is powerful to be categorized as defamation.



Figure 4.5 Data 15

This is also a directive sentence, as it contains a request or a prohibition from the user to Abidzar, allowing him to maintain or reflect his attitude and manner of speaking, ensuring he does not come across as too rude.

3. Blasphemy

In this section, no data was found. This is because this type of hate speech is specifically intended to insult or disparage religion, God, holy books, or religious symbols. In Abidzar's case, the comments analyzed in this study were not intended to defame Abidzar's religion or beliefs. The content of the malicious comments in this case only focused on Abidzar's behavior or lifestyle, which was deemed inconsistent with the image of a religious scholar's child, such as smoking, having tattoos, and dressing inappropriately. This criticism was directed at Abidzar as an individual, not at his religion.

4. Unpleasant Act

In this section, no data was found. This is because this type of hate speech usually occurs in real life, such as spitting on someone or committing direct violence against that person. This study only examines the form of speech or sentences, not direct behavior.

5. Provocation

Data 19

@_rditia07 *"Minta maaf pake tulisan, bisa ngomong ga?"* (apologize using writing, can't you speak?)

This is a provocation, as it insinuates that Abidzar only apologizes in writing, rather than apologizing directly with words. This sentence is sarcastic, as if Abidzar cannot speak. This aligns with Wiana (2019), who notes that provocation often contains sacrilegious words intended to belittle someone.



Figure 5. Data 19

This sentence is a directive because it contains a question sentence. The user inquires whether Abidzar can speak, as he has only apologized through letters so far, never in person. Also, this sentence contains a sarcastic comment about Abidzar, saying that Abidzar cannot speak.

Data 22

@firmanguart *"10 film lagi yang bakal lu peranin = ogah nonton"* (There are 10 more movies you'll be in = I won't watch them.)

This data contains an attack on Abidzar's quality and professionalism, implying that Abidzar's acting is terrible and uninteresting. This sentence is provocative because it invites people to share their opinions that Abidzar is a bad actor, which in turn will make them less likely to watch his movies.



Figure 6. Data 22

Data 26

@agus_dinosaurus *"Sorry, pecinta versi drakornya. Dan asli gue gak bakalan nonton remake yang ini, actor lu minus attitude! Dah gak ganteng, minus attitude!"* (Sorry, I prefer the Korean drama version. I won't watch this remake; your actor lacks attitude! Not handsome, and no attitude!)

This data is a provocation, as it prompts and fuels negative opinions about Abidzar. The user creates conflict and tension with the sentence, which will quickly trigger arguments among other users. The user is attempting to disrupt the peace of the other party, even if not directly calling for physical violence.

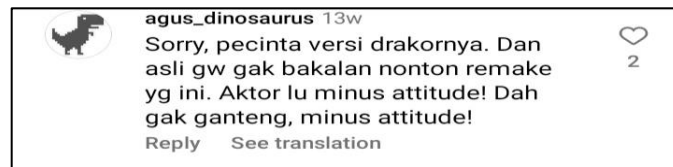


Figure 7. Data 26

These two sentences are commissive, because the users state that they will not watch the movie starring Abidzar. Although the following sentences also seem to contain statements and expressions about something, this sentence emphasizes what the user will do, namely, not going to watch the movie. That is why this is a commissive, because a commissive is an utterance or a speech that makes the speaker do something later.

6. Incite

Data 27

@dhani_lenge *"Ingat ya, lu jadi artis bukan karena bakat/prestasi tapi karena lu anak almarhum Uje"* (Remember, you became an artist not because of your talent/achievement but because you are the son of the late Uje.)

This sentence is an incitement, because it demeans the dignity and attacks the honor possessed by Abidzar. It can trigger a sense of social injustice and mass hatred towards Abidzar. By highlighting the phrase "you're the son of the great Uje" as one of the reasons for success, this sentence indicates that Abidzar does not deserve his fame.

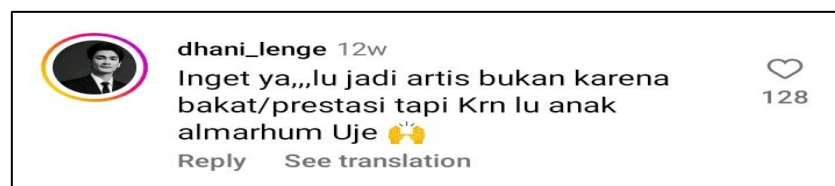


Figure 8. Data 27

This sentence states that Abidzar became an actor not because of his talent but because of his late father. The function of the sentence is to state or claim a fact, and it shows a fact. Abidzar was nothing without his parents, especially his late father. It can be said to be an assertion or assertive sentence.

5. Conclusion

The research demonstrates a high frequency of hate speech directed at Abidzar Al Ghifari in the comment column of his Instagram posts. This aligns with broader trends of online hostility toward public figures. Using a pragmatic approach, specifically Speech Act Theory, the study classifies hate speech based on its intended function or illocutionary act. This means the research focused on what the comments do rather than just what they say.

This study categorized hate speech types based on the National Police Chief Circular Number SE/6/X/2015. Moreover, the comment column of Abidzar Al Ghifari's Instagram post shows forms of hate speech, including insult, defamation, provocation, and incitement. Regarding blasphemy, unpleasant acts, and the spread of fake news, no data was found. Also, it can be seen that findings show that the most frequent type of hate speech is provocation, at 36.67%. To express hatred towards something, people often use provocative sentences aimed at inciting anger, triggering hostility, or

encouraging negative actions from other readers. For this reason, they feel successful if everyone else shares their hatred for something.

This study also employs a pragmatic approach, specifically illocutionary speech acts, as proposed by Searle (1969). There are four types of illocutionary acts found in this study, namely assertive, directive, commissive, and expressive. Regarding the declarative type, no data were found in this study. It can be seen that this study found the most dominant illocutionary act used in hate speech is directive, at 56.67%. Commentators often employ this speech act to express their desire for Abidzar to become more aware of his wrongdoings and to improve.

The implications of this research show that hate speech in social media comment columns does not just involve explicit words but also a strong communicative intent to attack or harm. The link between the illocutionary acts found and the types of hate speech according to Indonesian legal regulations confirms that while intent (pragmatics) is key, the impact and legal category are also clear. This underscores the importance of digital literacy and an understanding of communication ethics in the digital public sphere to reduce the spread of hate speech.

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