

## Blasfemi's Speech in Speech Made Darmawati's Religious Lecture on Youtube Media: Forensic Linguistic Study



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**ABSTRACT:** This Forensic Linguistic Study aims to describe the elements of insults against Hinduism committed by Desak Made Darmawati and whether these speeches violate Article 156a of the Criminal Code, Law on Blasphemy by applying speech act theory. The data in this research is in the form of video recordings which are transcribed into text. The method used is descriptive qualitative with a forensic linguistic approach. The results of data analysis show that there are elements of religious blasphemy spoken by Desak Made Darmawati in his video. He talked a lot about his experiences when he was still a Hindu, which he then compared with the religion he currently adheres to, namely Islam. The elements of blasphemy committed relate to Hindu religious ceremonies, the form of God in Hinduism, prayer in Hinduism, fasting in Hinduism and also Ngaben in Hinduism. Based on the results of the analysis, it was found that the blasphemous speech committed by Desak Made Darmawati contained elements of a violation of Article 156a of the Criminal Code concerning Religious Blasphemy and also the ITE Law with various types of blasphemy, namely blasphemy against the concept of divinity, cremation procession, and fasting procession in Hindu religious teachings. . This type of blasphemy is expressed in Directive Illocutionary speech acts which aim to insult or insult. From a linguistic aspect, it was found that the utterances in the video were sufficient to fulfill the requirements to become a suspect as stated in Article 156a of the Criminal Code, namely [1] the perpetrator intentionally expressed feelings or committed acts which were essentially hostile, abusive or desecrating the religion he adhered to. in Indonesia, [2] acts are committed in public or through written or electronic media.

**KEYWORDS:** Speech, Blasfemi, Speech, Urge Made Darmawati, Forensic Linguistics

### I. INTRODUCTION

This research will reveal the form of blasphemy speech in Desak Made Darmawati's speech which was spread on YouTube Social Media using a Forensic Linguistic approach. These blasphemous utterances will be studied in more depth using Austin and Searle's speech act approach to determine the linguistic elements that can lead to blasphemous utterances, so that it can be seen which language violations have the dimension of religious blasphemy. Blasfemi (English: blasphemy) is defined as "the act of insulting or showing contempt or lack of reverence for God; the act of claiming the attributes of a deity". In Indonesian it is defined as the act of insulting or showing contempt or lack of respect for God, the act of claiming the attributes of a god, disrespect for something considered sacred or inviolable (Merriam-Webster.com dictionary).

Pastika (2019) states that blasfemi is an expression that contains the meaning of disrespect for religion, which is shown by the use of words that are derogatory to religion itself. Increasingly advanced technological developments have an impact on language use, especially language used in social media, communication, information and entertainment. One of the conveniences of technology is that it allows people to communicate even though distance and time are limited. Communication media that are widely used and are developing very rapidly, one of which is social media YouTube (Budiawan et al, 2018).

In 2021, YouTube social media attracted the attention of netizens, due to the spread of a video of a religious speech made by one of the lecturers at a private campus in Surabaya, East Java, Indonesia. This is because it contains many elements of religious blasphemy which is carried out openly in public and distributed on YouTube social media, thus infuriating Hindu believers.

The religious speeches in Made Darmawati's videos on various social media platforms tell of her experiences when she embraced Hinduism several years ago. Even though it did not trigger a polemic, the entrepreneurship lecturer admitted that he did not intend to insult or denigrate the teachings of Hinduism (Suara.com/news). The speech on the Istiqomah TV YouTube account spread massively on April 15 2021 to various social media and resulted in causing unrest among Hindus.

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Chairman of the Presidium of the Central Leadership of the Indonesian Hindu Dharma Student Union (KMHDH), I Putu Yoga Saputra, stated that Desak's statements which were allegedly insulting included issues regarding the Hindu religion which were called subterfuge. He has also brought evidence regarding Desak's statement (CNN Indonesia). Desak also clarified the contents of his speech as quoted in News Detik "I do not intend and have no intention of insulting and making fun of Hinduism and Hindu society or people. This is caused solely because of my weakness and negligence," said Desak Made (see also in Suara News). Even though there are pros and cons, the statements in the text of religious speeches can cause problems when expressed in front of an audience and disseminated on social media. From a forensic linguistics aspect, this speech can be considered blasphemous because the frequency of appearance of the speech in the content of the speech almost entirely discredits Hinduism. In connection with the background above, this research needs to be carried out to reveal whether the text of the religious speech contains elements of insult (blasphemy) towards Hinduism and what forms of speech acts are contained in the text of the religious speech.

## II. RESEARCH METHOD

The method used in this research is descriptive qualitative. The theory used is Forensic Linguistics by applying speech act theory. This qualitative approach with a pragmatic approach was used to determine whether the religious blasphemy speech in this study could be said to fulfill or not fulfill the elements of criminal acts regulated in statutory regulations. The data source in this research is text that has been transcribed from the video in Desak Made Darmawati's religious speech which was uploaded by Istiqomah TV on the YouTube Channel. The primary data in this research are blasphemy statements spoken by the alleged perpetrator of blasphemy against Hinduism, namely Desak Made Darmawati.

The data collection technique in this research uses documentation methods and note-taking techniques. Documentation is carried out by downloading videos containing elements of religious blasphemy on the YouTube channel which are direct statements from the object under study. After downloading the video, the researchers transcribed and classified the elements of blasphemy in the speech and grouped them into types of speech based on morphosemantic and pragmatic. To record blasphemous speech documents, researchers used a checklist instrument, this instrument is a guide in capturing data that is considered blasphemous against religion. The approach used to analyze data in this research is content analysis. The presentation of the results of data analysis in this research uses two methods, namely informal methods and formal methods (Sudaryanto, 1993: 145; Mahsun, 2005: 116).

## III. RESULT AND DISCUSSION

Forensic linguistics can assist law enforcement in analyzing aspects of language violations. In this discussion the researcher uses Forensic Linguistics theory by applying speech act theory in the text of the speech, the forensic linguistics approach becomes the umbrella of analysis supported by pragmatic theory which is used, namely the types of speech acts and forms of speech acts, as well as the legal impact due to acts of religious blasphemy in the content. Speech Speech Made Darmawati.

Olsson and Luchjenbroers state that forensic linguistics talks about aspects of language related to legal issues, both language as legal evidence and language as legal discourse. In this case, language as legal evidence is associated with efforts to determine the author/speaker of the text and interpret the meaning/intent of the text. Apart from that, another aim of forensic linguistics is the use of language as evidence in judicial cases such as trademarks, contractual disputes (agreements), defamation (slander, defamation, insult/blasphemy), sedition, conspiracy, bribery, perjury (information /false testimony), threats, bribery, product liability, deceptive trade practices, and copyright infringement.

Coulthard and Johnson (2010) detail the scope of forensic linguistic studies including: (1) language from legal documents, (2) language from police and law enforcement, (3) interviews with children and vulnerable witnesses in the legal system, (4) interactions in the courtroom, (5) linguistic evidence and expert testimony in trials, (6) authorship and plagiarism, and (7) forensic phonetics and speaker identification. Subyantoro (2019) linguistic aspects used in forensic linguistics include forensic phonetics and phonology, morphology, syntax, semantics, pragmatics-socio-pragmatics, discourse analysis, forensic linguistic style, language skills, dialectology, and authorship.

Speech acts function as a means of prosecution. This relates to a person's language/speech containing a purpose or meaning because a person does not merely speak or just speak (Mulyana, 2005: 80). Descriptive terms for different speech acts are used for the speaker's communicative intent in producing speech (Yule, 2006: 82). Yule (2006: 3) explains pragmatics as the study of meaning conveyed by speakers (or writers) and interpreted by listeners (readers). Speech acts in pragmatics are divided into three, namely (1) locutionary speech acts, (2) illocutionary speech acts, and (3) perlocutionary speech acts.

Locutionary speech acts are speech acts to state something (the act of saying something); a speech act that simply states something or utters a sentence with a certain reference and meaning. Illocutionary speech acts are speech acts that have the function of informing and are used to do something (the act of doing something); the act of conveying intentions such as conveying information, promises, offers through pronouncing sentences. Illocutionary speech acts are divided into five types of speech forms, namely: (1) Assertives. Speech acts that bind the speaker to the truth of what he says. For example stating,

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suggesting, boasting, complaining, and claiming. (2) Directives (Directives). A speech act carried out by the speaker with the intention of getting the person speaking to carry out the action mentioned in the speech. For example, ordering, commanding, pleading, demanding, and advising. (3) Expressive (Expressives). Speech acts in the form of speech function to express or show the speaker's psychological attitude towards a situation, for example thanking, congratulating, apologizing, blaming, praising and condoling. (4) Commissive. Speech acts whose form of speech functions to express promises or offers, for example, promising, swearing, and offering something. (5) Declarations. Speech acts whose form of speech functions to connect the content of the speech with reality, for example surrendering, dismissing, baptizing, naming, appointing, excommunicating and punishing.

Perlocutionary speech acts are speech acts that have influence or effect on the listener (the act of affecting someone); Perlocutionary acts are the effects caused by illocutionary acts on listeners according to the context of the situation. The consequences of the speech itself can be: harassing, attracting attention, praising, convincing, and so on (Suandi, 2014: 8588). The presentation of the contents of the speech which is considered blasphemous in Made Darmawati's Speech Video on the Istiqomah TV Youtube Channel is formulated in the following table:

**Table 1. Findings of Alleged Religious Blasphemy in the Content of Made Darmawati's Speech Speech**

No	Data on Blasphemy Speech	Types of Speech Acts	Legal Impact
1	<i>....then there is the Trimurti Brahma Vishnu Siwa, the creator, the preserver, so I am even more confused as to why there are so many Gods, ladies and gentlemen.</i>	Expressive (meaning insulting and insulting)	Article 156a of the Criminal Code (KUHP). The perpetrator who commits this act will receive a prison sentence of 5 years. If the blasphemy is in writing or via electronic media, the perpetrator will receive a prison sentence of 6 years.
2	<i>....what I'm most afraid of is why our cremation is being burned. Who is the creator? We ask this. We were given our brains, you know. We can think normally. That's it.</i>	Directive (meaning Insult)	
3	<i>....just try it and say it's burnt. It's burned like a bird in a cage where the bird is burned, so it flies up like a story told to a child.</i>	Directive (meaning insulting)	
4	<i>....what is the meaning of Ngaben after spending money on poor people and so on, Ngaben has to be like that. When you think about it, why don't Indian people use knackan, Balinese people are so complicated about using papanan.</i>	Directive (meaning insulting)	
5	<i>....I'm sorry, according to me, Hinduism is a religion of human reason. Why is human reason being manipulated like that, ladies and gentlemen.</i>	Expressive (meaning insulting and	
6	<i>....fathers and mothers Yes, let's see what I think is the biggest devil in the world, do you know that you have ever read about the biggest devil in the world, India, Hindu India, Bali, China, Korea.</i>	Expressive (meaning insulting and	
7	<i>....yes, why is there a lot of people who first call to prayer, the devil picks them up, they are used for exposure, they are used to cut white and black chicken. It is served there in front of the house.</i>	Expressive (meaning insulting and	
8	<i>.... if you call to prayer, don't open the door, it's called the devil not being invited, but in Bali, the devil is invited because the offerings are prepared.</i>	Expressive (meaning insulting and	
9	<i>....when I was a Hindu, I burned my mother first, I threw her away, and then I worshiped her, she was born, lived and died like a tangled thread.</i>	Directive (meaning insulting)	
10	<i>....but grandfather fasting 24 hours is nothing, sir.</i>	Expressive (meaning insulting and	

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## Data 1

*....then there is the Trimurti Brahma Vishnu Siwa, the creator, the preserver, so I am even more confused as to why there are so many Gods, ladies and gentlemen.*

This speech is a type of expressive speech act which means insulting and insulting. The element of religious blasphemy in this sentence is related to divinity as in the statement "How come there are so many Gods, ladies and gentlemen". The diction use of the word "Kok" shows that there is an element of intention to emphasize or strengthen the meaning (KBBI). This sentence is also a speech act with a declarative structure (Yule, 2015: 192), as in the example sentence: I didn't order it or why didn't he come?

Likewise with *deh* and *dong*, most of the words *kok* are found in direct conversation. The function of "kok" is to express surprise. Context: Looks like, Looks like...Really. How come it also functions to express surprise, strengthen the previous word, phrase or sentence with the aim of justifying it because there is a contradiction with the previous statement.

In accordance with its meaning and function, the word *why* can be located at the beginning of a sentence, especially if it means *why*, at the end of the sentence, after the word, phrase or sentence whose meaning is emphasized, and before the word whose meaning is emphasized. The speaker's deliberate exposure to the divine elements in Hinduism has become a matter of public concern, especially for people who adhere to the Hindu religion.

The statement "How come there are so many Gods, ladies and gentlemen" is an illocutionary utterance in the form of an expressive speech act which means insulting or insulting. Made Darmawati's insistence in this context violates article 156a of the Criminal Code concerning acts that are essentially hostile, misuse or desecration of a religion adhered to in Indonesia. It is known that Desak does not clearly know the God who exists in Hinduism.

Hinduism adheres to monotheism, recognizing one God as One. The concept of God as a single one can be understood through the following sources. In Rigveda Mandala I Sukta 164, mantra 46 is stated as follows:

*"Ekam sat wiprah bahuda wadanti, agnim yaman matariswanam."*

Translation:

*"God is one, the Rishis call him Agni, Yama, Matariswanam."*

Meanwhile, according to the Saguna Brahman view, God has a form, personality and is symbolized by various attributes which are sometimes different from each other, giving the impression that God is plural. In Hinduism, the One God [Esa] is personified as a God who has masculine and feminine characteristics, phallus and yoni, akasa-prethiwi, and cetana-acetana. Explanations regarding cetana [conscious God] and acetana [unconscious God] in more detail can be explored in Wrhaspati tattwa [SS, 2009], Agastya parwa [Sura, 2002] as well as in Samkya and Yoga [Sura, 2009]. In fact, in symbolization, God is sometimes personified as half purusa and half predana, at least this can be understood through Ardanareswari's conception. In aksara and yoga the conception of God in the two is symbolized by the characters Ang and Ah.

One God was then developed into three conceptions, in his function as Creator called God Brahma with the power of Saraswati. As the Preserver, He is called Vishnu with the magic Sri and God in his manifestation as the Dissolver is called Shiva with the magic Durga. The three manifestations of God in different functions are called by one term, namely Tri Murti, which is symbolized and worshiped at the Village Temple for the God Brahma, at the Puseh Temple for worshiping the God Vishnu, and at the Dalem Temple for worshiping the God Shiva. This conception is implemented in almost more than 2,400 traditional villages spread across Bali, and Balinese-style villages throughout the country. So, the single God inspires God in three main functions, namely the Gods Brahma, Vishnu, and Shiva as well as recognition of a cycle of birth [Brahma], life [Vishnu], and death [Shiva] or in Hindu language the process is called *uttpeti*, *stithi* and *praline*.

## Data 2

*....what I'm most afraid of is why our cremation is being burned. Who is the creator? We ask this. We were given our brains, you know. We can think normally. That's it.*

The speech in the sentence above is a blasphemous speech with the type of Directive Illocutionary speech act which means insult. In the text above it can be seen that the diction use of the word "kok" is still used as an amplifier for other sentences. The sentence "How come our Ngaben was burned" shows a negative statement regarding a procession of purifying the spirit by burning it with fire so that it can return to its creator. The burning fire is believed to be the incarnation of Lord Brahma. Fire will burn all the dirt attached to the body and spirit of the person who has died.

Made Darmawati's urge in this context does not understand the process of purifying the spirit in Hinduism. Even though he grew up surrounded by Hinduism from his parents, he did not understand all the sacred rituals in that religion. So it can be concluded that Desak talked about the previous religion he adhered to in the content of his speech but did not fully understand Hinduism. As a result, the statement he made became controversial because it was considered insulting to Hinduism.

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If we look at the content of his speech, we find the possibility of religious blasphemy because the context of the Ngaben being burned is connected to the brain, which he believes is that Hindus do not use their common sense so they take part in the Ngaben procession.

When humans live, it is different from when people die. There is also a need for purification, which is called Ngaben. Ngaben is a big ceremony in Bali for the dead. Ngaben itself is intended to purify the spirit or atma in the first phase, this activity aims to honor one's ancestors with a corpse burning ceremony. There is an opinion that says that cremation comes from the word ash, ngabehinm ngabahin which means to provide, while according to Purwita ngaben comes from the word fire. The form of speech act conveyed is a directive in the form of an insult to the Ngaben procession. The type of speech act used in this statement is an illocutionary speech act.

### Data 3

*....just try it and say it's burnt. It's burned like a bird in a cage where the bird is burned, so it flies up like a story told to a child.*

The sentence fragment above is still related to the previous text which discusses Ngaben. In the context of this sentence, the Ngaben procession is compared to burning a bird in a cage. Then the burning bird cage flew upwards like a fairy tale. The diction of words that strengthens the blasphemy of religious ceremonies is the words "Cage", "Bird", "Stories and Tales". The word "caged" itself is associated with a human being imprisoned. Birds are combined with the process of purifying the spirit through the cremation procession. This is made worse by the words "story" and "fairy tale" which mean that the cremation process is just a story and a fairy tale.

Ngaben is a ceremony (Pitra Yadnya) aimed at ancestral spirits. Ngaben in essence is to return the spirits of ancestors (dead people) to their place of origin. The cremation ceremony is a ceremony to purify the spirits of deceased ancestors. According to Hinduism, especially in Bali, the human body consists of the subtle body, the gross body and karma. The gross body consists of 5 elements, namely solid, liquid, heat, wind and vacuum, these five elements are called Panca Maha Bhuta, at the time of death the five elements This will merge back into its origin, and the subtle body in the form of a spirit that leaves the gross body will be purified during cremation (Ernatip, 2018).

The legal impact that can ensnare perpetrators of language crimes in this case is being charged under the Article of Blasphemy in the form of a Directive Illocutionary act which means insulting openly in public and publishing it on YouTube social media.

### Data 4

*....what is the meaning of Ngaben after spending money on poor people and so on, Ngaben has to be like that. When you think about it, why don't Indian people use knackan, Balinese people are so complicated about using papanan.*

In the sentence above you can find several elements of word diction that lead to speech that is blasphemy or insulting something, for example in the word "Ngaben" which is related to something that is considered to be expensive, as in the sentence "wasted money". This is made worse by the expression "poor people" must "Ngaben". Then the speaker connected it again between Indian Hinduism and Balinese Hinduism, which he considered to be something troublesome (complicated).

Ngaben is one of the pitra yadnya ceremonies. Ngaben comes from the word beya which means provisions. The purpose of these provisions is the type of ceremony required in the cremation ceremony (Wikarman, 2002). In general, carrying out the Ngaben ceremony requires very large costs. Based on research by Sukraliawan (2011) in Sudaji Village, Singaraja, the amount of Ngaben funds required is between Rp. 150,000,000 to Rp. 200,000,000 so that most people think that the Ngaben ritual can only be carried out by rich people. However, over time, finally the idea of mass Ngaben emerged which provided a solution to the economic problems for Hindus in Bali.

The cremation ceremony requires quite a lot of funds, up to tens of millions. If the family does not yet have funds, the cremation can be postponed and the body will be left in custody. The term entrusted or entrusted is carried out in two ways, namely: First, it is entrusted to the ground by burial/burial, second, it is entrusted to a place of worship, namely by cremation. This means that the body is cremated and then the ashes are entrusted to a place of worship until it is time for cremation. This is usually carried out in mass cremation so that costs are more economical. The costs are used to make equipment to carry the corpse to the cremation site and make various offerings for offerings.

### Data 5

*....I'm sorry, according to me, Hinduism is a religion of human reason. Why is human reason being manipulated like that, ladies and gentlemen.*

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We can further see the sentence fragments that contain elements of insult in the sentences "Human Reason" and "Humans are tricked" where the context of the sentence leads to a statement for the audience to know that Hinduism is a Religion of the Human Reason that is tricked. This is enough to make the Hindu community in Indonesia angry. This utterance is an expressive illocutionary utterance which means a statement with the intention of insulting Hinduism.

The Vedas are holy books that serve as a guide for Hindus in carrying out their religious activities. Not only that, through this sacred place, people are taught about ethics and how to live as social creatures. Many people think that Hinduism is a polytheistic religion because it worships many gods, but this is not entirely true. Because, in Hinduism, gods are not separate gods. According to Hinduism, God is Almighty and second to none (Imron, 2015: 87-88).

### Data 6

*...fathers and mothers Yes, try what I think is the biggest devil in the world, do you know that you have ever read about the biggest devil in the world, India, Hindu India, Bali, China, Korea.*

### Data 7

*....yes, why is there a lot of people who first call to prayer, the devil picks them up, they are used for exposure, they are used to cut white and black chicken. It is served there in front of the house.*

### Data 8

*.... if you call to prayer, don't open the door, it's called the devil not being invited, but in Bali, the devil is invited because the offerings are prepared.*

The data above is an expressive type of illocutionary speech with the meaning of a statement. The statement of the element of desecration or insult that is the center of attention is the word "Satan" which is directed at the Hindu religion. Desak Made's use of the diction of the word "Satan" is reinforced with the expression "In my opinion". So he has an opinion based on the experience he has had. Urges to express this statement without a clear reference. The Satan that was expressed also refers to Balinese Hinduism so it is quite clear that Desak Made intended to offend Hinduism by conveying this. The above expression also refers to insulting the prayer processions carried out by Hindus with various offerings that are considered sacred in Hinduism.

In Hindu tradition, there are three types of worship of God, namely Puja, Prarthana (prayer), Japa and Mantra. Prarthana is prayer that is done at any time, by anyone, and anywhere, without any standard rules and is not limited to certain problems. Second is puja or prayer. There are two types of puja, there are puja/prayers which are carried out alone or carried out in groups and colossal at certain times. In practice, someone who prays must do certain things that are required and recite the recommended mantras. Japa is the repeated chanting of God's holy name or mantra. The goal is to get closer to God. Mantras are prayers that are said using standard words taken from the Vedas, their purpose is clear and the way they are pronounced is standard, even though the rhythm follows local customs (Ananda, 2018).

The meaning of prayer in Hinduism according to Ketut Wiana is worshiping and honoring a god or Almighty God or something holy. Prayer contains the meaning of subduing oneself and serving the one being worshiped. In Hinduism, prayer is a real form of religious activity with the aim of honoring, supplicating, surrendering, uniting oneself, serving God as the most holy, also to those who have achieved the status of Dewa Pitara or Siddha Dewata and to the Maha Rsi who have had that holiness. himself (Wiana, 2006).

The above speech contains elements of religious blasphemy which the speaker associates with the Hindu religion which prepares offerings to invite Satan/Magical Creatures. Desak considers this a non-sacred thing so he does not clearly understand that the procession is a means for Hindus to get closer to God. This utterance takes the form of a directive illocutionary speech act with the aim of insulting the prayer procession in Hinduism.

### Data 9

*....When I was a Hindu, I burned the ashes first, and then I worshiped them, they were born, lived and died like tangled threads.*

The element of the blasphemous speech contained in this sentence is about the Ngaben procession where after being aben the ashes will be thrown away so that they are reborn. However, here the next expression is compared or metaphorized with the expression "Tangled Thread".

The pressure in this matter from the subconscious mind states this clearly. He was not aware that he had tarnished the Ngaben procession in Hinduism. He thought this was nothing. This is considered futile without clear direction. This is made clear in the

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following sentence which discusses fasting, where he uses the phrase "There's nothing wrong with it". The speech is in the form of a Directive illocutionary act with the intention of insulting the Ngaben procession.

### Data 10

*...but grandfather fasting 24 hours is nothing, sir.*

The speech in the sentence above is expressive speech which means to suggest. According to Desak Made, fasting carried out by Hindus for 24 hours without eating or drinking is a waste. This statement certainly contradicts the Hindu religious belief that fasting is to atone for sins.

Hinduism is a flexible and universal religion whose teachings are based on the Vedas. The Vedas in Hinduism should be a guide to life in order to distinguish between right and wrong. Hinduism is also one of the oldest religions in the world. Hinduism lays its foundation on three basic frameworks of Hinduism, namely philosophy or *tatwa*, ethics or morals, and rituals or ceremonies.

Another way to purify oneself in Hinduism, especially purifying the mind, is through fasting. Fasting in Hinduism is known as *tapa brata* which has many models and methods. In essence, carrying out this fast is: self-control, self-organization, self-cleaning/purification, self-discipline, focus on Sang Hyang Widhi through the heart, mind and soul, surrender, prostration, supplication, sensitivity of taste, instinct and logic, self-datunya. in the unity of action from speech, thought, deed, devotion, affection, and obedience (Sutarti, 2019). The impact of fasting indirectly or directly on human physical and spiritual health and always thinking positively and increasing a person's spiritual level.

### CONCLUSIONS

Based on the discussion above, it can be concluded that Desak Made Darmawati in his speech generally insulted Hinduism. Forms of speech that contain elements of religious blasphemy are found in several expressions related to the concept of divinity in Hinduism, Ngaben processions, religious ceremony processions related to offerings, and fasting in Hinduism. The forms of speech acts in the lecture are Directive and Expressive Illocutionary speech acts. The legal impact that could ensnare Desak Made Darmawati is Article 156a of the Criminal Code (KUHP). [1] The perpetrator who commits this act will receive a prison sentence of 5 years. [2] If the defamation is in writing or via electronic media, the perpetrator will receive a prison sentence of 6 years. The requirements for becoming a suspect in article 156a of the Criminal Code are: [1] the perpetrator intentionally expresses feelings or commits an act which is essentially hostile, abuses or desecrates a religion adhered to in Indonesia, [2] the act is carried out in public or through written media or electronic.

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