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The Role of Forensic Linguistics in Investigating and Disclosing Language Crimes on Social Media Platforms

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Abstract—The proliferation of crimes on social media platforms presents an increasingly complex challenge for society, demanding rigorous analysis and innovative solutions. This paper examines the potential of forensic linguistics in investigating and uncovering language crimes on social media. It explores how forensic linguistic approaches can systematically analyze the linguistic structures—from words to discourses—that constitute criminal communication in digital spaces. Through qualitative research employing document analysis, observation, and note-taking techniques on social media content, five distinct patterns of criminal language use were identified: (1) body shaming, involving insults directed at physical appearance; (2) defamation and libel against individuals and groups; (3) hate speech; (4) threats targeting specific parties or groups; and (5) incitement through the dissemination of false information about interlocutors. These patterns provide valuable insights into crimes that often elude conventional investigative methods. The study demonstrates that forensic linguistic approaches offer promising avenues for case resolution, providing government agencies and relevant institutions with effective tools to address the challenges posed by language crimes on social media platforms. This research contributes to the growing body of knowledge on digital criminology and highlights the critical role of linguistic analysis in navigating the complexities of online criminal behavior

Index Terms—forensic linguistics, language crimes, social media subject

I. INTRODUCTION

The application of forensic linguistics to investigate and uncover crimes on social media is of significant academic and practical importance. The evolution of social media platforms has not only transformed communication practices but also facilitated new forms of criminal behavior, including body shaming, defamation, hate speech, incitement, and threats. Forensic linguistics, which applies linguistic knowledge in legal contexts, offers unique and powerful tools to address these crimes. By analyzing language use and communication patterns, forensic linguistics can provide critical insights to identify perpetrators, understand the nature of offenses, and uphold justice. Integrating this field into criminal investigations is crucial for developing robust methodologies to combat the rising wave of social media crimes (Coulthard et al., 2007).

Previous research has explored various aspects of forensic linguistics and its applications in legal contexts. Shuy (2006) examined the role of linguistic analysis in criminal cases, highlighting its efficacy in identifying authorship and intent. Similarly, Grant and MacLeod (2018) discussed the use of forensic linguistic techniques in analyzing digital communication. However, these studies often focus on traditional forms of communication and legal disputes, neglecting the rapidly evolving landscape of social media. The specific challenges and nuances of language used in online environments, such as brevity, informality, and the multimodal nature of social media interactions, are not

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adequately addressed in the existing literature. Consequently, there is a significant gap in understanding how forensic linguistics can be adapted to effectively investigate and uncover crimes committed through social media platforms.

The primary aim of this article is to map how forensic linguistic approaches can aid in solving language-based crimes, particularly in investigating and uncovering criminal cases on social media. By systematically analyzing the linguistic features and patterns associated with social media crimes, this research aims to develop a comprehensive framework that can be used by law enforcement and legal practitioners. Specifically, this article will focus on five manifestations of social media crimes: body shaming, defamation and libel, hate speech, threats, and incitement. The specific objective of this study is to analyze the opportunities presented by linguistic methodologies in addressing ethical violations on social media. Thus, this research seeks to highlight the potential of forensic linguistics in enhancing the effectiveness and precision of criminal investigations in the digital age.

To achieve these objectives, this article employs relevant theoretical frameworks and integrates insights from leading experts in the fields of linguistics and legal studies. The analysis draws on sociolinguistic theory and discourse analysis, as proposed by Fairclough (2003), which emphasizes the relationship between language, power, and social context. Specific examples of social media crimes will be used to illustrate the practical application of forensic linguistic techniques, providing a deeper understanding of their efficacy and limitations. Through this scholarly inquiry, the article aims to contribute to the broader discourse on crime, language, and digital communication, underscoring the critical role of forensic linguistics in navigating the complex and dynamic landscape of social media.

II. LITERATURE REVIEW

A. Forensic Linguistics

Forensic linguistics is an emerging multidisciplinary field within linguistic studies that applies analytical methods to assist in resolving criminal issues across various disciplines, including linguistics, law, psychology, and social sciences (Halid, 2022). This discipline bridges the study of language with law enforcement, legal issues, legislation, disputes, and legal processes that potentially involve violations of the law or require legal resolution (Rahman, 2019). In practice, forensic linguistics integrates linguistic and legal sciences by examining language as a legal product, language in judicial processes, and language as evidence (Suryani et al., 2021). Santoso (2013) delineates the main areas of focus in forensic linguistics, which include the language of legal documents, the language used by police and law enforcement, interviews with children and vulnerable witnesses within the legal system, courtroom interactions, linguistic evidence and expert testimony in trials, authorship and plagiarism analysis, and forensic phonetics and speaker identification.

Aziz (2021) emphasizes that forensic linguistics, as a field related to the pursuit of justice, primarily provides linguistic indicators that can uncover truth, thereby contributing to the realization of justice. However, it is important to note that the role of forensic linguistics is not to directly achieve justice but to provide essential linguistic materials that facilitate this process. Recent studies have demonstrated the practical applications of forensic linguistics in various contexts. Nuha et al. (2022) utilized forensic linguistic techniques to analyze criminal data in the form of victims' confessions of sexual harassment. Their study described the semantic content of these confessions and explained their relevance to specific articles in the Criminal Code (KUHP). In the context of social media, several studies have employed forensic linguistic approaches to examine language crimes (Afal, 2022; Casim et al., 2019; Furqan et al., 2022). These investigations identified three primary types of illocutionary speech acts in cases of language crimes on social media: expressive, commissive, and assertive, with expressive speech acts, reflecting psychological states, being the most prevalent. The complexity of language crimes on social media underscores the necessity for forensic linguistics experts to provide specialized insights into specific legal cases, contributing valuable expertise to the investigative and judicial processes.

B. Language Crimes

Crimes, particularly language crimes on social media, are characterized by a loss of self-control and social restraint, resulting in the production and dissemination of content that contravenes legal and moral standards (Herwin et al., 2021). These offenses are perpetrated by individuals from diverse demographics, including school-aged children (Arnawa & Sudarti, 2023). Within the domain of forensic linguistics, language crimes encompass various elements such as insults, defamation, obscenity, curses, and false advertisements (Warami, 2018). These offenses involve interdisciplinary aspects of language, law, and criminal behavior, focusing on the typology of crimes in text and context, as well as the interactions between conflicting parties. Warami (2022) emphasizes that identifying language crimes requires a comprehensive integration of linguistic feature analysis and its alignment with legal facts. Ubalde et al. (2017) posit that these language crimes are significantly influenced by language attitudes, which include affective, cognitive, or behavioral indicators of evaluative reactions to language reception and production in interactions.

Recent research has explored various aspects of linguistic crimes. Nurdiyanto and Resticka (2021) investigated the use of oral criminal acts involving curses as evidence, noting that while curses have context-dependent meanings, they can become legal issues when negative connotations and implied meanings lead to conflict. In the context of cyberbullying, Eliya et al. (2023) examined negative comments on Indonesian politician Puan Maharani's Instagram account, identifying three patterns: insults, harassment, and defamation. However, the study notes that cyberbullying

often evades legal processing as social media crimes are typically treated as reportable offenses, requiring the affected party to file a police report. Khoirunnisa et al. (2023) highlight how the global nature of media can lead to misinformation and potential false news, which may result in broader impacts such as defamation. These studies underscore the complex and extensive nature of language crime investigations within the field of linguistic studies, emphasizing the need for nuanced approaches in forensic linguistic analysis of social media content.

III. METHODOLOGY

This research focuses on the investigation and disclosure of language crimes on social media through a forensic linguistics approach. The study is crucial for analyzing language use on social media to uncover and establish cases related to language crimes in the legal domain. Furthermore, it contributes to efforts in fostering effective, polite, and communicative language behavior in society. Understanding the application of forensic linguistics in this context is essential to comprehend the linguistic characteristics employed by the public on social media, a primary communication tool in the digital era. The selection of this research topic is based on several factors. Firstly, forensic linguistics can aid in analyzing and determining the scope of language crimes used as evidence in court. Secondly, the phenomenon of language crimes is prevalent on social media platforms. Lastly, the types of language crimes commonly observed include body shaming, insulting speech, defamation, hate speech, incitement, and threatening language.

This study employs a qualitative research design to examine the use of forensic linguistics in investigating and disclosing language crimes on social media. The qualitative approach is chosen for its ability to facilitate an understanding of the forms of language crimes and their underlying meaning elements. This approach allows researchers to align methods and data analysis with the context of the utterances. Utilizing secondary data from social media enables researchers to delve deeper into the manifestations of language crimes on these platforms. Moreover, the qualitative approach allows researchers to comprehend the semantic nuances of language crimes on social media.

This research utilizes document data and reading-note techniques as primary sources of information. Document data is employed to map the forms of language crimes on social media platforms. The reading-note technique is selected for its efficacy in obtaining data through systematic reading, selecting, noting, and identifying relevant information from social media documents. Data collection focuses on documents from Facebook and WhatsApp. The document method involves categorizing data into four types: body shaming language, insulting and defamatory speech, hate speech and incitement, and threatening language, along with their respective semantic elements. The reading-note technique encompasses reading, identifying, classifying, and interpreting utterances that constitute language crimes on the selected social media platforms. The data collection process occurs in two primary stages. First, researchers read and observe information found on Facebook and WhatsApp. Subsequently, they note, mark, or code data indicative of language crimes on these platforms.

This study employs an interpretative analysis method to comprehend the data contained in the social media documents. The interpretative method follows three stages: restatement, description, and interpretation. Restatement ensures an accurate and comprehensive understanding of the data. Description presents the forms of language crimes based on the reading-note results. Interpretation involves analyzing and assigning meaning to the data regarding the forms of language crimes on social media. To achieve rigorous interpretation, the data undergoes initial reading and review for preliminary understanding. It is then identified and classified based on the forms of language crimes. The classified data is subsequently analyzed and interpreted. Finally, conclusions are drawn from the data analysis and aligned with the research objectives, ensuring a comprehensive and systematic examination of language crimes on social media through the lens of forensic linguistics.

IV. RESULTS

A. Body Shaming Language

TABLE 1
CASES OF BODY SHAMING LANGUAGE

No.	Body Shaming Language	Code	Source
1	*"[…] kong lia bae2 itu ngana pe cowok pe muka, pe macam dihe bagitu moambe akan depe baju…"* "Look closely at your boyfriend's face, like a monkey that's about to put on some clothes."	The form of body shaming is a phrase using a declarative analogy equating human physical appearance with an animal (monkey).	Facebook, perpetrator: IL
2	*"Sapa yg kenal atau b taman dg ti nene Dewi Wong di sini kase sampe akan pa dia jgn sembarang ba cumu pa kita p nama lw bcerita dgn ta p kluarga."* "Anyone who knows or is friends with Grandma Dewi Wong here, please tell her not to speak ill of my name when talking to my family."	The expression is in the form of a phrase using a declarative analogy equating human physical appearance with another human based on age.	Facebook, perpetrator: Mi
3	*"Ini babi yg ngana p komen se olah2b singgung pa kt."* "Is this the pig that you commented on as if you were referring to me?"	The expression is in the form of a phrase using a declarative analogy equating human physical appearance with an animal (pig).	Facebook, perpetrator: FM
4	*"[…] jd ngana babi kt cmn kse inga jgn asal2 b komen babi Sastin Tangahu."* "So, you pig, just a reminder not to comment recklessly, pig Sartin Tangahu."	The expression is in the form of a phrase using a declarative analogy equating human traits with an animal (pig).	Facebook, perpetrator: FM
5	*"[…] bo laki2 pe ortu ad tolak kmari lantaran lia ngana pe muka jaha macam ti nene."* "But the boy's parents rejected you because they saw your evil/ugly face like that of an old woman."	The expression is in the form of a clause using a declarative analogy equating human physical appearance with another human based on age.	Facebook, perpetrator: IL
6	*"[…]...ati kong madelo ti nene lampir."* "Like an old hag."	The expression is in the form of a clause using a declarative analogy equating human physical appearance with another human based on age.	Facebook, perpetrator: MI
7	*"[...] dan nyanda tau bilang terima kasih ini setang putar,tunggu ngana punya besok."* "And doesn't know how to say thank you, this devil, wait until tomorrow."	The expression is in the form of a phrase using a declarative analogy equating human physical appearance with a supernatural being.	Facebook, perpetrator: FS
8	*"[...] dpe kenyataannya tdk ada urat malu mo dtg"bolo alasan ba jemput..." wakakaka mo ba kepo,,, kasian torang kwa biasa"* "The reality is that they have no vein of shame, if they come with excuses just to pick up… Pitiful. I'm all okay, though."	The expression is in the form of a clause using a declarative analogy based on body organs.	Facebook, perpetrator: MI
9	*"Madelo apula ngota ngota."* "Like a dog, each one."	The expression is in the form of a phrase using a declarative analogy equating human traits with an animal (dog).	Facebook, perpetrator: FH
10	*"[...] mangaku orang kaya salalu, padahal utang sana sini, kurang tunggu suami mo tinggal manta-manta, karna tinggal rangka bajalan di jalan ini ati kong madelo ti nene lampir."* "Claiming to be rich, but actually in debt everywhere, just wait for her husband to leave her because she's a walking skeleton going down the street, already like an old hag."	The expression is in the form of a phrase using a metaphor equating human physical appearance with a skeletal body.	Facebook, perpetrator: MI

Table 1 presents the disclosure of language crimes on Facebook through linguistic identification, focusing on physical insults, specifically body shaming. The analysis reveals ten exemplars of utterances constituting body shaming crimes on social media. These examples manifest as phrases and clauses employing declarative analogies and metaphors to convey body shaming. The semantic analysis of these physical insult (body shaming) utterances yields five distinct categories: (a) equating human physical appearance with animals; (b) comparing human physical appearance to other humans based on age; (c) likening human physical appearance to supernatural beings; (d) referencing specific body organs; and (e) drawing comparisons between human physical appearance and skeletal structures. The employment of language that disregards ethical norms and religious values can be considered a violation of human rights and a contravention of laws governing social media ethics.

B. Insults and Defamation

TABLE 2
CASES OF INSULT AND DEFAMATION LANGUAGE

No.	Insults and Defamation	Code	Source
1	*"Eh nga tau itu bahasa Bajo bahasa setan yg ngana mo iko, bahasa babi."* "You know the Bajo language is the language of the devil that you follow, pig language." *"Samua dpe orang pambapancuri, pambaakal, semua orang bajo tidak ada adat. Tidak ada sopan, kurang ajar samua dorang itu apalagi yang dari torosiaje itu. Tai gosi nene moyang."* "All of them are thieves, liars. All Bajo people have no manners, are impolite, rude, especially those from Torosiaje. Ancestors' dick cheese."	The insult is expressed in a declarative sentence that denigrates the Bajo language as the language of the devil and pig (ethnic insult).	Facebook, perpetrator: FN
2	*"Pemai, kudacuki, anjing, pokonya ngoni samua orang bugis anjing, daeng mari torang ke jalan tol baku potong"* "Cunts, fuckers, dogs! All you Bugis people are basically dogs. *Daeng*, let's all go to the toll road and cut each other up."	The insult is expressed in a declarative sentence that signifies an ethnic insult.	Facebook, perpetrator: YY
3	*"[…] kong lia bae2 itu ngana pe cowok pe muka, pe macam dihe bagitu moambe akan depe baju…"* "Look closely at your boyfriend's face, like a monkey that's about to put on some clothes."	The insult is expressed in an imperative sentence that violates religious norms.	Facebook, perpetrator: IL
4	*"[…] bo laki2 pe ortu ad tolak kmari lantaran lia ngana pe muka jaha macam ti nene."* "But the boy's parents rejected you because they saw your evil/ugly face like that of an old woman."	The insult is expressed in a declarative sentence that violates religious norms.	Facebook, perpetrator: IL
5	*"[…] kt sja dr p buka mata orang tua kse sanang kt nda sombong, ngana dlu cmn hidop dgn b harap klpa jga ciri p sombong."* "Since I opened my eyes [as a baby], my parents have made me happy, but I am not arrogant. Unlike you, who used to live only by hoping for fallen coconuts but have become arrogant."	The insult is expressed in a declarative sentence that violates religious norms.	Facebook, perpetrator: FM
6	*"[…] jd ngana babi kt cmn kse inga jgn asal2 b komen babi Sastin …."* "So, you pig... I'm just reminding you not to make random comments, you pig Sastin..."	The insult is expressed in a phrase that violates religious norms.	Facebook, perpetrator: FM
7	*"Haaa.. hey Lonte org2 tau ngana itu gila laki2 n gila cinta [😣] ngana lupa brondong dari lolak …uwekk hello babi mana ya kong stel sok suci lonte satu ni noh."* "Ha… Hey, whore, people know you are crazy about men and about love [😠]. Blergh, oh I don't know, this one acts pure but is actually a whore."	The insult is expressed in declarative sentences that violate religious norms by using words with vulgar connotations.	Facebook, perpetrator: ZL
8	*"[...] mangaku orang kaya salalu, padahal utang sana sini, kurang tunggu suami mo tinggal manta-manta, karna tinggal rangka bajalan di jalan ini ati kong madelo ti nene lampir."* "Claiming to be rich, but actually in debt everywhere, just wait for her husband to leave her because she's a walking skeleton going down the street, already like an old hag."	The insult is expressed in declarative sentences that violate religious norms by using words with vulgar connotations.	Facebook, perpetrator: MI
9	*"[…] ngana mangaku orang kaya riki orang tua kurang jaga tongka dengan daster tarobe, gana perumah somo tarubu, ngana pe ade leh sama-sama gila deng ngana, kurang nae turun nae turun minta doi rp 2000 (dua ribuh rupiah) kasian."* "You claim to be rich, but your parent's barely managing with worn-out dresses, your house will soon collapse, your younger sibling is just as crazy as you, going up and down people's houses asking for 2000 rupiahs, so pitiful.	The insult is expressed in discourse that violates religious norms.	Facebook, perpetrator: MI
10	*"Napa ti nenek lont so pgi b guling disitu tata Hadijah …, tantu m suruh nae kasiank eee sm dg t komdan da bilang dg dp keluarga akhir2 ini ttg dp julukan skrg p dia."* "This old whore is going to roll around over there, Sister Hadijah. Maybe she's longing for a fuck, how sad. The commander also told her family about her recent nickname."	The insult is expressed in declarative sentences that violates religious norms by using words with vulgar connotations.	Facebook, perpetrator: DP
11	*"Madelo apula ngota ngota, harapumu wau madelo keluargamu hepohuleya lo tau, ja elamu mai wau ta daha daha olemu to sekolah, he kali kali lio le masi […]."* "Like a dog, each one. You think I'm like your family who always gets fucked. You don't remember when you were in school I took care of you, you were fucked by […]."	The insult is expressed in a phrase that violates religious norms by using words with vulgar connotations.	Facebook, perpetrator: FH
12	*"[...] dan nyanda tau bilang terima kasih ini setang putar,tunggu ngana punya besok."* "And doesn't know how to say thank you, this devil, wait until tomorrow."	The insult is expressed in a phrase that violates religious norms by using words associated with supernatural beings.	Facebook, perpetrator: FH

Table 2 illustrates twelve instances of language crimes identified on social media platforms. These offenses, categorized as insults, manifest in three linguistic forms: phrases, clauses, and discourse. Each of these forms warrants investigation as potential criminal acts requiring legal intervention. The analysis reveals four distinct categories of insulting language. The first category comprises insults that violate religious norms. The second includes insults employing vulgar connotations, exemplified by the use of terms such as "dog". The third category consists of ethnic

insults expressed through declarative sentences. The fourth encompasses expressions that equate individuals or groups with supernatural beings. These categories encompass a range of insult and defamation cases perpetrated through linguistic means on social media.

C. Hate Speech

TABLE 3
CASES OF HATE SPEECH LANGUAGE USE

No.	Hate Speech Variables	Code	Source
1.	*"Cepat Tahede, kasi baku dapa kemari deng kita, lubang puki deng ngana Nita.kiapa ngana tidak suka pa kita, anjing ngana, babi ngana, lubang puki, kita mo cabu-cabu kemari dirambu ngana a, anjing fuck [seolah-olah buang ludah] deng gana, babi..babi.. babi..babi..babi deng ngana."* "Quickly, Tahede (name of a demon), bring her to me, pussy hole with you, Nita. Why don't you like me anymore, you dog, you pig, pussy hole? I will pull your hair here, fuck you, dog [as if spitting]. Pig, pig, pig, pig, you pig.	Hate speech delivered in a discourse form that is discriminatory, degrading, insulting, and using extremely vulgar language.	WhatsApp, perpetrator: DM
2.	*"Klo ba cerita orang itu jang dibelakang, ba cerita itu lngsng baku muka.. munafik sklii nga nak yatim piatu kalakuan modelo BINATANG."* "If you talk about people, don't do it behind their backs, talk to them directly. You are so hypocritical, you orphan, your behavior is like an ANIMAL."	Hate speech in a discourse form that is discriminatory, degrading, and using harsh words like comparing a person's behavior to that of an animal (sarcasm).	Facebook, perpetrator: Mk
3.	*"Nelson loe itu bego atau bodoh sih? kan yg menerangi daerah loe bkn sulutgo... Bego dan tolol jgn di pelihara dong* "Nelson, are you stupid or dumb? The one illuminating your area is not Sulutgo (Bank)… Don't nurture stupidity and idiocy."	Hate speech delivered in an interrogative and declarative form that is discriminatory, degrading, and using harsh language.	Portal Gorontalo WhatsApp group, perpetrator: RK
4.	*"Kurang semua dia mo nae akan* mungkin ti ibu punya tidak sadap" dan *"Buat apa kenal ibu mungkin suami ibu yang top orang kenal tukang main perempuan."* "He sleeps with all the women. Maybe your vagina is no good." and "Why should I get to know you? Maybe your husband is well-known as a womanizer."	Hate speech delivered in a declarative form that is degrading, and insulting.	Facebook, perpetrator: TYZ
5.	*"Hhmmm… Atiolo nga PELAKOR, bru pagi2 buta jam 06.00 so b miscall kmari sama ti Paksu.* "Hmm… Poor you, you HOMEWRECKER. So early in the morning at 06:00, you gave my husband an unanswered call."	Hate speech delivered in a declarative form that is discriminatory, degrading, insulting, and using harsh language.	Facebook, perpetrator: ST
6.	*"Eh nga tau itu bahasa Bajo bahasa setan yg ngana mo iko, bahasa babi."* "You know the Bajo language is the language of the devil that you follow, pig language." *"Samua dpe orang pambapancuri, pambaakal, semua orang bajo tidak ada adat. Tidak ada sopan, kurang ajar samua dorang itu apalagi yang dari torosiaje itu. Tai gosi nene moyang."* "All of them are thieves, liars. All Bajo people have no manners, are impolite, rude, especially those from Torosiaje. Ancestors' dick cheese."	Hate speech delivered in a discourse form that is discriminatory, degrading, insulting and using harsh language including slander and accusations.	Facebook, perpetrator: FN
7.	*Kasian nasip Dinda Mhisel tdk tau trima kasih malahan mengejek pa sya. klu bukan sya molahirkan tanpa ayah* "Poor Dinda Mhisel doesn't know how to say thank you, instead mocking me. If it wasn't for me, she would've given birth (and the baby would've been) fatherless."	Hate speech delivered in a declarative form that is discriminatory, degrading, and insulting.	Facebook, perpetrator: FN
8.	*"Hartini dg darman ak bcra k kpk ttg km. krn ngna kan yg awal hntm ak di ASN". Babi anjing tahede… ngna b suruh apa sm tati hartini. lobang puki.. ngoni p tele kotor mo paksa monoarfa nikhi ajg hinamu br thn TKD ku."* "Hartini and Darman, I spoke to the KPK (Corruption Eradication Commission) about you. Because you were the first to attack me in ASN (civil servant recruitment test). Pig, dog, Tahede (demon name)... What did you tell Tati Hartini to do? Pussy hole… Your vagina is foul. You forced __Monoarfa to marry you. You dog, I don't care if you hold my TKD (test result)."	Hate speech delivered in a declarative form that is discriminatory, degrading, insulting, and using harsh language.	Facebook, perpetrator: DSM
9.	*"Eh ibu sabar sadiki ee torang somo cerai, ambe jo saya pe laki terus kalau moba ganti akan istri ini mo lia2 dulu kalau lebe dari istri tidak apa - apa.* "Hey, be patient a little bit, we are going to divorce, take my husband, but if you want to replace me as his wife, look at yourself first, if you are better than me, it's okay."	Hate speech delivered in a declarative form that is degrading.	Facebook, perpetrator: MD
10.	*Sok-sok terzolimi ini lonte cadar satu ini, tidak sadar diri stdk baku tawu sapa yg sbnarnya plakor, lonte… bolomaapu lonte cadar ngn bukan qt psaingan zeyeng masih kala jaoh… cmn menang di kata2 kong nda sesuai ekspetasi"* "Pretending to be oppressed, this niqab-wearing whore. The audacity. We can no longer tell who the real homewrecker is, whore… Sorry, niqab whore, you are not my competitor, still far behind… You're only good at talking but not meeting expectations."	Hate speech delivered in a discourse form that is discriminatory, degrading, insulting, and using harsh language.	Facebook, perpetrator: SY

The analysis of hate speech on social media platforms reveals ten instances of language crimes. These manifestations of hate speech can be directed at both individuals and groups, demonstrating the broad scope of such offenses in digital communication spaces. The linguistic forms employed in these hate speech occurrences primarily comprise sentences and discourses. Specifically, the types of sentences utilized include interrogative and declarative structures,

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characterized by demeaning and insulting content, often incorporating harsh language. In discourse forms, the ostensible freedom of expression afforded by social media frequently results in utterances that constitute language crimes, potentially leading to controversies with detrimental effects on individuals or societal groups.

D. Threats

TABLE 4
CASES OF THREATENING LANGUAGE USE

No.	Threat Variables	Code	Source
1.	*"So bole pa mo usir ksana dia kalau tidak sebantar ma somo pangge dorang apino mo ksitu sabantar tarulah jadi apa."* "Papa, it's time to kick her out. If not, I'll call Apino and his friends to come over. Let whatever happens, happen."	A threat using an imperative sentence indicating a death threat.	Facebook, perpetrator: La
2.	*"Buka WA sbntr sore kt mo datng usahakan pa jngn baku dekt dngn dia supya tdk jd saksi".* "Check WhatsApp. Later this afternoon, I'll come over. Make sure you're not near her so there won't be any witnesses."	A threat using an imperative sentence indicating a threat to family safety.	Facebook, perpetrator: La
3.	*"Ng inga bae2 ng p istri itu kt so niat kt bakalan kse malu klo dia mcm2 dg kt…kt dia mo serang di kantor c mslh krn kt bkn PNS mar dia kt mo serang satu kali selesai dia" Ng tau kt p org to kt klo so b niat Tuhan akn kse jd tepat sasaran tinggal tunggu waktu."* "Remember well, your wife, I intend to embarrass her if she messes with me... She was going to attack me at the office, but thing is I'm not a civil servant. But her? I can attack her once and she'll be over. You know me, once I set my mind to something, God makes it happen and it'll be precise. It's only a matter of time."	A threat using declarative sentences indicating a death threat.	Facebook, perpetrator: FCP
4.	*"Huu pemai pak haji bukan ini yayasan kaluar jow, mari baku bunuh."* "Whoa, fuck, Mr. Haji, this is not the right foundation, let's fight to the death."	A threat using an invitation sentence indicating a death threat.	Facebook, perpetrator: RP
5.	*"Tunggu kita, mau kita bunuh pa ngana."* "Wait for me! I want to kill you."	A threat using an imperative sentence indicating a death threat.	Facebook, perpetrator: RT
6.	*"Saya ingatkan, kaluar ngoni kalo tidak kaluar kita mobakar ini rumah, kalo kita mo dapa ngana MUHLIS kita mo bunu."* "I warn you, get out or I will burn this house down. If I find you, MUHLIS, I will kill you."	A threat using an imperative sentence indicating a threat to family safety.	Facebook, perpetrator: HH
7.	*"Kita bunuh ngana, kalau kita soada Kaluar kamari ngana Tamu, kita mo potong pa ngana, baku uji satu-satu, lubang puki, cuki mai.* "I will kill you when I find you, Tamu, I will cut you, one on one, you pussy hole, motherfucker.'"	A threat using declarative and imperative sentences indicating a death threat.	Facebook, perpetrator: RTA
8.	*"Jangan coba-coba, kalo perlu kita mo bunuh ngana kita tidak tako mati pa kita pe lahan sandiri."* "Don't even try, if necessary, I will kill you. I am not afraid to die on my own land."	A threat using a prohibitive sentence indicating a death threat.	Facebook, perpetrator: HL
9.	*"Heran ad laki mo cri laki.. blm rsa kt se robe2 ngn p mka itu ee tnggu kt se tmbah bisae ngn p mka. Dsar prmpuang nya ada hrga diri."* "Weird, a married woman looking for another man. You want to know the pain of when I cut your face? Just wait, your face, I'll make it even uglier. You're a woman with no self-respect."	A threat using declarative sentences indicating a threat to personal privacy.	Facebook, perpetrator: FB
10.	*"Pemai, kudacuki, anjing, pokonya ngoni samua orang bugis anjing, daeng mari torang ke jalan tol baku potong."* "Cunts, fuckers, dogs! All you Bugis people are basically dogs. *Daeng*, let's all go to the toll road and cut each other up."	A threat using an invitation sentence indicating a threat to family safety.	Facebook, perpetrator: YY
11.	*"Motaowa yio acun, nonga- nongao madelo boyi, madelo binatangi, wolatimao wa'u lahei yio acun, ngamou yio, laheyi tingoli ngangalaa, totabuu, timbalatau"* "You're a thief, Acun. Slow like a pig, like an animal. Wait for me, I will stab you, Acun. Come here with your whole family, I will chop you up, I will slaughter you."	A threat using imperative sentences indicating a death threat and threat to family safety.	Facebook, perpetrator: SM

Table 4 presents an analysis of threats made on Facebook, representing a category of language crimes that necessitate legal intervention. The identification and categorization of threatening language on social media is crucial for the appropriate legal handling of such cases. The analysis reveals three distinct types of threats on Facebook. The first category comprises death threats. The second includes threats to family safety. The third encompasses threats to personal privacy. The linguistic structures employed in these threatening communications encompass various sentence types, including imperative, prohibitive, declarative, and invitational sentences. The semantic content of these sentences aligns with the three identified threat categories, conveying intentions of causing death, compromising family safety, or violating personal privacy.

E. Incitement Speech

TABLE 5
CASES OF INCITEMENT SPEECH

No.	Incitement Speech	Code	Source
1.	*"Mari torang mo tutup kantor desa sementara, torang mo segel dulu, karna masalah-masalah ini so di dewan belum ada respon kapan mo turun."* "Let's temporarily close the village office, seal it because the council has not responded to these issues yet."	Incitement using an invitation sentence with provocative meaning	Facebook, perpetrator: AMC
2.	*"ADA kenal perempuan di foto ini??? Dia tuh LONTE kelas kakap.!! Kalo ada yg tau,,tlong infoin dimana dia tggal yah..!! biar org tuanya tau kalo dia itu JANDA alias LONTE MURAHAN..* "Does ANYONE know the woman in this photo? She's a high-class WHORE!! If anyone knows, please inform where she lives so her parents know she's a cheap WIDOW-WHORE."	Incitement using interrogative and imperative sentences with vulgar language	Facebook and Portal Gorontalo WhatsApp group, perpetrator: MDP
3.	*"Penggunaan Anggaran Covid-19 tidak jelas, masyarakat Geram terhadap pemerintah Desa Mustika" Sudah hamper 2 Bulan pemerintah Provinsi maupun pemerintah kabupaten/kota serius menangani Covid-19 dengan berbagai kegiatan yang telah dilaksanakan, terutama pada kabupaten Boalemo. Namun beda halnya dengan pemerintah desa Mustika, kecamatan Paguyaman yang terlihat hanya santai menangani COVID-19 di Desa dan diduga ada Mark Up atau penyelewengan dana."* "The use of Covid-19 funds is unclear, and the public is furious with the Mustika Village government. For almost 2 months, both the provincial and regency/city governments have been seriously addressing Covid-19 through various activities, especially in Boalemo Regency. However, it's different with the Mustika Village government, Paguyaman Subdistrict, which seems relaxed in handling Covid-19 in the village and is suspected of fund mark-up or misappropriation."	Incitement in the form of provocative discourse comparing regency/city and village government programs	Facebook, perpetrator: RM
4	*"Padahal informasi yang saya dapat, dana penanganan Covid-19 Desa Mustika yang telah disetujui itu sebesar 42.500.000, 3d. Namun realisasi di lapangan hanya pembagian masker dan penyediaan tong air untuk 4 mesjid dan 1 kantor Desa," kata Rivan.* "'The information I received indicates that the approved Covid-19 handling fund for Mustika Village was up to 42,500,000, for 3 days but in practice, it was only used for distributing masks and providing water containers for 4 mosques and 1 village office,' Rivan said."	Incitement in the form of provocative discourse	Facebook, perpetrator: RM
5	*"Menurut Rivan, sampai dengan saat ini belum ada gerakan dari pemerintah Desa, padahal kemarin pihaknya baru mendapatkan informasi dari tim Gugus Tugas Provinsi di kecamatan Paguyaman, Kabupaten Boalemo bahwa satu orang sudah terpapar Covid-19."* "According to Rivan, until now there has been no action from the village government, even though yesterday his party received information from the provincial task force team in Paguyaman Subdistrict, Boalemo Regency, that one person was already infected with Covid-19."	Incitement in the form of provocative discourse	Facebook, perpetrator: RM
6	*"Belum lagi jika dibandingkan dengan Desa tetangga yang sudah beberapa kali melaksanakan penyemprotan Disenfektan, namun di desa Mustika sampai dengan saat ini belum perna melakukan penyemprotan Disenfektan, padahal sudah dianggarkan."* "Not to mention when compared to neighboring villages that have conducted disinfectant spraying several times, Mustika Village has not done any spraying despite the budget being allocated."	Incitement in the form of provocative discourse	Facebook, perpetrator: RM
7	*"Kalaupun Anggaran pencegahan Covid-19 belum ada, kenapa pemerintah Desa hanya berdiam diri dan tidak mencari solusi, sedangkan anggaran untuk bangunan Fisik itu nanti Cair di Tahap 3 tapi progress Fisiknya sudah hamper 50 %, kenapa anggaran pencegahan Covid-19 untuk keselamatan orang banyak, tapi pemerintah Desa tidak terlalu serius??"* "Even if there is no Covid-19 prevention budget, why is the village government doing nothing and not looking for solutions, while the physical building budget will only be disbursed in phase 3, yet the physical progress is almost 50% complete? Why is the village government not serious about the Covid-19 prevention budget for public safety?"	Incitement in the form of provocative discourse	Facebook, perpetrator: RM
8.	*"Hati hati deng ini parampuan. pang bagoda orang pe laki. biar mo cuki dia mau, dia mo cari akang pa kita lantaran doi dengan capture foto Profil Ferawati ..."* "Be careful with this woman. She seduces other people's husbands. Even if it means having sex, she will, she wants to find money for us with Ferawati's profile photo capture."	Incitement using declarative sentences with vulgar language	Facebook, perpetrator: Ch
9.	*"Kita orang Gorontalo Dia kristen, usir dia jangan takut, dila pohe Pongola limongoli motahangia woli Pak David yito bo bulawahu sedang watia spupu limongoli."* "We are Gorontalo people, he is Christian, expel him don't be afraid. Why stay with David, he's only a Christian, while I am still your cousin."	Incitement using declarative sentences that are provocative	Facebook, perpetrator: FT
10	*"Ayok bubar!-bubar! tidak usah swab ini aturan apa, Aturan ini saya yang buat. Bubar! tidak usah melakukan pemeriksaan dan kita dibodohi. Saya yang akan bertanggung jawab. Informasikan ke RUSLI HABIBI saya anggota RESVIN PAKAYA anggota DPRD Boalemo fraksi NASDEM."* "Go on, disperse! Disperse! No need for swabs. What kind of rule is this? I made this rule. Disperse! Don't get tested, we are being fooled. I will take responsibility. Inform RUSLI HABIBI, I am RESVIN PAKAYA, a member of Boalemo DPRD (regional people's representative assembly) from the NASDEM faction."	Incitement using invitation sentences that are provocative	Facebook, perpetrator: RP

The analysis of incitement speech on social media platforms, particularly Facebook, reveals the utilization of two primary linguistic forms: sentences and discourse. The sentence types employed in these incitements include

invitational, interrogative, imperative, and declarative structures, complemented by provocative discourse. The semantic content of these sentences and discourse exhibits comparative and provocative elements. The underlying objective of such speech appears to be the manipulation of public opinion and the instigation of audience actions that benefit specific parties or interests.

V. DISCUSSION

Forensic linguistics has emerged as a field that integrates linguistic expertise with forensic science to analyze language in a legal context within the digital era. The application of forensic linguistics presents novel opportunities for uncovering social media crimes by directly investigating language-based offenses documented by users against others (Halid, 2022). Language-related offenses thus become integral to legal violations and can strengthen evidence in legal proceedings. Through detailed analysis of lexical choice, linguistic style, and communication patterns, forensic linguistics can reveal latent intentions behind expressions on social media.

The study of forensic linguistics has predominantly focused on context and media in the digital era. Research by Alduais et al. (2023) emphasizes the importance of understanding everyday language through examination of detection methods, including plagiarism, text detection, and discrimination detection via journal databases. This knowledge facilitates the identification of sources discussing forensic linguistics literature. Furthermore, this forensic linguistic study relates to terminology that introduces standardization and addresses various challenges arising from the necessity of aligning language use (Salado, 2021). The application of forensic linguistic analysis in examining crime cases is crucial for understanding the role of language and linguistic elements in capturing the crimes of speakers on social media.

The efficacy of forensic linguistics is demonstrated through its success in identifying distinctive language patterns in criminal communications. These patterns, which interpret crimes through linguistic analysis, uncover critical motives of perpetrators that warrant legal attention. Cases such as defamation and hate speech can be thoroughly investigated with the assistance of forensic linguistics (Afal, 2022; Casim et al., 2019). Precise language analysis can aid in determining whether an expression was intended to offend, insult, or threaten, and whether there is linguistic evidence supporting these criminal actions.

The relationship between forensic linguistics and crime disclosure can enhance awareness of the importance of norms and values in language use. Linguistic usage that deviates from societal norms may be considered part of legal offenses regulated by law. This has significant implications for more language-aware law enforcement in criminal cases (Suryani et al., 2021). This alignment reflects the evolving landscape shaped by technological disruption and social media development. The role of forensic linguistics becomes increasingly significant in upholding justice and protecting against various forms of linguistic crimes.

The disclosure of crimes on social media through forensic linguistic analysis is not merely a trend in social media and digital life. It represents a response to the increasing prevalence of crimes, both in direct speech and on social media platforms. Consequently, a structured action plan in policy and legal systems is required to establish linguistics as a crucial foundation. This approach not only aids in solving crime cases but also ultimately aims at developing a comprehensive justice system. As a result, crime cases are not solely uncovered by law enforcement but can be elaborated through the involvement of linguistic experts in law enforcement processes that reference linguistic utterances.

VI. CONCLUSION

This study demonstrates that the field of forensic linguistics significantly contributes to the disclosure of criminal cases, particularly within the context of social media. The research indicates that revealing criminal cases is not only confined to conventional methods, such as collecting material evidence, but can also be documented through conversations and language utterances on social media. Forensic linguistics, which analyzes the elements of language use on social media, has identified crimes such as body shaming, defamation, hate speech, threats, and incitement. The intersection of crime and forensic linguistics can provide a comprehensive solution for law enforcement in handling criminal cases.

This study is limited to information sources representing violations and crimes from two social media platforms, which produce limited perspectives on viewing criminal cases. Future research should consider a richer dataset from various social media sources. Additionally, more comprehensive research is needed by examining criminal cases through direct speech, thus obtaining more thorough results regarding the application of forensic linguistics in legal handling within society.

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