

## **Expressive Speech Has a Legal Impact on Social Media of Banyumas People**



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**ABSTRACT:** This study aims to describe the results of forensic linguistic analysis of speech that has the potential to have a legal impact derived from the social media of the Banyumas community. This study uses a qualitative descriptive method based on forensic linguistic theory which is associated with speech analyzed using expressive speech act studies. The research data is in the form of speech that contains elements of hate speech/ insults and defamation contained in social media used by the banyumas community. Data collection is used by reading, recording, and documenting various sources related to speech that have the potential to have a legal impact. Data analysis is carried out with reading, note-taking, as well as interpretation techniques carried out based on forensic linguistic theory. The result of this study is a variety of forms of speech that have the potential to have a legal impact such as blame speech, satirical speech, criticizing speech, and insulting speech.

**KEYWORDS:** forensic linguistic analysis, expressive speech acts, hate speech.

### **INTRODUCTION**

Language is the most common completeness that must be possessed and used by humans. With language, people can understand each other about the communication that occurs and information that can be understood. Language can be said to be a channel of conveyance of all that one feels, thinks and knows to others (Pateda, 1987). In all available information, language is the main medium used. Both in daily communication, use in the social world, politics, health, education, economy and also others.

In its development, language was combined with various other sciences. The flexibility of this language has an impact on its association with other branches of science. For example, language and psychiatric science produce Psycholinguistics and language and society produce a branch of science called Sociolinguistics. Usefulness in the branch of science also produces new 'terms' in language or linguistics called applied linguistics. Applied linguistics can be interpreted as a part or branch of linguistic science that specifically utilizes various theories, methods and other linguistic findings to solve various problems, in particular linguistic problems. Applied linguistics is applied for various practical purposes (Kridalaksana, 2008). The various practical needs referred to in the theory are: (1) Language teaching, (2) Translation, (3) Surface, (4) Speech therapy, (5) Graphology, (6) Educational Linguistics, (7) Language planning, and (8) Forensic linguistics.

These eight divisions of applied linguistics have their own functions and specific goals. For example, forensic linguistics has a relationship with legal cases which is a link between legal experts and linguists in determining a legal case related to language. Forensic linguistics is a branch of applied linguistics that examines the interaction and interrelationships between language, criminality, and law (Saletovic and Kisicek, 2012). Olsson (2008) said that in forensic linguistics knowledge and linguistic techniques are applied to examine linguistic phenomena related to legal cases or personal disputes with some groups that ultimately have an impact on taking actions or decisions in legal cases. The main focuses of forensic linguistics concern include: (1) language of legal documents, (2) language from police and law enforcement, (3) interviews with vulnerable children and witnesses in the legal system, (4) interactions in courtrooms, (5) linguistic evidence and expert testimony in trials, (6) authorship and plagiarism, and (7) forensic phonetics and speaker identification (Coulthard and Johnson, 2007). Apart from these seven aspects, forensic linguistics also examines the language used in prisons, the development of language translations used in the context of legal events, the provision of linguistic forensic evidence based on expertise, and the provision of linguistic expertise in the preparation of legal documents and efforts to simplify legal language (Gibbons, 2007).

Simply put, forensic linguistics also examines the interaction between language, criminality, and law. Techniques applied to analyze the linguistic atmosphere related to legal cases such as the title of the investigation case, disputes with other parties, hate speech, and other linguistic cases that have an impact on taking actions and legal processes that have been regulated in forensic linguistic analysis (Sukirno, .

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Since the 2000s and after the development of information technology, especially those related to the rampant various writings or images that are so freely contained in social media / the internet that can be read by people around the world, there are a lot of words, images, and videos that contain insults and defamation. Especially those related to electoral and religious issues. For example, the impact of holding the 2019 elections, the community seems to be polarized into two camps that until now are still blaspheming each other between Pro-Government citizens and Pro-Opposition citizens. Images or writings and videos from the two camps are uploaded via social media which causes hatred, hostility, both individuals and certain community groups based on ethnicity, religion, race, and intergroup (SARA) which has an impact on the cracking of unity and unity between peoples in Indonesia.

As a result of these bad language activities, many people are dragged into the realm of law because of making or spreading bad information. Both the person being reported and the person uploading the speech or image through social media. Of course, the writings or images contained related to sara need to be studied for the truth for the sake of justice and the establishment of the law. In that case, the presence of forensic linguistics is indispensable for solving problems related to such legal cases. As a language observer, it is very necessary to know about forensic linguistics that have a legal impact on daily activities. Especially speech acts both verbally and in writing that have a legal impact. The purpose of knowing forensic linguistics that has a legal impact aims to understand, avoid, and disseminate information related to speeches carried out on social media so that it no longer harms oneself or others related to individual language activities on social media.

The variety of information and the expansion of its dissemination, speech or language activities on social media are widely and are found in various cities in Indonesia. Freedom of expression regulated in the 1945 Constitution makes the basis for an individual or group to speak out and voice their language expression through social media. On social media such as Instagram, there have been many regional accounts that raise current issues related to their regions such as @jakartakeras accounts, @infoserang, @banyumas24jam, which disseminate up-to-date information related to the issues of their respective regions. In addition to Instagram, on Twitter social media, for example, accounts that voice the right to expression such as @txtdariorangberseragam which contain tweets about people having professions such as soldiers, police, etc. These increasingly rampant social media accounts are feared to become a snowball that can grow and explode at any time. Thus, maturity and usefulness of social media are the keys to creating peace on social media.

Based on data from the Ministry of Communication and Informatics (Kominfo), internet users in Indonesia in 2021 were 202.6 million and from this amount of data, as many as 170 million people were active in social media (Darmawan, 2022). This shows that internet users (netizens) use / express their wetness speech with various kinds. One of the efforts to anticipate the rampant cases of hate speech, the Chief of Police issued Circular Number: SE/2/11/2021 concerning Ethical Cultural Awareness to Realize a Clean, Healthy, and Productive Indonesian Digital Space. In the circular, one of them contains instructions that in receiving reports from the public, investigators must be able to firmly distinguish between criticism, input, hoaxes, and defamation that can be convicted to further determine the steps to be taken. Therefore, investigators in receiving community reports must understand the difference between criticism, input, hoaxes, and defamation. This is a problem for investigators (Kusno, 2021).

One of the cities with many social media users in Central Java is Banyumas. Banyumas netizens are also inseparable from the variety of language expressions they do on social media, moreover, the Regent and Deputy Regent have Instagram accounts with thousands of followers. Until finally, the terms 'your mouth is your tiger' in the context of real life and 'your fingers are your tiger' in the context of cyberspace are indeed the handle of individual or group rules to keep their speech. Every context of speech spoken by a language speaker must have an explicit and implicit meaning. Therefore, the use of language in a context is called pragmatics, but to know the content of the context in depth requires specific theory and understanding in understanding the interpretation of the meaning taught by the speaker (Franke, 2016).

The language incident that occurred between the public (netizens) and their social media accounts caused speeches that represented his expression. In pragmatics, speech that is carried out based on the language expression of the speaker with the situation of his environmental conditions is called an expressive speech act. Expressive speech acts can be said to be a form of expression or venting of a person towards the events he feels and faces, these events will have an impact on the speech or expressions issued when experiencing them (Djatkika, 2016). In another definition, expressive speech acts are speech activities delivered by speakers who have an effort to influence or impact their speech partners (Wijana & Rohmadi, 2009). In simple terms, Wardianto, et al (2021) revealed that expressive speech acts are speech events caused by the speaker's mental state of the surrounding conditions, conditions outside the speaker can be based on their social environment or the situation of the community so that it becomes an expression that represents his feelings (expressions).

The speech made by the people of Banyumas through social media became an interesting topic to know and study on it. Speech that represents the expression of the language has a certain variety of meanings and meanings when analyzed. Therefore, this research will focus on describing speeches that have the potential to have a legal impact carried out by the Banyumas community through posts and comments on Twitter, Instagram, and Whatts'App Stories accounts which are summarized into one study.

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Based on this, it is necessary to study linguistic problems related to the law related to speech on social media in the form of Instagram, Twitter, and also Whatts'App posts as social media used by the Banyumas community related to defamation speech or hate speech carried out through social media.

### RESEARCH METHODS

The research method applied to the research is descriptive qualitative. Mahsun (2012) revealed that qualitative research has a focus on determining meaning, description, clarity, and placement of data according to the context and often depicting it in the form of words or narratives. Moleong (2017) suggests that the designs of qualitative description methods are methods that intend to make descriptions or images to understand phenomena about what is experienced by the subject such as behavior, perception, motivation of actions, and others. Descriptive is a method or type of research carried out based on facts and phenomena carried out by observations on data sources, so as to produce notes in the form of words or narratives that are explanatory (Sugiyono, 2011).

The object used to become data in this study is speech from social media such as Twitter, Instagram, and WA status used by the Banyumas community which contains speeches that contain elements of hate speech / insults and defamation that can result in legal impacts. The data in this study is in the form of speech (sentences and discourse) contained in posts and comments on social media. The data collection techniques carried out are reading, recording, and documentation techniques. In this case, the researcher searches or digs documents from the transkrip then reads and records so that the data needed in the study is collected.

There are three stages of research carried out in this study, namely: (1) data collection, (2) data reduction, and (3) data presentation. Data collection is carried out by finding or digging for documentation about speech that contains legal repercussions in the form of defamation and hate speech. The next step that will be done is data reduction. The documentation that has been recorded will then be reduced according to the group with the classification of linguistic aspects analyzed in forensic linguistic studies. Next is data analysis using forensic linguistic studies with expressive speech act analysis so that speech speech is depicted that has a legal impact.

### RESULTS AND ANALYSIS

In the analysis section, expressive speech acts on legal impact speech in Banyumas originated from social media posts such as Instagram posts and comments, tweets on Twitter and comments, and status on Whatts'App collected from January 2022 to July 2022. These utterances will be analyzed with pragmatic studies, namely expressive speech acts. The form of expressive speech acts is expressive including satirizing, criticizing, complaining, blaming, saying congratulations, saying thank you, flattering, and apologizing (Defina, 2018). At its level in expressive speech, the data in the speech used in this study is divided into several forms and functions that explain the meaning and meaning of each of them.

#### A. Expressive Speech Has Legal Impact on Twitter

The expressive remarks on the social media posts of the Banyumas Raya community began with a post on Twitter that went viral at the end of January 2022, with the dissolution of the Gus Nur Recitation carried out by Banser Sokaraja, Banyumas. Pay attention to the following quote.

##### Data 1

Gus Nur Ricuh Clashes with Banser Sokaraja Banyumas The reason is troubling to the community. The rich training of the TNI, the gusur-gusur to the rice fields, to the mud turned out to be Just to disperse the recitation, Just to discriminate against the clergy... (The case of dissolution of the recitation filled by Gus Nur in Sokaraja on January 29, 2022)  
(Tweet @PURNAMA193058450)

The post that has expressive speech is a post with a photo of the riotous dissolution of Gus Nur's recitation by Banser Sokaraja and a caption or caption in Data 1. As of June 10, the post has been retweeted 101 times, liked 324 times, and commented 76 times.

The quote on the data contains expressive speech in the form of satirical speech. The utterance containing the innuendo is contained in the quote, "it turns out that it is only to disperse the recitation, only for the discrimination of the clergy..." The speech is based on the speaker's disappointment with the treatment carried out by Banser Sokaraja so that it vents with a form of sarcastic speech or speech. Satirical speech is a speech event that occurs because the speaker feels disliked personally because of a certain basis so that an expression appears to mock or express the ugliness of the individual / group in question in his speech (Wardianto, et al., 2022).

From the posts of @PURNAMA193058450 accounts have mixed comments. Starting from supporting the tweet or also denouncing or contravening the tweet. Among those who support the tweet, there are also utterances that can both be said to be satirical utterances, pay attention to the following data.

##### Data 2

Songong kau banser paid how much money?

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Basic not oligarchy  
(Comment account @atikah\_tiktik)

The quote indicates a satirical utterance, as it can clearly be seen with the quote, "Songong kau banser paid how much?" the comment from this @atikah\_tiktik account rates Banser as an institution or group that is earned paid by groups. The insinuation is based on his feelings or expressions of disappointment with Banser's actions or activities that dissolve the recitation. In addition to comments containing satirical utterances. The twitter post also had derogatory comments. Pay attention to the following data.

### Data 3

Brash banser asshole!  
(Comment account @JebuelMania900)

### Data 4

That bastard of the cebong  
(Comment account @cahangon1245)

The two quotes in the comment can be clearly seen describing the insults made by netizens towards Banser who in a Twitter account post @PURNAMA193058450 reportedly disbanded the recitation of Gur Nur in Sokaraja. The contempt for Banser can be clearly found in words such as "Jerk" in Data 3 which if interpreted in the KBBI has the meaning of chaotic once, wrong, not becus, fussy, and wayward if interpreted in adjectives and the word in Data 4 "Bastard" which if interpreted in the KBBI has the meaning of criminal if interpreted in nouns, and has a brazen meaning in adjectives.

In Data 4, there is also the term cebong which is embedded after the word "bastard". The word cebong is a resounding for people who are angsted pro or enter the government camp. The term cebong has become a kind of insult or nickname that has negative connotations since the 2019 elections, where many Indonesians were polarized into two political camps. The pro-government camp is often dubbed cebon, while the camp that is opposed to the government is often dubbed kampret and kadrun (desert lizard). The terms of mentioning the name of animals in this group of mobs have made insults to fellow citizens rampant since the 2019 elections.

The utterance can be said to be a derogatory utterance (insult) because it finds words that hurt the heart, surprise or disrespectful, and rude. Derogatory speech is used by a speaker by using language or various words that should not be spoken such as harsh words, obscene, obscene, and cursing, and the like intentionally or unintentionally thrown out by the speaker to express any form of displeasure, hatred, or dissatisfaction with the situation he is facing. (AR., et al., 2015).

In addition to comments with a tone supporting the post (dislike Banser), there are also comments that are counter or disagree with the quote in Data 1 (dislike Gur Nur). Pay attention to the following data.

### Data 5

The Sugik event was not a recitation, but a provocation !!!  
Each bacot is not far from djancuk, when he said the lecture !!!  
It's just wrong, it's time to say ustad. !?  
(Comment account @rodjickin)

### Data 6

What clerics? What do you think about the book?  
If you don't know what don't talk about it!  
(Comment account @SUKAdipanggil)

### Data 7

Just disband what it is, mouth full of  
(Comment account @hanip00567038)

Both citations describe speakers with different attitudes among the four previous data. The post on Data 1 caused a variety of comments that clashed with each other in the comment section. Broadly speaking, the two warring camps in the comments of @PURNAMA193058450 Twitter account posts are divided into two camps. The first camp was a stronghold that disliked Banser, the comments in the first camp as exemplified in Data 2–Data 4. While the second camp is a camp that does not like Gus Nur. The comments on this second camp are as exemplified by Data 5–Data 8.

The utterances contained in Data 5–Data 7 are types of speech that can be categorized as critical utterances. In Data 5, the critical utterance is explained by the quote, "The Sugik event is not a recitation, but a provocation !!! Each bacot is not far from djancuk, when he said the lecture !!! It's just wrong, it's time to say ustd. !?" the quote explains that the event held by Gus Nur was not a recitation, but a provocation between fellow nation's children. Every talk or conversation in the event is not far from 'djancuk' which is a type of rough vocabulary that is spoken when angry or insulting people when in some regions of Java (Central Java,

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D.I.Y, and East Java). Then the utterance is also continued by explaining that Gus Nur when mentioning verses in the Qur'an is wrong, then it is questionable that Gus Nur is an Ustad? This is the depiction of the comments made by @rodjickin account.

Data 6 also explains the same criticism, the account @SUKAdipanggih mentions that "Whose cleric?" and asks "Gus Nur what does the book?" then proceeded with the utterance "If you don't understand anything, don't you have to say much." (translation of Javanese-language utterances in a high tone that would be harsh). The speech contained in Data 6 stated that he asked about the "ulamaan" of Gus Nur.

The speech named criticizing is also found in Data 7. In Data 7, the quote containing the critical utterance is found in, "Disband what it is, mouth full of." The critical remarks came from @hanip00567038 account which stated that in Gus Nur's recitation harsh and inappropriate words often came out.

The three utterances seem to describe and explain the reasons for the three accounts in criticizing the recitation held by Gus Nur. In some of his studies documented on Youtube, it is not uncommon for Gus Nur to often utter harsh words, even dirty. This is not like other recitations in general that are often encountered. For this reason, the three accounts criticized Gus Nur for the frequent profanity that often came out in the recitation. This is in accordance with the definition of criticizing speech, which is a speech event that occurs because the speaker feels disagreed or dislikes what his speech partner did (Irma, 2017). In the third example of the data that has been described earlier, the disagreement that occurs can be seen from the comments on the Twitter post.

In addition to criticism speech, derogatory remarks are also found in the comment section. Attention to the following data.

### Data 8

Silit! (Buttocks! In english) (while showing a photo of Gur Nur)  
(@kangwaqfi2 account comment) Insult

The quote is a type of derogatory speech because it can be read immediately, the word 'silit' is a Javanese word which if interpreted into Indonesian means 'butt'. The word is an insult, especially if it is captioned with an image of the intended person, as done by the @kangwaqfi2 account which shows a photo of Gus Nur with the comment of the word 'silit'. The utterance can be said to be a derogatory utterance (insult) because it finds words that hurt the heart, surprise or disrespectful, and rude. Derogatory speech is used by a speaker by using language or various words that should not be spoken such as harsh words, obscene, obscene, and cursing, and the like intentionally or unintentionally thrown out by the speaker to express any form of displeasure, hatred, or dissatisfaction with the situation he is facing. (AR., et al., 2015).

Apart from the political conditions that spread Banser and Jamaah recitation of Gus Nur, this research is purely objective as a linguistic study to unravel the speech that has a legal impact as a scientific work that can be accounted for.

## B. Expressive Speech Has Legal Impact on Instagram

The speech that has a legal impact on the comment section on the Instagram post used by the Banyumas community is a post with a social and political theme. The data started from a post from @banyumas24jam Instagram account on June 26, 2022 about the news "Buying cooking oil for IDR 14,000 will be mandatory to use PeduliLindungi or NIK, Luhut: Socialization starting Monday." The post contains comments on hate speech/ insults and hate speech. Pay attention to the following data.

### Data 9

It's really troublesome for you!  
(commented on the instagram account ava\_ditaaa comment)

### Data 10

What if you make a rule, kaya does not pass education  
(commented on the instagram account \_abdii86)

Both quotes are responses made by the public to news that had made the public crowded, where in the scarcity of vegetable oil, people still have to be bothered to buy the vegetable oil using the PeduliLindungi application and include a NIK. The response, which was dominated by the public's disapproval of the rule, made the comment section that posted the news become crowded, one of which was the Instagram account @banyumas24jam.

One of the comments that can be categorized as a speech that has a legal impact is carried out by @ava\_ditaa account and @\_abdi86 Instagram account. In Data 9, the quote "Nyuhasin amat dah lu" is a form of innuendo made by the @ava\_ditaa Instagram account when responding to reports about the rules for buying cooking oil using the PeduliLindungi application and using NIK. The satirical speech is a form of expression carried out by speakers because according to him, the rule makes it difficult / complicated for people who feel the direct impact.

A quote in the form of a satirical utterance is also found in Data 10, "Apa2 klau bkin rule, kaya ga passed Education" wrote the account of @\_abdi86. The utterance enters into a satirical cathago because we can directly capture its meaning. The speech or

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utterances made by the speaker are a form of comment or expression on the news of the rules that he thinks are unreasonable. The imputation of reason is illustrated in the quote that reads, "What are the rules, kaya ga passed Education" according to which the rule is not carried out 'shake-up' which is mature or inconsistent with the conditions of the society directly affected by its complexity.

Both utterances are a type of satirical speech because the utterance is a speech event that occurs because the speaker (netizen in this case) feels disliked personally because of a certain basis so that an expression appears to mock or express the ugliness of the individual / group referred to in his speech (Wardianto, et al., 2022). In addition to containing innuendo speeches, the Instagram post also has derogatory comments. Pay attention to the following data.

### Data 11

*Wis mambu weak be kakehen polah*

(already smelling of soil still only most behavior)

(commented on the instagram account joni22820)

The utterance is a surprising form of expression in the comments column made by the @joni22820 account on the Instagram post of the @banyumas24jam account reporting about the new rules for purchasing cooking oil. The speech can be said to be insulting because it indirectly comments on the figure of Luhut, who is the originator of the cooking oil purchase rules. The utterance "Ws mambu lemah be kakehen polah" is an expression of annoyance from the Javanese language which if interpreted into Indonesian it will be, "It's old, most of the behavior." The utterance illustrates the annoyance expressed by the speaker in the comment.

The comments made by the @joni22820 Instagram account can be said to be insulting utterances because insulting utterances are interpreted as hurtful, shocking or disrespectful words, and rude. Derogatory speech is used by a speaker by using language or various words that should not be spoken such as harsh words, obscene, obscene, and cursing, and the like intentionally or unintentionally thrown out by the speaker to express any form of displeasure, hatred, or dissatisfaction with the situation he is facing. (AR., et al., 2015). In the utterance "Ws mambu lemah be kakehen polah" is a form of words that can be categorized as rude so that it can cause insults to his speech partner.

The second post containing legal impact speeches was found in the post of the @humas\_pemkab\_banyumas Instagram account on July 7, 2022 about the news "Speaker of the House of Representatives of the Republic of Indonesia Puan Maharani Inaugurated the Karno Area. The post contains comments on hate speech/ insults and hate speech that have legal impact. Pay attention to the following data.

### Data 12

*Sekarepmu, sng penting ko bombong*

(whatever you say, the important thing is that you are happy)

(commented on instagram account nofiadi\_80)

### Data 13

Throw away this budget... Inaugurated 2 times.. What else tomorrow are the other figures and officials who want to be asked to formalize the boss again?

(commented on the instagram account sa.wibowo76)

Data 12 contains speech that has a legal impact. The quote in the utterance describes the insinuations made by @nofiadi\_80 Instagram account in his speech. The utterance "Sekarepmu, sng penting ko bombong" is a form of satire in Javanese which if interpreted into Indonesian has the meaning, "It's up to you, the important thing is that you are happy." However, the use of the word 'sakarepmu' is a form of word that has a level of language that tends to be rude, especially the use of the word 'ko' which at the level of the Javanese language level is a low-level mention of the word 'kamu'.

In Data 13 innuendo-tinged satire speeches are also found in comments made by the Instagram account @sa.wibowo76 with a utterance that reads, "Throw away this budget... Inaugurated 2 times.. Is it again tomorrow with other figures and officials who want to be asked to formalize the boss again?" the remark was a form of innuendo against the inauguration of the Lotus Tower building which had been inaugurated twice. This 'inaugurated twice' sulked at the arrival of the Governor of Central Java and the arrival of the Speaker of the House of Representatives who was also given the honor to inaugurate the new building in the heart of Purwokerto. Both utterances are a type of satirical speech because the utterance is a speech event that occurs because the speaker (netizen in this case) feels disliked personally because of a certain basis so that an expression appears to mock or express the ugliness of the individual / group referred to in his speech (Wardianto, et al., 2022).

## C. Expressive Speech Has Legal Impact in Whatts'App Stories

The next legal impact is the status made by the Banyumas community which is documented randomly. This status post or who is familiar with the WA story was found from WA users in Banyumas. The Wa status describes the story of daily life that also has a legal impact from his speech. Pay attention to the following data.

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### Data 14

*Polisi ngeriwehi dalam raya bae. Giliran pejabat diiringi2i anggo pengawalan. Rakyat bae digebuki nek ada demo. Ora nggenah pisan lah.*

(The police just make the highway complicated. The turn of the chase was given a motorcade and escort. It was the turn of the people to be beaten during the demonstrations. It's not very clear).

(Whats'App Stories Edi Rawalo, July 6, 2022)

### Data 15

*Pak RW kepriwe sih, giliran pembayaran nyong ditagihi bae. Giliran kurban nyong ora diwei. Daging nggo keluargane dewek. Jan bibit-bibit KKN kiehh jangan-jangan.*

(Mr. RW, how about it, when my dues are given a bill. It was the turn of the division of the sacrificial daging I was not given. Dagingnya made his own family. The seeds of KKN caution).

(Whats'App Stories Mas Oki PWT, July 10, 2022)

### Data 16

*Bupati Husen kenapa ora namani dalam anyar neng menara teratai kanggo nama bupati Banyumas pertama yah? Apa orang ngerti sejarah yah? Kalah karo anak sd tanggaku (emot laughs).*

(Regent Hussein why not name a new street in the lotus tower using the name of the first Banyumas Regent? Don't understand history? If it's with my neighbor's child who is still in elementary school).

(Whats'App Stories Mas Ramlan, June 1, 2022)

The three wa statuses are a form of speech that contains the meaning of innuendo. The meaning of the satire is a form of expression of disappointment and resentment of the community (wa users concerned) towards the condition they are experiencing. The satirical speech was carried out using the typical Javanese banyumas language with its Penginyongan dialect. In Data 14, the speaker describes his insinuations against the Police who are judged to be unfair in carrying out their activities or duties. The insinuation is contained in the quote "Police are horrified in bae. It was the turn of the officials to be accompanied by an escort. Bae people were pounded nek there was a demo. Ora nggenah pisan lah." The quote describes the police's treatment of the motorcade of officials and when the police performed security duties during demonstrations carried out by the people.

Data 15 describes a society's disappointment with not getting sacrificial meat. The speaker made a status in WA containing a satirical utterance that he intended for the chairman of the RW in his residence for not getting the sacrificial meat ration. The satirical utterance is contained in the quote, "*Pak RW kepriwe sih, giliran pembayaran nyong ditagihi bae. Giliran kurban nyong ora diwei. Daging nggo keluargane dewek. Jan bibit-bibit KKN kiehh jangan-jangan.*" In English is, "Mr. RW, how about it, when my dues are given a bill. It was the turn of the division of the sacrificial daging I was not given. Dagingnya made his own family. The seeds of KKN caution." His disappointment is illustrated by the frequent payment of dues in his neighborhood. However, when the distribution of sacrificial meat he did not even get it. Even at the end of his speech, the speaker suspected that the Chairman of the RW gave rise to KKN seeds because many of his families received sacrificial meat rations.

The satirical utterance is also found in Data 16. The satirical utterance is found in the quote, "*Bupati Husen kenapa ora namani dalam anyar neng menara teratai kanggo nama bupati Banyumas pertama yah? Apa orang ngerti sejarah yah? Kalah karo anak sd tanggaku (emot tertawa).*" In English is, "Regent Hussein why not name a new street in the lotus tower using the name of the first Banyumas Regent? Don't understand history? If it's with my neighbor's child who is still in elementary school." The quote describes that there was a speaker who was a resident of Banyumas who asked the basis or foundation of his Regent in naming a new road for the Lotus tower area. The satirical remarks were explained in the equalization of the Banyumas Regent with elementary school students from neighbors.

These three utterances are a type of satirical speech because the utterance is a speech event that occurs because the speaker (netizen in this case) feels disliked personally because of a certain basis so that an expression appears to mock or express the ugliness of the individual / group referred to in his speech (Wardianto, et al., 2022). In addition to three satirical utterances, in the WA status data source there is also one (1) citation containing blaming utterances. Pay attention to the following data.

### Data 17

*Tanggane jan kayak (emoticon with a picture of 'dog') lambene ora bisa dijaga. Wong tua koh malah domahi. Pengen tak sumpel cocote.*

(My neighbor can't be like a 'dog-drawn emoticon' his mouth can't be guarded. Parents are actually being yelled at. Want me to plug his mouth.

(Whats'App Stories Mba Sulastri Karangnanas, June 27, 2022)

The quote illustrates that there is a speaker who is furious and upset with his neighbors. The speaker blasphemed his neighbour through WA status on his mobile phone by stating that the neighbour was mentioned "Like (an emoticon with a picture

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of a 'dog') which can be semiotically interpreted as a form of blasphemy because of a condition in which the speech partner in question makes a mistake by, "wong tua koh malah domahi" which means "parents are even scolded" because the speech partner scolds the parents.

The speech made by the speaker can be categorized as a blame speech, because the speech conveys a view or opinion that explains behavior that is considered wrong or unnecessary. (Fauzi et al., 2020). This expression of blame can occur due to several factors, namely the discovery of mistakes made by speech opponents, irresponsibility of speech opponents for their mistakes, or also because speech opponents want to break away from a mistake (Puspita Sari, 2013).

## DISCUSSION

Based on the analysis that has been carried out on the speech of the legal impact on social media used by the people of Banyumas, there are eight data in Twitter posts and the comments are a form of speech that contains a speech meaning that is not good for its connotation. Of the eight data on posts and comments on the Twitter account, three (3) quotes contain the meaning of criticizing speech, two (2) quotations contain satirical speech, then there are three (3) quotes containing insulting speech. Utterances that can cause legal repercussions are derogatory utterances that clearly mention individuals/ groups with ugliness and the reasons behind them, then disseminated through social media Twitter.

The five data in the posts of two Instagram accounts and their comments are a form of speech that contains a speech meaning that is not good for its connotation. Of the five data on posts and comments on the two Instagram accounts, four (4) quotes contain the meaning of satirical speech and one (1) quote contains insulting speech. Utterances that can cause legal repercussions are derogatory utterances that clearly mention individuals/ groups with ugliness and the reasons behind them, then disseminated through instagram social media.

Of the four utterances contained in the WA status that were used as the subject of the study, the four did not contain legal impact because they did not have an element of contempt. Three (3) data containing innuendo speech and one (1) data containing blame speech. However, in Data 20, the regent's satirical remarks can or contain legal repercussions because they can contain elements of hate speech or mock the Banyumas Regent because of the misuse of street names. However, the remarks in Data 16 cannot be brought to the law because they are a form of advice or input from the people to their leaders.

Speech in posts and comments on Twitter and Instagram has hate speech in the form of insulting speech that can be obtained in four (4) data that has the potential to obtain or have legal impact if only reporting to the authorities in accordance with existing legal procedures. Insulting speech specifically uttered may be subject to Article 310 subsection (1) which reads, "Whoever deliberately attacks the honor or good name of a person by alleging something, which means to make it known to the public, is threatened with defamation with imprisonment for not more than nine months or a fine of not more than four thousand five hundred rupiah." and in paragraph (2) it states that, "If it is done with writings or images that are broadcast, performed or pasted in public, it is threatened with written defamation with imprisonment for a maximum of one year and four months or a fine of not more than four thousand five hundred rupiah."

## CONCLUSION

Based on research that has been carried out by taking the theme of forensic linguistic studies on speech that has a legal impact on social media used by the Banyumas community, it can be concluded, that the social media used by the Banyumas community such as Twitter, Instagram, and Whats'App contains 17 utterances consisting of: 1 blame speech, 3 criticizing utterances, 4 derogatory utterances, and 9 satirical utterances. Of the 17 utterances, four (4) Data that have the potential to obtain or have legal impact if only reporting to the competent authorities in accordance with existing legal procedures because they are indicated to violate the contempt clause contained in Article 310 paragraphs (1) and (2) in Chapter XVI on Contempt.

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