

Revealing Metaphors of Bahasa Indonesia Used in Hate Speech in Facebook Group Comments

Mengungkap Metafora Bahasa Indonesia yang Digunakan dalam Ujaran Kebencian di Komentar Grup Facebook

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Article Information	ABSTRACT
<p>History Accept: 26 October 2024 Revised: 08 December 2024 Approved: 1 January 2025</p>	<p>This study aims to analyze conceptual metaphors used in hate speech in Facebook Group comments. To achieve that objective, qualitative descriptive approach was implemented. The data of this study were taken from the Facebook users' comments on three Facebook group supporting Indonesian presidential candidates who will compete in the 2024 election. The Facebook group was Debat Capres dan Cawapres 2024 which has thousands of members who regularly and actively participate in the forum. To analyze types of conceptual metaphors used in hate speech, the theory conceptual metaphor proposed by Lakoff & Johnson (1980) was used. According to the theory, conceptual metaphor is classified into three which are structural metaphors, orientational metaphors, and ontological metaphors. The hate speech discussed in this article is based on the Indonesian Police Circular Letter Number SE/06/X/2015 on the handling of hate speech. The results showed 16 data were classified as structural metaphors and 1 datum was ontological metaphor. None of the data found in this study was classified as orientational metaphor. Of 17 data, 13 of them were classified as insult. 1 datum was spreading hoaxes and 2 data were defamation. The results concluded that the use of conceptual metaphors to express hate speech on Facebook group comments were not significant.</p>
<p>Kata Kunci <i>Metafora konseptual, grup Facebook, ujaran kebencian</i></p>	
<p>Keywords conceptual metaphor, Facebook group, hate speech</p>	
	<p>Abstrak <i>Penelitian ini bertujuan untuk menganalisis metafora konseptual yang digunakan dalam ujaran kebencian pada komentar Grup Facebook. Untuk mencapai tujuan tersebut, pendekatan deskriptif kualitatif diterapkan. Data penelitian ini diambil dari komentar pengguna Facebook pada tiga grup Facebook pendukung calon presiden Indonesia yang akan bertarung di pemilihan umum 2024. Grup Facebook tersebut adalah Debat Capres dan Cawapres 2024 yang memiliki ribuan anggota yang secara rutin dan aktif berpartisipasi dalam forum tersebut. Untuk menganalisis jenis metafora konseptual yang digunakan dalam ujaran kebencian, digunakan teori metafora konseptual yang dikemukakan oleh Lakoff & Johnson (1980). Menurut teori tersebut, metafora konseptual diklasifikasikan menjadi tiga yaitu metafora struktural, metafora orientasional, dan metafora ontologis. Ujaran kebencian yang dibahas dalam artikel ini didasarkan pada Surat Edaran Kepolisian Republik Indonesia Nomor SE/06/X/2015 tentang penanganan ujaran kebencian. Hasil penelitian menunjukkan 16 data diklasifikasikan sebagai metafora struktural dan 1 data merupakan metafora ontologis. Tidak ada satu pun data yang ditemukan dalam penelitian ini yang diklasifikasikan sebagai metafora orientasional. Dari 17 data, 13 di antaranya diklasifikasikan sebagai penghinaan. 1 data adalah penyebaran berita bohong dan 2 data adalah pencemaran nama baik. Hasil penelitian</i></p>

menyimpulkan bahwa penggunaan metafora konseptual untuk mengekspresikan ujaran kebencian pada komentar grup Facebook tidak signifikan.



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1. Introduction

Social media has become major platform in which a lot of people from various backgrounds interact, share views, and communicate. One of the most popular social media is Facebook which provides various activities which can be done by users to stimulate interactions among them (Afria, et., all, 2024). The users can share the contents in forms writing, photos, and even videos. Facebook also allows the users to connect with their friends and relatives by sending friend requests, accepting friend requests, and interacting through comments, private messages, audio calls and even video calls. Facebook also provided Facebook Group which is a feature to accommodate the users with similar interests to discuss or share about broad or narrow topics. Unfortunately, during this beautiful diversity of interactions, a disturbing issue which is the increase of hate speech has emerged. Sadat, et all (2022) mention that the incredible improvement in depth social engagement on social media is almost directly proportional to the increase of evil messages including hate speech. Hate speech not only damages the environment of online communication but also has the potential to exacerbate social conflicts and trigger tension in society.

Nowadays, hate speech found on social media such as Facebook, Instagram, Twitter, etc is closely related to the issues in politics and law (Hutri & Mulyadi, 2020). This is the same as what is happening currently where political issues related to Indonesian presidential candidates are being discussed on social media, especially Facebook. This is not surprising considering that Indonesia will hold general elections in 2024, so supporters of each presidential candidate created Facebook groups as a forum for sharing information related to the presidential candidate they support. However, the activity of sharing information in Facebook groups often trigger hate speech by supporters of one presidential candidate who deliberately infiltrate them to bring down other presidential candidates they do not support.

Many scholars have been attracted to study metaphors especially those linked to hate speech. One of the studies was conducted by Mursyidin investigating the use of metaphors to trigger potential hate speech in the commentary column on Instagram social media accounts. To achieve the objectives of the study, qualitative descriptive research approach and metaphor theory by Lakoff and Johnson (1980) were utilized. The findings showed that the Acehnese metaphors on Instagram comments observed in this study was dominantly orientational. The number of structural metaphors was the second, and the least used metaphors was ontological metaphors. In addition, the findings also concluded that the potential to hate speech on Instagram comments was not significant. Another study was conducted by Hutri and

Mulyadi examining how the form and meaning of conceptual metaphors used in hate speech on Facebook in Minangkabau language describing social and political reality. The results of the study revealed the type of conceptual metaphor observed is the metaphor of words as objects, animals, humans, and as competition. The classification of conceptual metaphors includes the international, structural, and ontological metaphors. The findings also concluded that the hate speech of Minangkabau language on Facebook was the utterance of hatred that has the meaning of not insulting, defamation, not spreading and spreading hoaxes, and many using conceptual metaphors and ontological metaphors. The study of metaphors linked to hate speech was also done by Usman and Abdullahi examining hate speeches as a metaphorical expression used in the language of cultural stereotypes. To achieve the objective, Cognitive Metaphor and theory of Cultural Stereotype were considered as the theoretical framework of the study. The results of the study discovered that sixteen (16) out of the twenty (20) statements realized in the status update were structural metaphors. The recurrence of structural metaphors indicates that there are feelings of disaffection in the society. This current study and those three previous studies share a common interest in examining the metaphors related to hate speech on social media but they differ in terms of language and context. However, this variation allows for a broader understanding of the complexity and diversity of hate speech phenomena across different linguistic and cultural context.

The use of social media in the context of democratic practice is not surprising because it has at least benefits. The first benefit is as access to information which accommodates community aspirations and is able to prioritize public interests. The second benefit is access to interaction. The high rate of use of social media in Indonesia causes interaction, even though it is only limited to cyberspace, but becomes an opportunity to strengthen democracy. The third benefit is access to participation because social media has become a new platform to encourage people to participate in all life. The last benefit is decentralized access to information (Latief, 2019).

Hate speech is a communication act carried out by an individual or group in the form of provocation, incitement or insults to other individuals or groups in terms of various aspects such as race, skin color, ethnicity, gender, disability, sexual orientation, nationality, religion and so on. other. In a legal sense, hate speech is words, behavior, writing or performances that are prohibited because they can trigger acts of violence and prejudice, whether on the part of the perpetrator or the victim (Mawarti, 2020). Hate speech directed at a particular person or group of people steals a lot of attention, for example through posts on social media. Many netizens distribute posts (images, photos, videos, sounds and words) with hate speech that causes insults, defamation, religious blasphemy, and so on." "Hate speech is not only carried out in mass media or social media, but hate speech can also be carried out when someone or more gives a speech in public, a religious lecture, even through writing in the form of banners or posters (Zulkarnain, 2020).

The hate speech discussed in this research is based on the Indonesian Police Circular Letter Number SE/06/X/2015 on the handling of hate speech. The legal basis to evaluate hate speech is the Law of the Republic of Indonesia No. 19 of 2016 on Amendments to Law No. 11 of 2008 on Information and Electronic Transactions (UU ITE) in conjunction with the Criminal Code (KUHP). These two rules must be followed by social media users in order to be wise when using social media. Wulandari (2017) argues that in the Law of Information and Electronic Transactions (UU ITE), hate speech comments on social media are one of the electronic transaction activities because they are carried out through electronic media. The UU ITE defines electronic transactions as legal acts carried out using computers, computer networks and/or other electronic media. The meaning of the UU ITE itself is a law that discusses legal provisions regarding problems that occur in the field of information and communication technology development that arise in society.

According to Soesilo (1995), in the National Police Chief's Circular Letter Number SE/06/X/2015 concerning hate speech, it is explained that it can take the form of criminal acts regulated in the Criminal Code (KUHP) and other criminal provisions, which are classified into seven categories. The first category is insult. What is meant by insult is attacking honor and someone's good name. Those who are attacked usually feel embarrassed. The object of insult is a sense of self-worth or dignity regarding honor and the good name of a person, whether individual or communal. The second category is deliberately damaging someone's honor or reputation by accusing someone of committing an act. The third category is defamation which is a word, behavior, writing, or performance that is prohibited because it can trigger acts of violence and prejudice, weather on the part of the perpetrator of the statement of the victim. The fourth category is forcing another person to do, not to do or to allow something, by using violence, using threats of violence, or any other act or unpleasant treatment, either towards the person himself or others. The fifth category is provoking which means an action carried out to arouse anger by inciting, provoking anger, irritation and making the person who is incited have negative thoughts and emotions. The sixth category is inciting which means encouraging, inviting, arousing or burning people's enthusiasm to do something. In instigating, the characteristic "intentionally" is implied. Inciting is harder than "charming" or "persuading" but weaker than "forcing". The last category is spreading hoaxes or false and misleading information or news.

One aspect of concern in hate speech is the use of metaphor. Metaphor, in this context, refers to the use of figurative language that can influence how we perceive, understand and respond to certain situations. Since Facebook is a very popular platform with billions of users worldwide, it is important to understand how metaphors are used in the context of hate speech.

Etymologically, the word "metaphor" derived from a Greek word *meta* which means "over" and *pherein* which means 'to carry' (Hawkes, 2018). In modern Greek, the word *metaphor* also means "transfer". Thus, a metaphor is the transfer of the image, meaning, or quality of an expression to another expression (Classe, 2000). Many experts have tried to define metaphors. Pitcher

(2013) defines metaphors is a figure of speech in which an implied comparison between different things that actually have something in common and applicable. Swandewi et all (2021) argue that metaphor is commonly assumed to be a feature of language alone, a matter of words rather than mind or action. However, as time passes, people have discovered that metaphor is widespread in daily life, not only in language but also in thought and action.

Conceptual metaphors used this study were proposed by Lakoff & Johnson (1980). Conceptual metaphors can be defined cognitively as the conceptualization of an idea in one domain to implement to concept in another domain (Lakoff & Johnson, 1980). The first domain is usually called as the source domain which refers to the formation of concept or human knowledge. (Lakoff & Johnson, 1980). In other words, the source domain is the idea conceived in the mind from which metaphorical expressions are drawn (Usman & Abdullahi, 2021). The second domain in conceptual metaphors is called the target domain which refers to ideas, emotions, states of being, etc which are the representation of the conceived ideas (Lakoff & Johnson, 1980). The expression "peace is priceless" can be taken as the example. In the expression, "priceless" is considered as the source domain since it the conceived idea from the speaker's perceptual experience. While "peace" is considered as the target source because it is the emotional representation of the conceived idea (Usman & Abdullahi, 2021).

Lakoff & Johnson (1980) divided conceptual metaphors into three categories: structural metaphors, orientational metaphors, and ontological metaphors. Structural metaphors refer to a concept formed metaphorically by using another concept. This structural metaphor is based on two domains: the source domain and the target domain. Structural metaphors are based on systematic correlations in everyday experience. The example is the expression "time is money." In the expression "time" is the source domain which is used to explain "money" as the target domain. In this structural metaphor, it is implied that time is valuable and limited as money. This metaphor suggests us to manage our time wisely, just as we do with our money.

The second category of conceptual metaphors is orientational metaphors which are those related to spatial orientation, such as "up-down", "inside-outside", "front- back", etc. This spatial orientation arises based on human physical experience in managing directional orientation in everyday life (Lakoff & Johnson, 1980). Each culture has its own orientational metaphor which differs from others. This is because each culture has different thought, experience, and action (Hutri & Mulyadi, 2020). The example of orientational metaphors is "He is at the top of his game." In this orientational metaphor, the spatial concept of being "at the top" is used to convey that someone is performing exceptionally well in their field. The metaphor implies that success and high achievement are associated with an upward position, similar to how being at the top of a physical structure suggests a superior vantage point. This orientational metaphor helps us understand the level of achievement and excellence in a more vivid and relatable way by drawing on our spatial understanding of up and down.

Ontological metaphor is the third category of conceptual metaphors. Ontological metaphors are metaphors that conceptualize abstract things, such as thoughts, experiences and processes into something concrete. Ontological metaphors also view events, emotional activities, and ideas as entities and substances. In other words, the ontological metaphor regards abstract nouns as concrete nouns (Lakoff & Johnson, 1980). The example of ontological metaphor is "Life is a rollercoaster." In this ontological metaphor, the abstract concept of "life" is mapped onto the concrete concept of a "rollercoaster." This metaphor suggests that life, like a rollercoaster, is full of ups and downs, unexpected twists, and moments of excitement or fear. It conveys the idea that life is characterized by its unpredictability and the range of emotions and experiences it offers. By using this metaphor, we make the abstract concept of life more tangible and relatable by drawing parallels with a familiar, physical experience like riding a rollercoaster.

This research aims to conduct an in-depth analysis of the use of metaphor in hate speech that appears in the commentary column of Facebook groups. This analysis will help us understand better how metaphors are used to convey hate messages, especially the types of conceptual metaphors proposed by Lakoff and Johnson (1980). By understanding the metaphors in hate speech, we can develop more effective strategies to address this problem and create a safer and more inclusive online environment.

This research included the methodological steps used, the theoretical framework underlying the analysis, as well as hopes for scientific contributions that can help combat hate speech in the online environment. Thus, it is hoped that this valuable will provide valuable insight in understanding the complexity of hate speech on social media and provide a basis for more effective prevention and response efforts.

2. Methods

This study employs a descriptive qualitative approach, emphasizing the in-depth understanding of data within its context rather than quantifying results. Methodology in research, as Kothari (2004) and Kaufman (2005) highlight, encompasses not only the methods but also the underlying rationale behind them. This approach is particularly suited for exploring complex subjects, such as the metaphors used to promote hate speech on Facebook. Qualitative research allows researchers to capture experiences through descriptive narratives, as noted by Grossoehme (2014) and Hadiati (2011), and to systematically portray findings in a structured manner, as emphasized by Suryana (2010). This methodology is well-suited for the study, as it aims to reveal the nuanced use of metaphors in a specific Facebook group during the Indonesian 2024 election period.

Data were sourced primarily from Facebook comments in a group called *Debat Capres dan Cawapres 2024*, focusing on posts made during January and February 2024, which marked the campaign and election periods. Data collection was conducted through documentation techniques, involving a series of steps: accessing the group, reviewing comments, identifying metaphoric

language and hate speech, and categorizing the findings based on Lakoff and Johnson's metaphor typology (1980). The analysis further applied the Indonesian Police guidelines on hate speech to understand the implications of these metaphors. Ultimately, this process aimed to provide a structured, qualitative description of how metaphors in online discourse can influence public communication and incite potential hate speech.

3. Findings and Discussion

The findings of this study showed that there were 17 data of conceptual metaphors which promoted hate speech on Facebook group. Those data were analyzed using conceptual metaphor theory by Lakoff and Johnson (1980) to figure out types of conceptual metaphor used in uttering hate speech on Facebook group comments. The data were also analyzed based on the Circular Letter of the Indonesian Police Number SE/06/X/2015 about the handling of hate speech to figure out types of hate speech found on Facebook group comments. The results showed that 16 data were classified as structural metaphors and 1 datum was ontological metaphor. None of the data found in this study was classified as orientational metaphor. Regarding hate speech, of 17 data, 13 of them were classified as insult, 1 datum was spreading hoaxes and 2 data were defamation. Further explanation of each datum is described below.

Datum 1

*Udah ditinggal sama Surya Paloh jadi gelandangan nanti. Mau jadi **benalu** kemana lagi?*

*After being left by Surya Paloh, he will become homeless. Where else will he want to be a **parasitic plant**?*

This comment was posted by a Facebook user names Radit Jani. This comment was intended to one of presidential candidates, Anis Baswedan. This datum contains structural metaphor which is represented *jadi benalu* (becomes a parasitic plant) functioning as the source domain while the target domain is Anis Baswedan. In this context, Anis Baswedan is considered as a parasitic plant which is detrimental to the host. This structural metaphor describes that Anis Baswedan takes advantages from the host without contributing benefits to the host just like what a parasitic plant does. This structural metaphor is aimed to insult Anis Baswedan that he is exactly like a parasitic plant. According to the Circular Letter of the Indonesian Police Number SE/06/X/2015, this insult is categorized as hate speech. Therefore, this datum is considered a structural metaphor used to express hate speech.

Datum 2

*01 tidak mempermasalahkan Prabowo itu imigran ina ya, meskipun cina adalah **benalu** di negeri ini.*

*01 doesn't mind that Prabowo is a Chinese immigrant, even though China is a **parasitic plant** in this country*

This comment was posted by a Facebook user named Abdul Qodir. Just like datum 1, structural metaphor in this comment is also represented by *benalu*

(parasitic plant) serving as the source domain. The target domain is Cina (Chinese) referring to one of the races existing in Indonesia. Abdul Qodir used this expression to offend Chinese people who live in Indonesia by saying they are parasitic plants which only takes advantages without giving contribution to Indonesia. This action is not only considered as insult but also racism because he offended one race existing in Indonesia. What Abdul Qodir did is considered as hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 3

02 **Anak Haram konstitusi** yg didukung habis2an bapaknya, penjilat2nya & orang2 bodoh pengharap Bansos.

02 **illegitimate children of the constitution** who is supported by their father, their sycophants & stupid people who hope for social assistance

This comment was posted by a Facebook user name Nico Usman to attack Prabowo and Gibran as presidential and vice-presidential candidates. This comment also contains structural metaphor which is represented by *anak haram konsitusi* (illegitimate children of the constitution). The source domain in this structural metaphor is anak haram konstitusi while the target domain is 02 which refers to Prabowo and Gibran. In this context, Prabowo and Gibran are associated with anak haram konstitusi because Gibran's candidacy as vice presidential candidate was through a controversial decision done by Constitutional Court (MK). The Constitutional Court approved 36-year-old Gibran Rakabuming Raka, gavelled by Chief Justice Anwar Usman, who is actually Gibran's uncle. This structural metaphor is aimed to insult Gibran as the expression of negative reaction to the controversial decision made by Constitutional Court (MK). As mentioned before that according to the Circular Letter of the Indonesian Police Number SE/06/X/2015 insult is classified as hate speech. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 4

otak lo tu beku.. diajak mana mana aj mau asalkan suka.. disuruh miskin pun gas gas ae kalo yg nyuruh Prabowo

Your brain is frozen. you would go wherever you want as long as you like it.. Even being told to be poor you will do it if Prabowo tells you so.

This comment was posted by a Facebook user named Imin Imin to insult Prabowo-Gibran supporters. Expression *otak lu beku* (your brain is frozen) represents structural metaphor contained in this comment. In this context, *otak lu beku* serves as the source domain while a supporter of Prabowo-Gibran serves as the target domain. In this context, *otak lu beku* (your brain is frozen) is intended to the supporters of Prabowo-Gibran. In Indonesian culture, the expression *otakmu beku* (your brain is frozen) is usually used for someone who cannot use his brain properly or his brain cannot work properly because it is freezing. In other words, he is unintelligent person. A Facebook user named Imin Imin used this structural metaphor to insult Prabowo-Gobran supporters.

Through the expression *otak lu beku* (your brain is frozen), Imin Imin offended Prabowo-Gibran supporter by saying he cannot use their brain properly or he is unintelligent. According to the Circular Letter of the Indonesian Police Number SE/06/X/2015 insult is classified as hate speech. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 5

*dia itu **otaknya gak sampai**...dia cuma giring opini biar anies itu di anggap jelek... his brain is not up to it...he just gives opinions so that Anies is considered bad...*

This comment was posted by a Facebook user named Elvis Alvino. It is intended to a supporter of Prabowo-Gibran. The expression *otak nya gak sampai* (his brain is not up to it) is another expression in Bahasa Indonesia to insult a person who cannot use his brain properly or unintelligent person. This expression is also considered as structural metaphor with *otaknya gak sampai* as the source domain and a supporter of Prabowo-Gibran as the target domain. Elvis Alvino used this expression to insult one of Prabowo-Gibran supporters that he is unintelligent person. According to the Circular Letter of the Indonesian Police Number SE/06/X/2015 insult is classified as hate speech. Therefore, this datum is considered a structural metaphor used to express hate speech.

Datum 6

*sya mau nanya sm km emang si **belimbing sayur** itu bsa kerja apa sih,mikir aja kayak anak SD..*

*I want to ask you, what kind of work does **the belimbi** do, he thinks just like an elementary school student...*

This comment was posted by a Facebook user named Chacha Chacha. In this comment, *si belimbing sayur* (the belimbi) represents structural metaphor. In this context, *si belimbing sayur* (the belimbi) is associated with a vice presidential candidate, Gibran Rakabuming Raka. *Si belimbing sayur* (the belimbi) serves as the source domain while the target domain is Gibran. *Belimbing sayur* (the belimbi) is a plant which has sour fruits that tend to fall off easily. Gibran was described as like a belimbi because of his attitude of not wanting to attend debates that were not managed by the KPU. Therefore, he is nicknamed the belimbi because he did not dare to face debates and his courage was considered to fall easily like the belimbi. Chacha Chaca used this structural metaphor to insult Gibran. According to the Circular Letter of the Indonesian Police Number SE/06/X/2015 insult is classified as hate speech. Therefore, this datum is considered a structural metaphor used to express hate speech.

Datum 7

Otakmu konslet

Your brain is short-circuited

This comment was posted by a Facebook user named Gantar Merpati. This comment is also considered as structural metaphor with *otakmu konslet* (your brain is short-circuited) as the representation. In this expression, *otakmu konslet* plays a role as the source domain while the target domain is a

supporter of Anis Baswedan. In Bahasa Indonesia, the expression *otak konslet* is another way to call someone out on their stupidity. Gantar Merpati used this expression to insult one of the supporters of Anis Baswedan by saying *otakmu konslet* which means he is unintelligent. This action is considered as hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015 insult is classified as hate speech. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 8

*yg kau dukung aja blm di.lantik uda kacau bagaimana nanti klo di lantik.dasar **otak udang***

*The ones you support haven't been inaugurated yet, it is already a mess, what will happen when they're inaugurated? You **prawn brain***

This comment was posted by a Facebook user named Reto Colon. This comment is targeted to one of the supporters of Prabowo Subianto. It also contains structural metaphor with *otak udang* (prawn brain) which is in English slang equivalent to pinhead to call someone out on their stupidity. In this expression, *otak udang* serves as the source domain while the target domain is one of the supporters of Prabowo Subianto. In Bahasa Indonesia, *otak udang* is another way to say someone is unintelligent or stupid. Reto Colon used this expression to insult one of the supporters of Prabowo Subianto to say that he is a brainless person. This action is considered as hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 9

*Udah mulai **goyang otaknya...***

His brain is starting to shake..

This comment was posted by a Facebook user named Coco Crossboy. It is aimed to insult one of the supporters of Ganjar Pranowo. It also contains structural metaphor with *goyang otaknya* (his brain is shaking) as the representation. The source domain in this expression is *goyang otaknya* while the target domain is one of the supporters of Ganjar Pranowo. Coco Crossboy used this expression to insult one of the supporters of Ganjar Pranowo. Using the expression *goyang otaknya*, Coco Crossboy wanted to say the one of the supporters of Ganjar Pranowo is about to be crazy because Ganjar lost in the 2024 presidential election. This action is considered as insult which is one of the types hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015. Therefore, this datum is considered a structural metaphor used to express hate speech.

Datum 10

*belum di potong **tikus2**, dana pusat 15 ribu cukup besar,pas turun ke anak2 sekolah cuma paket nasi 7 ribu*

The rats will cut the budget, the budget from the central will be 15.000 which is quite large, but when it goes to school children it will be only seven-thousand-costed-rice packages.

This comment was posted by a Facebook user named M. Ibnu Ramadhan. This comment is intended to the corruptors in Indonesia. It also contains structural metaphor with *tikus-tikus* (rats) as the representation. The source domain is *tikus-tikus* while the corruptors in Indonesia. *Tikus-tikus* are often associated with corruptors in Indonesia because their behavior is just like rats which like to eat and cut anything including the state budget. M. Ibnu Ramadhan used this expression to offend the corruptors in Indonesia who are like rats. Although corruptors deserve this insult, what M. Ibnu Ramadhan did is still considered as hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 11

*pendukung 02 kebanyak **dedemit siluman**
supporters of 02 are mostly demons*

This comment was posted by a Facebook user named Rabull Sheva. It is intended to the supporters of Prabowo Subianto. This comment also contains structural metaphor which is represented by *dedemit siluman* (demons). In this structural metaphor, *dedemit siluman* plays a role as the source domain while Prabowo Subianto's supporters are the target domain. Rabull Sheva used *dedemit siluman* to insult Prabowo's supporters that they have evil qualities just like demons. This insult is categorized as hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015. Thus, this datum is considered as a structural metaphor used to express hate speech.

Datum 12

*Yg kalah pendukungnya ngoceh trus kaya monyet
The loser's supporters chatter like monkeys*

This comment was posted by a Facebook user named Bappa Arief. It is intended to offend the supporters of the losing presidential candidates, Anis Baswedan and Ganjar Pranowo. The word *monyet* (monkey) shows that structural metaphor is contained in this comment. Money also plays a role as the source domain while the target domain is the supporters of Anis Baswedan and Ganjar Pranowo. Bappa Arief used the word *monyet* on his Facebook comment to insult they supporters of Anis Baswedan and Ganjar Pranowo that they have monkey-like qualities, such as being physically ugly and cunning. According to the Circular Letter of the Indonesian Police Number SE/06/X/2015, what Bappa Arief did is classified as insult which is one of the types of hate speech. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 13

*memang susah bicara sama **binatang gurun** tdk bisa di kasih pemahaman sudah goblok sok pinter lagi.justru malah kelihatan goblok mu paham???*
It's really hard to talk to desert animals which can't be given understanding..you are stupid and pretend to be smart again. Instead, you look stupid, do you understand???

This comment was posted by a Facebook user named Genthoo Genthoo. It is intended to one of the supporters of Anis Baswedan. It also contains structural metaphor represented by *binatang gurun* (desert animals). The source domain in this structural metaphor is *binatang gurun* while the target domain is one of the supporters of Anis Baswedan. Recently, in Bahasa Indonesia, phrase *binatang gurun* is often interpreted as people who pretend to be smart but they find it difficult to accept suggestions or advice because they think that they are always right. Genthoo Genthoo used this structural metaphor to insult one of the supporters of Anis Baswedan. This datum is considered as a structural metaphor used to express hate speech because insult done by Genthoo Genthoo is one type of hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015.

Datum 14

*Dari awal sampai sekarang yang tidak berhenti **menggonggong** kesana kemari di suruh majikan adalah para buzzer matre 02.*

From the beginning until now, the ones ordered by the boss not to stop barking here and there are the gold-digging buzzers of 02.

This comment was posted by a Facebook user named Riko Saillellah Manopo. Structural metaphor is shown in this comment by the word *menggonggong* (barking) which is aimed to Prabowo's buzzers. The source domain in this structural metaphor is *menggonggong* (barking) while the target domain is Prabowo's buzzer. *Menggonggong* (barking) is a characteristic of dogs which in Bahasa Indonesia is often associated with people who are so noisy. Riko Saillellah Manopo used this metaphor to insult Prabowo's buzzers. He believed that Prabowo's buzzer are like barking dogs who keep making noise on social media. This datum is considered a structural metaphor used to express hate speech because insult done by Riko Saillellah Manopo is type of hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015.

Datum 15

*Klw aku pingin muntah liat **cocot yg mencla mence** kok dibilang jujur*

I want to vomit looking at how dishonest mouth can be honest

This comment was posted by a Facebook user named Giyat. This comment was intended to offend Anis Baswedan. Expression *cocot yang mencla mence* (dishonest mouth) represents structural metaphor in this comment. The source domain is *cocot yang mencla mence* while the target domain is Anis Baswedan. In Bahasa Indonesia, the expression *cocot yang mencla mence* to offend someone who is dishonest or likes to lie. Giyat used this expression in his comment to attack Anis Baswedan that he is a dishonest person and a liar. This action can be categorized as defamation because the truth of what he said cannot be ascertained and it may also trigger prejudice against Anis Baswedan. Defamation is one type of hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 16

*Terkesan sederhana dan merakyat tapi **daya rusak** nya sangat Dahsyat itulah MUKIDI!!*

He seems humble and popular but his destructive power is awful, that is MUKIDI!!

This comment was posted by a Facebook user named Dakyat Hidakyat. Indonesian President, Joko Widodo, is the target of this comment. This comment also contains structural metaphor with *daya rusak* (destructive power) as the representation. The source domain in this metaphor is *daya rusak* while the target domain is Indonesian President, Joko Widodo. Dakyat Hidakyat in his Facebook comment used this expression to attack Joko Widodo because he is considered to possess tremendous destructive power. In this context, Dakyat Hidakyat believed that Joko Widodo has destroyed democracy in Indonesia by supporting one of the presidential candidates. What Dakyat Hidakyat said on his comment can be categorized as defamation because it may trigger the prejudice that Joko Widodo is a destructive figure. According to the Circular Letter of the Indonesian Police Number SE/06/X/2015 defamation is classified as types of hate speech. Thus, this datum is considered a structural metaphor used to express hate speech.

Datum 17

***Harga beras meroket** adlh Imbas dari kbijkn bansos yg dirapel menjelang pmilu.*

The price of rice has skyrocketed as a result of the social assistance policy that was implemented ahead of the election.

This comment was posted by a Facebook user named Abraham Ibrahim. It is intended to attack Prabowo Subianto. Unlike the previous data, this datum contains ontological metaphor which regards abstract nouns as concrete nouns (Lakoff & Johnson, 1980). It is represented by *harga beras* (rice price) and *meroket* (skyrocketing). It can be seen that *harga beras* is an abstract noun which is not possible to something like rocketing which is usually done by concrete things. The meaning of *meroket* (skyrocketing) in this context is that the rice price is increasing. Abraham Ibrahim used this metaphor to accuse Prabowo Subianto of hoarding rice for social assistance which caused the increase of the rice price. What Abraham Ibrahim said on his Facebook comment is considered as spreading hoax which is classified as hate speech according to the Circular Letter of the Indonesian Police Number SE/06/X/2015. Therefore, this datum is considered as a structural metaphor used to express hate speech.

This study has significant urgency, especially in the context of the current dynamics of digital communication. Social media, such as Facebook, has become the main arena for interaction between people with various backgrounds, including in political discussions that are often heated, especially ahead of the 2024 General Election in Indonesia. Hate speech in the form of conceptual metaphors not only affects the quality of communication, but also has a potential impact on social relations and community stability. Therefore, this study is important to understand how metaphors are used as a tool to

convey hatred and their implications in creating social conflict. The findings also indicate that social media users tend to use conceptual comparisons to discredit certain individuals or groups. By knowing this pattern, more effective preventive measures can be designed to reduce the spread of hate speech, both through digital literacy and policy interventions.

The impact of this study includes increasing public awareness of the dangers of metaphor-based hate speech. By understanding that figurative language can have the same serious impact as direct speech, the public is expected to be wiser in communicating on social media.

4. Conclusion

This study aimed to figure out types of conceptual metaphors used to express hate speech and how the meanings of conceptual metaphors express hate speech on Facebook group comments. To achieve the objectives of this study, conceptual metaphor theory proposed by Lakoff & Johnson (1980) was used to classify types of conceptual metaphors used to express hate speech on Facebook group comments. The results showed 16 data were classified as structural metaphors and 1 datum was ontological metaphor. None of the data found in this study was classified as orientational metaphor. The data were also analyzed based on the Circular Letter of the Indonesian Police Number SE/06/X/2015 about the handling of hate speech to figure out types of hate speech found on Facebook group comments. Of 17 data, 13 of them were classified as insult. 1 datum was spreading hoaxes and 2 data were defamation. These findings indicated that the use of conceptual metaphors to express hate speech on Facebook comments were not significant.

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