THREATS AND VERBAL ABUSE TOWARD FEMINISTS: LINGUISTIC FORENSIC ANALYSIS ON INSTAGRAM'S COMMENT

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Abstract: This study analyzes the online abuse received by feminist activists due to their support for *Peraturan Menteri Pendidikan dan Kebudayaan Nomor 30 Tahun 2021 tentang Pencegahan dan Penanganan Kekerasan Seksual (PPKS)*. The Activist received online verbal abuse directly from particular accounts on Instagram for their campaign on the controversial term 'concern.' The data are threats received by Okky Madasari's Instagram account including the abused comments. These abused comments on Instagram violate Law No. 11 of 2008 concerning Information and Electronic Transactions related to hate speech. This article uses a forensic linguistics perspective to obtain linguistic evidence. The result shows that some intent comments reveal threatening online abuse and the campaign invites cyberbullying toward feminists on social media.

Keywords: Online Verbal Abuse, Feminist, Forensic Linguistics, Social Media

I. INTRODUCTION

Social media is an open site where discourses compete to influence the public sphere and attract anyone to get involved. As a public sphere, social media offers vast opportunities to campaign for certain ideologies, but it is also a dangerous place where everyone can quickly get threats (Procter et al., 2013). The other problem is that the public sphere inherently has a patriarchal culture that made it difficult for feminists to express their opinions (Hirji, 2021). As a result, any campaign for feminism is, to some extent, considered a threat to social and religious norms (Ulfah, 2012).

In the political field, Tsamara Amany, a politician from *Partai Solidaritas Indonesia,* admits that she has to deal with acts of sexism and threats online from social media (Mudrikah, 2020). As a public figure, her political activities through Instagram and Twitter have received much attention from the masses (Mulyani, 2021). Tsamara Amany admitted that her party had also received death threats via Twitter Direct Messages such as the statement "*wah kalau saya punya istri seperti Tsamara sudah saya mutilasi.*" Despite this, Tsamara chooses not to report them to the police. Here are some of the verbal abuse on Twitter that Tsamara received:

Figure 1
Online verbal abuse toward Tsamara Amani on Twitter

Two examples of netizen comments on Tsamara's Twitter account illustrate harassment and threats on social media. There are many terms to describe verbal abuse in its various forms. Online harassment involves different communicative behaviors ranging from calling names (catcalling) to exposing personal information (doxing), threats of violence, and cyberstalking (Citron, 2014).

Eugenia Readyera uses the term *Online Misogyny* which is likened to the witch hunt event during the transition from the feudal to the industrial age, to restructure society in a certain way. According to her, online misogyny is an attempt to prevent women from building the future of technology (Ging et al., 2019) Online misogyny includes threats of physical or sexual violence, the posting of intimate images without consent (revenge porn), comments using abusive language or sexist comments, and threats. There are other terms for abusive verbal activities, such as *sexist hate speech* and *credible threats*.

Cases related to online violence against women in Indonesia are known as *Kekerasan Gender Berbasis Online* (KGBO). Komnas Perempuan mentioned eight forms of KGBO; (1) cyber grooming, (2) cyber harassment, (3) hacking, (4) illegal content, (5) infringement of privacy, (6) malicious distribution, (7) online defamation, and (8) online recruitment.

In Indonesia, Law Number 11 of 2008 concerning Information and Electronic Transactions (ITE) regulates the cases of online harassment/abuse, subsequently revised through Law Number 19 of 2016. For example, Article 28 paragraph (3) of the ITE Law for hate speech and Article 45B of Law 19/2016 covering cyberbullying contain threats of violence or intimidation, physical violence, and psychological and material loss.

Based on these considerations, this study chooses to analyze threats toward Okky Madasari on her social media account. She is a novelist who has written extensively on women's issues. The threat comments are the netizen's reaction toward Okky Madasari's opinion on her Instagram account about the controversy over the term "consent" in Permendikbud No. 30, 2021. The approach that suitable to the case that happened to Okky Mandasari is forensic linguistics.

The forensic linguistic approach assumes that the text of online threats and harassment can potentially have a legal case based on Article 45B of the ITE Law

regarding threats of violence or intimidation in cyberspace. Although this case is not a legal case, it has many similarities to the mentioned issues, such as the case of hate speech against female artists by haters or cases of online threats given publicly through social media. Because there are not many reports of online harassment in feminist discourse, it is essential to pay more attention. If the permissive culture of online harassment continues, it becomes dangerous for women activists.

II. LITERATURE REVIEW

Forensic Linguistics is a sub-field of linguistics that helps solve legal problems, which places language as forensic evidence. Forensic linguistics as applied linguistic uses all linguistics theories. The research study by Svartvik (1968) was one of the earliest academics to call for forensic linguistics to be considered a distinct field (Perkins, 2021). This study uses Critical Discourse Analysis to extract the languistic data for conducting linguistic forensics.

In cases of sexual violence, forensic linguistics contributes a lot to solve problems related to linguistic evidence. In 2012, Georgina Heydon, former president of The International Association for Forensic and Legal Linguistics, offered an investigative method with a forensic linguistic approach to solving complex legal cases, such as rape (Heydon, 2012). In another case, using another linguistic method, Kate Haworth revealed that constructing discourse in the investigative process will help police officers find the truth in rape cases, which even the perpetrators may not know (Haworth, 2017).

Most people consider online verbal abuse reasonable and permissive by the public sphere. This situation made people not afraid to write abusive comments on social networks. Critical Discourse Analysis (CDA) is a perfect theory to reveal these unbalanced power relationships within society. Fairclough (1995) argued that CDA is an interdisciplinary approach to studying discourse that focuses on how political and social domination is reproduced through text and talk. It claims unequal access to linguistic and social life resources (Mary Muindi, 2021). The CDA aims to raise awareness of exploitative social relationships focused on language. In CDA, the socio-cultural context plays a vital role in discourse interpretation.

Fairclough's model for CDA consists of three analytical processes related to the three dimensions of discourse (Fairclough, 1995). The three dimensions are (1) the object of analysis, including verbal and visual texts, (2) the process by which texts are produced and received by people, and (3) the sociohistorical conditions that influence this process. Each of these dimensions requires a different analysis; (1) text analysis (description), (2) processing analysis (interpretation), and (3) social analysis (explanation). As shown in the following picture:
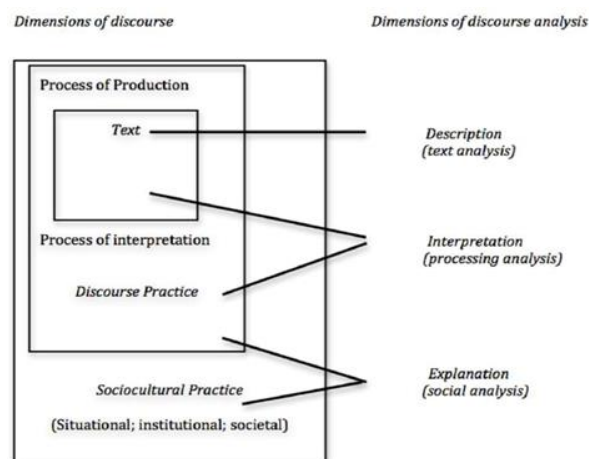

Figure 1. Diagram of Norman Fairclough's method of critical discourse analysis.
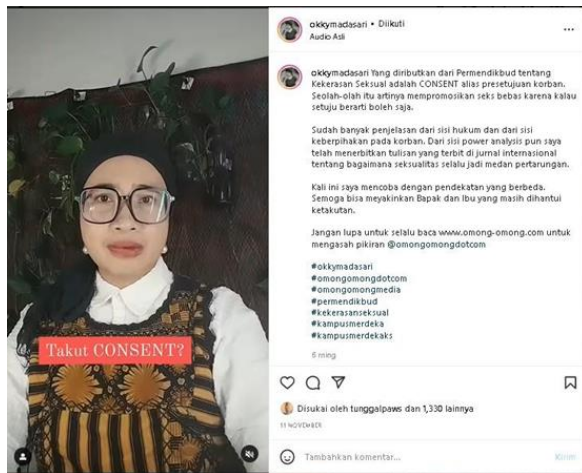
Figure 2
CDA Fairclough

Texts are examples of socially regulated discourse. This approach provides multiple entry points for analysis. It doesn't matter where it starts. In this interconnection, analysts find exciting patterns that need to be explained, interpreted, and explained.

III. RESEARCH METHOD

This qualitative research uses data collection methods in observations on the research object sites, Twitter and Instagram. The linguistic data are screen-captured and re-copied word by word. Data collection specifically with a predetermined purpose, consisting of six screen captures of tweets from the @okkymadasari account. Okki Madasari uploaded these tweets on November 11, 2021. The linguistic data was rewritten and then analyzed using CDA.

The original data comes from netizen comments on Okky Madasari's status on Instagram related to her opinion on consent related to Permendikbud number 30 of 2021 on prevention and Handling of Sexual Violence (PPKS) in higher education. Okky uploaded The video on November 11, 2021, and received 1,330 likes from netizens and 58 comments.

This video invites a lot of reactions, both positive and negative comments. Okky Madasari collected the responses in her eight Tweets.

Figure 3
Okky Madasary's Instagram Status
Table 1.
Comments on the Post on @okkymadasari's Instagram Account

Code	Instagram's Comment
T1	'Mahmudin_deden Parah sih..Ank lu di entot sblum nikah brrti lu stuju lah'
	"**wz.ni_**Jadi pengen pacaran sama anaknya. Lumayan. (emoji) sama emaknya juga boleh kalau emak nya masih jomblo. Jiwa muda ku meronta2, tiang listrik selalu tegangan tinggi ini. (emoji)"
T2-3	'Just_okim2 @okkymadasari woyyyy betina tolol loe punya anak gadis gak? Suka liat gak anak gadis kmu klo pacaran di kamar cowonya mainan apaan??"
	"**ghe_ai_1_7_3** WAH SI MAK TUKANG ZINA,KNP GAK BS DIKOMEN LAGI (emoji)"
	'ghe_ai_1_7_3 MAK2 LONTEH (emoji)@okkymadasari"
	'ghe_ai_1_7_3 NGELONTEH KMN AJA NIH, UFGH UDH LEGAL ZINA YA..NNTI BEBAS NGELONTEH DIMANA @okkymadasari"
T-4	"**manz.ip** mentioned you in a comment: (emoji) mulut ya @okkymadasari ngk beda jauh sama mulut yang dibawahnya ghe di OBRAL (emoji) jangan2 doi lahir dari emak nya yg hasil dari pemerkosaan (emoji) Ajay jadi Salome donk satu lubang rame2 (emoji)."
T-5	"**aggunosaurus** mending buru aja anak cewek ibunya biar tau rasa, gimana jika naknya sendiri dihamili orang

She uploaded a screen capture of two comments (T1) along with these tweets. In the second tweet, Okky regretted the way netizens expressed their disagreement with her opinion. In the third tweet, Okky uploaded a screen capture of how her video was reuploaded by the @ghe_ai_1_7_3. Okky called those comments 'sampah semua' **(T2-3)**. Okky called it as "*agak beradab*". In the fifth tweet, she first mentioned the official account of the Directorate of Cybercrime, Bareskrim Polri @CCICPolri. She was angry because netizens insulted her mother, so she reported them to the authorities **(T-4)**. The sixth tweet was the culmination of her anger. Online verbal abuse was already at the stage of threatening rape **(T-5)**.

Figure 4
Okky Madasari's Thread on Verbal Abuse

Figure 5
Tweet by Okky Madasari about the threat

Okky Madasari gave it more attention by mentioning @CCICPolri and saving the comment as evidence. This tweet got the attention of netizens; 23 netizens retweeted, ten quoted tweets, and 62 likes.

The linguistic data above was analyzed using the CDA approach. Previously, we grouped the linguistic data into two based on forms of online verbal abuse. The first category is online threats, in the form of a quote from the @aggunosaurus comment, coded **T6**. The second category is cyber stalking and online harassment carried out on

a massive scale. Okky Madasari collected it from the first to the fifth Tweet. Ths study codes each group of comments: T1, T2-3, and T4.

IV. FINDINGS AND DISCUSSION
The Definition of Online Harassment

Online harassment and bullying via text messages, phone calls, or social media — are often known as cyberstalking and cyber-harassment. For this study, we will focus on the following types of online harassment:

First, *cyberstalking* is how most people understand harassment through online communication. When a person sends many unsolicited messages to another person, it will cause distress, anxiety, or fear. In addition to sending emails or sending direct messages to victims, there is also the practice of "tagging" or "@mentioning" someone on social media, which can be another way to "stalk" in cyberspace. This practice usually uses the symbol followed by the victim's account name. The user can notify the victim in a publicly accessible way (Cavezza & McEwan, 2014). Thus, the repeated practice of "tagging" or "@-mentioning" can produce the same feelings of stress, anxiety, or fear caused by repeated direct contact through personal communication channels.

Second, online harassment also devined as people who send *intimidating, threatening, or offensive messages*. Online abuse can also be highly harsh, aggressive, and threatening messages that make people fear their safety or security (Lumsden & Morgan, 2017). Feminist uses the term on-line misogyny to define this case.

Third, *online harassment campaigns*: a person experiences ongoing harassment campaigns from several individuals. It could start with a single message from one user that leads many other users to send offensive, violent, intimidating, and hostile messages to the victim. This kind of activity often does not meet the legal definition of harassment in many jurisdictions because each actor will only send one message. This message may be will not be considered a threat.

In Indonesia, Law Number 19 of 2016 amendments to Law Number 11 of 2008 concerning Information and Electronic Transactions (ITE) regulate all criminal activities related to digital activities, especially articles 27 to 29. Article 27 governs the prohibition of disseminating information containing decency, gambling, defamation, and threats. Article 28 regulates the ban on spreading harmful false news and information that causes hatred, especially with respect to ethnicity, religion, race, and intergroup (SARA). Article 29 regulates threats of violence or intimidation through electronic media. These three articles are the most frequently used reference sources in legal cases related to cybercrime, especially online harassment or verbal abuse (Ira Maulia Nurkusumah, 2021).

Cybercrime is based on text-based communication. The growth and popularity of social networks also mean that there are now many opportunities to collect evidence or data, which benefits forensic linguists and researchers (Gallus & Bhatia, 2020).

Critical Discourse Analysis Procedures on Data
Text Analysis

The most critical text analysis procedure is to track vocabularies related to specific meanings and terms, or metaphors. What do they want to refer to as particular meanings or actions? Speech includes the meaning of words: one word can have many meanings and different meanings depending on the context, so it takes pragmatic theory to understand it.

Okky Madasari considers **T5,** which refers to @aggunosaurus's comment, as a threat. The word "*mending*" is a non-standard language of "better" (than others). This word is absorbed from Javanese in the everyday language to explain that something is better than another. However, the sentence does not mention the comparative object. There is no statement 'A is better than B." It implies that 'mending' shows the writer's opinion that what he does will be better than the opinion of Okky Madasari in her video. What will he do? It refers to "*buru aja anak cewek ibunya*" (hunt Okky's dayghter)

The imperative verb 'buru' linguistically means "*hunt*." The verb hunt means 'pursue *or kill (a wild animal) for sport and food, an event of chase of animals'.* Therefore, the object of 'hunt' becomes the object regarded lower level than the one who hunts, such as humans hunting animals. In this context, Okky Madasari's daughter becomes the lower object. The writer places a human child as the prey animal. It is an act that violates human dignity. Even further, '*buru aja*' use the tone to invite the audience to harm the object.

The noun "*cewek*" is a slang term for a girl. It carries both positive and pejorative meanings depending on the other nouns. The phrase *cewek* is associated with some phrases: *cewek ganjen*, *cewek matre*, and *cewek gaul*. The importance of words will change if use the word 'princess' or "*daughter*." Thus, the

"*cewek*" choice contains the purpose of degrading the girl's status.

'Biar *tahu rasa*' is a non-standard phrase for 'to *let others feel what certain people feel.*' This phrase implies the writer expects that Okky Madasari will know the feeling of being the object of sexual activities because of her opinion about consent. People used to say "*biar tahu rasa*" to express satisfaction when someone they hate feels the worst. What is worst is "the hunt for Okky Madasari's daughter." The sentence "*gimana Jika naknya sendiri dihamili orang*" complements the word "buru" 's purpose. Hunting intends to treat the object as they please. The sentence "*Jika naknya dihamili*" is a conditional sentence that expresses what they hope to be expected or supposed to happen.

The second category, cyberstalking, begins with code **T2-3**. The word "*parah*" has various meanings, starting from a severe injury, feeling exhausted due to illness, and dealing with a tricky condition that is difficult to overcome. In this text, the meaning of 'parah' refers to the last meaning. For the writer, Okky Madasari's statements are already a threat to them. Mahmudin reacts extremely. The word 'parah' shows the emotional expression of something terrible or beyond his reason.

The written text in an abbreviated way, "ank", which should be "*anak*" is a social media writing style due to the limited characters when writing during the era of messaging technology that still used SMS. However, this habit is still often used on many social media.

The choice of diction "*lu*" is a slang word, which means you, usually also written with the phrase "*loe.*" The term "*lu*" can signify closeness but can also be used as a hierarchical expression that the subject who says "*lu*" is of a higher level than the object of interest.

'Di entot' is a pejorative word that means 'intercourse'. The term 'ngentot' was a popular street language in the 1980s. 'Kentot' stands for "*total dating,*" which means everything related to dating activities, from fun to sexual activity. Mahmudin prefers to use '*entot*' rather than '*perkosa*' (rape). It shows in which there is an element that both parties who have sexual intercourse agree to the action, which will be related to the issue of 'consent'. In the understanding of Mahmudis, Okky Madasari allows her daughter to have sexual relations before marriage. However, it should still be underlined that the "*entot*" is a vulgar word choice.

The word 'brrti' is an abbreviation of the word 'berarti' (means). 'lu' as a slang pronoun means 'kamu' (you), '*stuju*' which should be written, 'setuju' (agree). The particle 'lah' has the meaning of affirming the statement sentence.

"**wz.ni**_*Jadi pengen pacaran sama anaknya. Lumayan. (emoji) Sama emaknya juga boleh kalau emaknya masih jomblo. Jiwa muda ku meronta2, tiang listrik selalu tegangan tinggi ini. (emoji)*"

The verb "*pengen*" is non-standard writing of the verb "*ingin*" which means to want, to desire. The term "*pacaran*" is a verb from the noun "*pacar*" which lexically means *teman lawan jenis dan mempunyai hubungan berdasarkan cinta kasih yang belum terikat perkawinan*. The term '*pacaran*' shows a form of recreation to get pleasure, introductions, establishing intimacy and experimenting with sexual matters. In the sentence mentioned, the word '*pacaran*' is opposite to the literal meaning. The relation to love should shift to the feeling of desire. The phrase "*tiang listrik selalu tegangan tinggi*" is a metaphor for the desire of the male libido to have a sexual relationship. Therefore, '*pacaran*' is defined as a sexual act. The word "*Sama*" does not mean "*serupa*" or "*sepadan,*" but a short term to say "*bersama.*" But, this dating is not an equal relationship because the author nihilates the sentence's subject to emphasize the object.

The diction "*lumayan*" means a bit more "*agak banyak*" or a bit better "*agak baik*". In this case, "*agak*" leads to the understanding that the author is weighing or measuring how much profit he gets. For example, in another sentence it could be used like this; "*lumayan dapat untung banyak*" and "*lumayan tidak rugi*".

The word '*pacaran*' aims to measure, assess, and weigh according to the standards used by the author. This standard appears in the following phrase, what is needed is sexual intercourse with a daughter and her mother. So, the meaning of "*pengen pacaran sama anaknya*" doesn't intend to make a good intention to have a love relationship but rather to objectify both Okky and her daughter.

The noun "*jomblo*" refers to a man or woman who does not have a life partner. '*Jomblo*' has no pejorative meaning because people use it daily. But this sentence has a negative feeling because the nature of '*singleness*' makes it possible to be "*dated.*" He considers the woman an item that no man has the right to hold if someone does not own her.

This sentence is full of harassment because it means that the author wants "*pacaran*" (dating), which in this case refers

to "*sexual intercourse*" with the woman. This act is very taboo and also a form of humiliation. In the phrase 'jiwa *muda ku meronta*" the choice of the verb 'meronta' means a movement as strong as possible to break away. 'Jiwa muda' should have a good connotation as a source of enthusiasm to take positive actions. However, this sentence refers Table 2.

Summary of the Analysis of the Text

to something indecent due to the metaphor in the following sentence. 'Tiang *listrik selalu tegangan tinggi*" describes the male genitals tense or erect to the stimulation that he feels.

The following is a summary of the analysis of the text above.

Words and Phrases		
Word	Source	Text Analysis
"*buru*"	'Mending *buru aja anak cewek ibunya*"	Assume that women are prey objects
"*Dihamili*"	"gimana jika naknya sendiri dihamili orang"	Women become objects of men's actions
"Dientot"	'Ank *lu di entot sblum nikah brrti lu stuju lah*"	Assuming that woman is the object of sexual intercourse
"Pacaran"	*'Jadi pengen pacaran sama anaknya Lumayan'*	Assuming that if you are in a relationship, it means you are willing to have sex
"Biar tahu rasa"	"buru aja anak cewek ibunya biar tau rasa"	Form of threat to seek satisfaction
"emak"	'sama emaknya juga boleh kalau emak nya masih jomblo"	Expression of lust for intercourse

Practice Discursive Analysis

The analysis of discursive practice aims to find a statement strength that encourages social practices. In this dimension, the researcher has to link the coherence of the texts. After analyzing the text dimension, the second step is contextualizing when and where the authors produce the text.

Okky Madasari is a novelist whose full name is Okky Puspa Madasari, who won the 2012 Kusala Sastra Khatulistiwa at the age of 28 through his third novel *Maryam* (2012). Another novel that Indonesian readers are familiar with is *Entrok* (2010), which tells the story of life under the pressure of the New Order. He has written 12 novels since 2011. Okky is known not only as a novelist but also a feminist, where his ideas appear in the characters he writes against injustice. Through her novel, she wants to tell women's experiences who are often not exposed in public spaces (Andayani, 2016) Therefore, the novel is one of the media struggles in distributing feminist thoughts so that what he writes can convey emotions in the personal consciousness of the reader.

On November 11, 2021, Okky uploaded a statement in the form of a short video, transcribed as below:

'Di Indonesia, setiap anak sejak kecil belajar agama, di bangku sekolah setiap

anak wajib belajar agama, bahkan di perguruan tinggi setiap mahasiswa masih harus belajar agama belum lagi kegiatan di rumah, kegiatan di komunitas, RT, RW , pengajian, remaja masjid hingga berbagai organisasi agama lainnya. Masyarakat lainnya tidak bisa dipisahkan dari agama dna nilai aama, tapijustru kenapa kita masih dihantui ketakutan terhadap bahaya seks bebas, kita masih terus ketakutan yang seolah olah anak-anak yang sudah belajar agama ini tidak akan mampua mengambil keputusan sendiri berdasarkan nilai-nilai agama yang sudah ditanamkan hingga akhirnya peraturan yang tujuannya untuk mencegah kekerasan seksual kita anggap mempromosikan seks bebas, apakah serapuh itu nilai agama yang (rekaman video @Okkymadasari)"

The video received 1,330 likes from netizens. Most of the comments supported the statement, but the others criticized it. This video has become an object of why much online harassment is aimed at Okky Madasari since @ghe_ai_1_7_3 replayed. Using his account, citizens cyberstalk by tagging or

mentioning the @Okkymadasari history. This action annoyed Okky, who then complained about what had happened through her Twitter account.

She tweets a thread about the online harassment she received. One of the threats comes from @aggunosaurus, who apologized to Okky and promised to erase his comment. Okky's warning was written by also mentioning the cyber account of the Republic of Indonesia police.

Discursive practice analysis is how society produces and consumes discourse. Therefore, it is essential to know the meaning and interpretation of the linguistic data mentioned above. Therefore, it uses a pragmatic analysis to reveal the context of the social media comments. Pragmatics observes the relationship between linguistic forms, context, and the author of the speech.

It is crucial to determine how reality can encourage affirmative action for these goals. This study uses J.L. Austin's theory of three dimensions of language; locution (speech), illocutionary (intention), and perlocutionary (effect). The view of speech acts explains how someone expresses an utterance that intends to cause an action. The researcher applied this pragmatic analysis only to the two linguistic data above; **T5** and **T0**. Regarding the story behind has been explained above, the following are the results of the study:

Comment **(T6)**: Aggunosaurus, 'mending *buru aja anak cewek ibunya biar tau rasa, gimana jika naknya sendiri dihamili orang'*. The sentence is a directive speech. There is a violation of the *cooperative principle*. The lack of correlation is between the comments of Okky and Agguno. Okky talked about trusting children about their "*consent*," and Angguno responded by threatening rape. In addition, there is also a violation of *the principle of politeness*. Aggunosaurus used a direct, provocative speech to violate *the maxim of wisdom* as an invitation to take hostile actions against others. The violation of *the maxim of compatibility* opens the rivalry between Agguno and Okky.

The word 'buru' at the beginning of the sentence is an imperative verb that functions to give orders, invites, calls, or even allow an action. Based on this locutionary imperative speech, the author means something and causes something. The author asked readers to haunt Okky's daughter indirectly in the sentence 'mending (it is better) *buru* (to haunt) *aja anak cewek ibunya* (her daughter).'
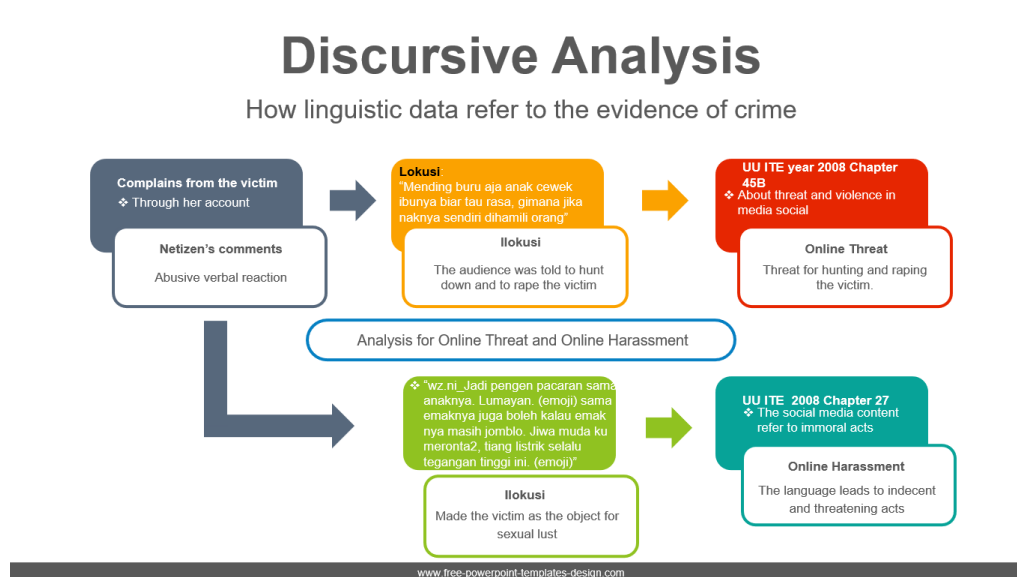

Figure 6
Diagram of Discursive Analysis

With these forms of violation of the principles of cooperation and politeness, there was no good intention in communicating differences of opinion from the beginning. In addition, the author also did not intend to form a productive debate on the controversy of Permendikbud No. 30 years 2021. The T6 and T0 immediately chose vulgar, rude, and threatening words.

-Social-Culture Practice Discourse Analysis

Discourse relates to various levels of situations, institutions or organizations, and levels of society. In this part, there is a particular situation to explain why Okky

Madasari stated her opinion on consent. At the same time, some parties roughly expressed their disagreement with his statement. The context of the linguistic data is the debate on the controversial issue of "*consent*," which appears in Perdikbud No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence (PPKS) in Higher Education.

The different opinions that respond to the ministerial come from 'consent'. This term is repeated 19 times in the phrase "*tanpa persetujuan korban*" in the Regulation of the Minister of Education, Culture, Research and Technology (Permendikbud Ristek) No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education. A supportive group of this regulation is primarily active in the women's movement, from activists to artists, including Cinta Laura, the human rights activist Nisrina Nadhifah, the Minister of Religion Gus Yaqut and member of Commission X DPR Commission of the PDIP faction Esti Wijayanti. Those who insisted on rejecting this regulation were the Council for Higher Education Research and Development (Diktilitbang) of the Muhammadiyah Central Executive and the Indonesian Ulema Council (MUI). Muhammadiyah is concerned that this regulation has the potential to legalize adultery in universities.

Based on article 5 paragraph 3 Regulation of the Minister of Education, Culture, Research and Technology (Permendikbud Ristek) No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence (PPKS) in Higher Education, consent of the victim is considered invalid, in terms of (1) having a minor age, (2) experiencing situations where the perpetrator threatens, coerces, and or abuses his position, (3) under the influence of drugs, alcohol, and drugs, (4) experiencing pain, being unconscious or asleep, (5) experiencing temporary paralysis and (6) experiencing a state of shock. However, because there is the term "*persetujuan korban*," some think it means permitting immoral activities.

Hashtags for supporting Permendikbuds are #BersamaBerjuangMelawanKS and #KampusMerdekaKS. The Chairperson of the Indonesian Solidarity Party (Partai Solidaritas Indonesia/PSI), Tsamara Amany, supported the regulation through her Twitter account. On the contrary, those who refused on social media used the hashtag #CabutPermendikbudno30.

Fristian Griec, one of the people who rejected the regulation, argued:

'By *interpreting argumentum a contrario (method of interpretation of the law based on conflicting understanding), those who are mature or of legal age, if they agree or with their will to do an act that was previously categorized as sexual violence, the actor can no longer be legally ensnared.'*

The conditions in which the linguistic texts explained why some netizens rejected the statement of Okky Madasari regarding consent. Nevertheless, people should politely convey the idea of disapproval, not using vulgar words, threats of rape, cyberstalking, and sexual harassment campaigns. These would make discussions of debatable issues unproductive, but it also causes gaps and suspicions among netizens.

V. CONCLUSION

Based on the linguistic data above, some accounts have online harassment of Okky Madasari by doing three things; (1) cyberstalking, tagging, and mentioning simultaneously via Instagram. People conducted cyberstalking by transferring videos through third-party accounts that a group of like-minded people follows. (2) Online abuse, where many people use social media to carry out digital misogyny actions, showing several diction words that refer to sexual harassment, such as the words 'buru', 'entot',s 'pacaran', 'hamilin', etc. (3) Sexual harassment campaign. Although these actions are not always organized, as in disseminating information through cyberstalking, there is an element of intent to provoke online harassment, such as imperative verbs "*buru*" and "*sama emaknya boleh.*" These online harassment expressions can be hate speech or personal threats entangled through Law Number 19 of 2016 concerning Information and Electronic Transactions (ITE).

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