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## Hate Speech in Songs

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### Abstract

This paper aims to reveal hate speech in songs using the hermeneutic approach. The method used is descriptive-qualitative and the source of data are six Indonesian songs containing hate speech. The data are collected by using interview (*cakap*) method and listening (*simak*) method. The data analysis applies distribution (*agih*) method with deletion technique and substitution technique. The results shown the songs contained hate speech raised the political issues and institution in Indonesia. The songs writers, singers and followers have certain hate speech through these songs. They convey indirect messages to their listeners as the receivers of these songs. Consciously or unconsciously, listeners are not only getting entertainment, but more than being influenced and trust the information they convey so as to create the image they want. The problems arise in these songs are expressions of hate speech towards the current ruling government, and efforts to replace the president, hate speech towards the Indonesian armies related to their inconsistency, hate speech to the government that do not protect and favor the people, and hate speech on religions in Indonesia.

Keywords: *Hate Speech; Songs; Hermeneutic*

### 1. Introduction

The song is one of the effective media of information delivery because it uses simple language, easily understood and accompanied by music. The listeners feel happy and do not feel the burden when enjoying the song. The messages carried in the song indirectly penetrate the hearts of the listeners even though the message is in the form of hate speech. Songs related to hate speech are indeed not commonly created and sung because the person who is the object of the utterance will feel humiliated, his pride will fall and will not be happy. Hate speech brought in the form of harsh criticism of a person or group of people for their interests. In fact songs that contain hate speech still exist, and this linguistic phenomenon is interesting to be studied because it is unique and unusual but exists in society.

The earlier researches that have been conducted related to hate speeches in songs include; (1) Pen Myanmar (2015) "Hate Speech: A Study of Print, Movies, Songs and Social Media in Myanmar"; (2) Calvert, et. all (2014) "Rap Music and the True Threats Quagmire: When Does One Man's Lyric Become Another's Crime?".

Other studies that highlight the use of hate speech include; (1) Bakir (2019) with the title "Al-Qur'an Solution to Hate Speech"; (2) Palupi (2019) "Misuse of Social Media as a Propaganda Tool"; (3) Muhammadiyah et al (2019) "Tests of Hatred in Perspectives of Islam and Buddhism"; (4) Ningrum et al (2018) "Review of Hate Speech in Social Media"; (5) Juditha (2017) "Hate Speech in Online Media: 2017 DKI Jakarta Election Cases".

The purpose of this article is to describe the hate speech in the song. Hermeneutic theory is used to interpret the meanings contained in the songs studied. The purpose of hermeneutics are "1) to express out loud, that is, 'to say'; 2) to explain, as when a situation is explained; 3) to trans-late, as in the translation of a foreign language "(Palmer, 1969/1986, pp. 23-24). Through hermeneutics, the writer will describe hate speech reflected in these songs.

Fairclough (2003: 25) states that language is a social practice. The phenomenon of language is a special social phenomenon, on the contrary, a social phenomenon is a phenomenon of language. The song is used as a medium to convey the intent of the maker or the person who sings it so that people listening slowly will trust the information conveyed by the messenger.

### 2. Research Method

This kind of research is qualitative research in which the data used is not in the form of numbers (Cresswell, 2009), but in the form of verbal, specifically tangible form (Muhadjir, 1996, p. 29). The method used is a descriptive method, which is a method used by collecting, compiling, classifying, reviewing and interpreting data. Collecting data was done using listening method (Sudaryanto, 1993:133).

Presentation of the results of data analysis in this study was carried out using informal and formal methods. Informal presentation is in the form of formulation using ordinary words, while formal presentation is the formulation with signs and symbols (Sudaryanto, 1993: 145).

The data is taken from six Songs containing hate speech; (1) "2019 song lyrics replace president", (2) Song lyrics "Strange God": Dajjal Band "; (3) Song Lyrics' "Rindu Muhammadku "; (4) Lyrics of the song "Astaghfirullah"; (5) Song lyrics "Republic of Indonesia Armed Forces"; (6) "Sholawat 2019 replace the president".

The material object of this study is hate speech in songs. The stages of this study are: (1) determining material objects, namely the songs of hate speech, (2) determining formal objects, namely hate speech in the songs. (3) collecting data with literature studies, (4) analyzing data using the hermeneutic method. The hermeneutic method is used to interpret the meanings contained in the songs of hate speech.

### 3. Results and Discussion

As mentioned in the research method above, this study describes hate speech as follows.

#### 3.1 Hate Speech in Song Lyrics "2019 Replace the President"

The song "2019 Replace the President" boomed before the April 17, 2019 election. This song is viral and is often sung by supporters of vice presidential candidate pair number 2 but is hated by supporters of vice presidential candidate number 1 because the lyrics of this song deeply offend them. This song was created by the legendary rock musician Sang Alang. This song was later worked out seriously by the initiator of the 2019 movement to replace the president of one of the parties. The initiator then recorded together a number of figures from political and artistic elements.

An expression of hatred for one of the presidential candidates is shown in the title song "2019 Replace the President". This title gives very big influence on prospective voters in the elections that will take place.

The first stanza reveals a common phenomenon that occurred in the past and nowadays namely the difference in time before the criticized figure became president and after becoming president. The song says that in the past people lived well off, there were many employment opportunities but now when the figure governs this country, unemployment is increasing. The figure echoes that the community continues to work and work to live prosperously, but it is truly ironic because there are so many job opportunities given to foreigners, so that the indigenous population is unemployed.

*10 juta lapangan kerja.*

'10 million jobs'

*Tetapi bukan untuk kita*

'But not for indigenous'

*Kerja, kerja, kerja,*

'Work, work, work',

*buruh asing yang kerja*

'foreign workers who work'

*Anak-anak bangsa tetap nganggur aja*

'People of this country remain unemployed'

*(2019 Replace the President: Stanza 1)*

The utterances in this stanza indicate that the figure has a strong relationship with foreign countries whose interests are with Indonesia. The verse was deliberately appointed so that song listeners know more clearly that the presidential candidate has great interests with foreign countries. Likewise, in the third and fourth stanzas which highlight the price of daily needs and electricity that continues to rise, burdening the community. At a time when people are screaming in distress, taxes continue to rise but officials are carrying out insane corruption and evictions everywhere. The most surprising fact is the price of fuel that goes up without being socialized first. In the era of the previous president, if there would be an increase in fuel then it was socialized in advance, if there was an extraordinary turmoil the president would delay the increase. This verse shows that the person being criticized does not care about the people.

*Di sana sini orang menjerit.*

'Here and there people scream'.

*Harga-harga selangit hidup yang sulit,*

'Exorbitant prices for life are difficult'

*Sembako naik, listrik naik*

'Groceries go up, electricity goes up'

*Di malam buta, BBM ikut naik (buset)*

'In the evening, fuel goes up

(outrageous)'

*Pajak mencekik usaha sulit.*  
 ‘Taxes are strangling difficult  
 Businesses’  
*Tapi korupsi subur penguasanya makmur*  
 ‘But corruption is rising, its rulers  
 prosper’  
*Rumah rakyat kau gusur,*  
 ‘You ransack people's houses’,  
*nasib rakyat yang kabur*  
 , ‘the fate of the people who ran away’  
*Awas, awas, kursimu nanti tergusur*  
 ‘Watch out, watch out, your position  
 will be evicted later’  
 (2019 Replace the President, Stanza 2-3)

The hate speech is clearly be seen in the last stanza that is in the 2019 election, candidate number 1 must be defeated and replaced by new one so that Indonesia will be prosperous. This means that this song suggests all voters to choose candidate number 2.

### 3.2 Hate Speech in song lyrics' Dajjal Band "The Strange God"

The lyrics of the song "the Strange God" by the Dajjal Band became viral because it contains expressions of hatred. The original video of the song was originally uploaded on March 25, 2011 but was removed and re-uploaded by netizens who are concerned about the contents of the song on June 25, 2011. The song mocked the God of several religions in Indonesia;

*Apa elu tega, ama tuhan yang gak pake baju*  
 ‘Do you have the heart, God doesn't wear clothes’  
*(dingin donk, awas ah masuk angin)*  
 (‘it's cold, watch out, catch a cold’)  
*Apa elu tega, ama tuhan yang cuma pake kolor*  
 ‘Do you have the heart, God only uses a drawstring’  
*(gak malu tuh, kaya orang gila donk?)*  
 (‘Not ashamed, are you crazy?’)  
*Apa elu bener bener tega ama tuhan yang nempel di salib?*  
 ‘Do you really have the heart of God who is stuck on the cross?’  
*udah gak pake baju cuma pake kolor kaya di film film porno*  
 ‘Your God doesn't wear clothes, only use rich underwear in pornographic films’  
*(emang muka bokep, Elu lagi yang masih percaya mikir donk mikir Lu kan udah gede Bleguk sia)*  
 (‘really porn face, You again who still believes think not think about you already big already Broken in vain’)  
 (The Strange God: verse 1)

The utterances above clearly insult religious people by insulting the Lord one of the religious people in this country by saying that God does not wear clothes, only wears underwear and crucifixes. This song can provoke conflict between religious communities and can divide peace between believers. The utterances used in the song refer to the hateful matters that were quoted in the song that emerged, namely the songwriter conveying the message to adherents of certain religions to think critically that the God they believe should not be worshiped. The message of the utterance also implies that people of certain religions should worship the God Almighty who does not open genitals and is not crucified.

In the lyrics of the song also found expressions of hatred towards other religions as can be seen in the following utterances;

*Apa lu gak salah milih tuhan kok kepalanya botak*  
 ‘Did you choose wrong God how come his head is bald?’  
*Apa lu gak salah milih tuhan yang telinganya melar*  
 ‘Don't you choose the wrong god whose ears are stretchy’  
*Apa lu juga gak salah pilih tuhan yang tampangnyanya aneh, udah kepalanya botak telingannya melar kaya....*  
 ‘Don't you also choose wrong god who looks weird, not only bald ears but also stretchy ears ...’  
 (The Strange God: verse 2)

God for adherents of certain religions is called bald head, looks strange and ears are stretchy. Of course this will hurt the followers of that religion. Speeches like this are clearly a form of insult to them.

The next hate speech is addressed to adherents of other religions. These utterances are quoted in the lyrics;

*Apa elu gila, punya tuhan kok lu anggap sapi*

‘Are you crazy, you have god, why do think of cows as god’  
*Apa elu gila sapi aja kok lu anggap tuhan*  
 ‘Are you crazy, cow you think as god’  
*Apa lu bener-bener gila punya tuhan kok lu anggap sapi, sapi lu anggap tuhan,*  
 ‘Are you really crazy, you have god but you think he is cow, cow you think as god’  
*tuhan lu anggap sapi, sapinya gua anggap lu*  
*‘you think god as cow, I think you are cow*  
 (The Strange God: Verse 3)

Lexicon ‘cow’ refers to a certain religion. ‘Cow is considered god’ is hate speech that makes people offended.

### 3.3 Hate Speech in the song lyrics “Longing My Muhammad” (Longing My Muhammad)

Hate speech on the lyrics of the song “Rindu Muhammadku”(Longing my Muhammad) by Hadad Alwi was done by one of the hosts on the live program "It's Time We Sahur" on TransTV television station, Tuesday (24/7/2012) considered to have insulted one of the religious community. The reason is, the host slips the lyrics of the spiritual song with the word 'trash'. The host twisted and replaced the lyrics of ‘Anyone who loved his Prophet must have been happy in his life’ with the lyrics ‘rubbish who loved his Prophet ...’

The original lyrics read; Ya rofi'assya Niwad'daraji, Whoever loves his prophet must be happy in his life, My Muhammad My Muhammad heard my cry.

Although only one word has been skipped but this has caused turmoil among the people. The host is considered to have insulted certain religion and on Tuesday, July 24, 2012, a Jakarta resident, reported this religious harassment act to the ‘Komisi Penyiaran Indonesia’ (KPI) (Indonesian Broadcasting Commission).

### 3.4 Hate Speech in the song lyrics “Astaghfirullah”

There are many hate speeches are found in the song lyrics "Astaghfirullah". The phrase “*Rakyat dibohongi, (people are being lied), janji diingkari(promises are denied),, ulama dizalimi (clerics are discriminated), amanat dikhianati (mandates are betrayed), dan semua janji(all promises)*” in the first stanza show that presidential candidate number 1 really does not deserve to be president because he has made many mistakes since he became president. The programs that he delivered at the time the campaign was not realized, many scholars were arrested and intimidated. Hate speech can be seen again in the second stanza, phrase “2019, replace the president who is not smart”. 2019, a presidential dressing that does not clearly show the dislike of the song maker and the people who sing it.

The "astaghfirullah" lexicon in the fourth stanza which is repeated up to 8 times shows that the community regrets having a previous president who is currently running for president. The meaning of "astaghfirullah" is asking Allah for forgiveness for all the mistakes he has made. This means inviting the public to repent and sincerely ask forgiveness from God for having chosen the wrong president and will not repeat choosing the same leader.

The song of "Astaghfirullah" is very hard against one of the presidential candidates. The hate speech contained in the verses of this song is so serious, and hoping that the people will not choose the presidential candidate number 1 as president in the 2019 election. These harsh sayings show that the public must really open their eyes to the facts when the candidate was becoming president in the first period, there were many weaknesses, political and economical problems. Indonesia wants to be better in the future by electing a new president. It means to elect presidential and vice presidential candidate number 2. The song 'Astaghfirullah Punya Presiden Si Raja Bohong' (Astaghfirullah Has President The Liar) was presented to the people who were coming at the 212 Reunion, on December 2, 2018 at Monas, Jakarta.

### 3.5 Hate Speech in song lyrics "ABRI" (Republic of Indonesia Armed Forces)

The song of “Armed Forces of the Republic of Indonesia” was created by M.A. Tampubolon, which had been sung on a special broadcast on RRI and TVRI for years but the lyrics were twisted by a lecturer from Jakarta. The lecturer had changed some phrases with hate speech therefore it became viral. This song was sung on February 28 2019. The correct song lyrics are as follows;

*Angkatan Bersenjata Republik Indonesia*  
 ‘Republic of Indonesia Armed Forces’  
*Setiap saat, siap sedia*  
 ‘At any time, ready’  
*Mempertahankan, menyelamatkan*  
 ‘Defend, save’  
*Negara Republik Indonesia!*  
 Republic of Indonesia!

These lyrics the were changed to be:

*Angkatan Bersenjata Republik Indonesia*

'Republic of Indonesia Armed Forces'

*Tidak berguna*

'Useless'

*Bubarkan saja*

'Disband it'

*Diganti Menwa*

'Replaced Menwa (Student regiment)'

*Kalau perlu diganti Pramuka.*

'If necessary replaced Scouts'

*Naik bis kota gak pernah bayar*

'City bus ride never pays'

*Apalagi makan di warung Tegal*

'Moreover, eating at Tegal stall'

These verses are expressions of hatred for the Republic of Indonesian Armed Force. The aim of the lecturer was to return Republic of Indonesia Armed Force to its function of maintaining the security and sovereignty of the Republic of Indonesia Armed Force not being actively involved in government, because if it was involved in government, the institution would not be neutral anymore. The modifier of the lyrics also criticized Republic of Indonesia Armed Force's arrogance which was supposed to protect the community but instead made it difficult for the community. There are soldiers who take a city bus, do not want to pay, do not think about the fate of the bus driver who collects money little by little to pursue deposits to meet the needs of his life and his family. The modifier of the lyrics also found the fact that there are soldiers who do not want to pay when eating at restaurants, especially tegal stalls. The soldier referred to by the lecturer did not think about the restaurant owner who had to pay his staff and the materials he had to buy again so that the restaurant or stall remained.

Finally, the lecturer, who was also a democracy and human rights activist, was arrested by the police because of his hate speech.

### 3.6 Hate Speech in the song lyrics "Sholawat 2019 Replace the president"

The lyrics to "Sholawat 2019 replace the president" also containing expressions of hatred. The phrase 'Do not dream of two periods', 'in 2019 replace the president' are very clearly rejecting presidential candidate number 1 as the second chance to be the president of the Republic of Indonesia.

*Ibu-ibu pakai konde*

'Mothers wear chignon'

*Ada ikan di dalam sarden*

'There are fish in a sardines can'

*Jangan mimpi dua periode*

'Don't dream of two periods'

*2019 ganti presiden*

'2019 replace the president'

*Ayo melu ulama biyen (ikut ulama salaf)*

Come on join the past scholars (join *salaf* scholars)

*Ning negoro sing Islam open (perhatian terhadap negara dan Islam)*

'Care and give deep attention to the state of Islam'

*Tahun ngarep ganti presiden (tahun depan ganti presiden)*

'next year replace the president'

*Sing lawas yo ben leren (yang lama biar berhenti)*

Old one to stop

(Song: Astaghfirullah)

In the lyrics of 'Ayo melu ulama biyen' (joining the *salaf* cleric), 'Ning negoro sing Islam open' (attention to the state and Islam) reminds the public to imitate the model of the advice of previous scholars who are consistent in choosing leaders who care for the country and protect Muslims, meaning that the figure number 1 do not love this country and also do not protect Muslims. The *Sholawat* concludes that next year is the time to replace the president.

#### 4. Conclusions

The research concludes that hate speech were found in the lyrics of the song. The hate speech that is examined in this study is related to political, religious and hate speech issues addressed to state institutions. This research can be continued with different topics more deeply such as research on the ideology of hate speech in songs and other media.

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