

Socio-political hoaxes in virtual public space: Assertive illocutionary manifestations of dishonesty in a critical pragmatics perspective

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ABSTRACT

Fake news in a socio-political context is a form of language abuse that aims to create chaos and influence public opinion wrongly. The purpose of this study is (1) to describe the purpose of socio-political hoaxes in the public space as a clear manifestation of dishonesty. (2) Describe the purpose of socio-political hoaxes in the public space as a clear manifestation of dishonesty. This study applies a qualitative descriptive approach to explore the complexity of language phenomena in the context of socio-political hoaxes. The research data is a snippet of a speech of socio-political reality on social media. The data collection method is a listening method that involves reading and recording social media content. In the analysis stage, additional language matching methods are applied to connect the language used with the relevant social, cultural, and situational context. The analysis steps carried out include identification, classification, typification, and interpretation. The findings of the embodiment of the form and purpose of this research are presented as follows: (1) Fake content with the aim of provoking and misleading the public; (2) Fake video content with the purpose of misleading and lying; (3) False illustrations with the aim of deceiving the public; (4) False content with the purpose of defaming and deceiving the public; (5) False content with the purpose of inciting and misleading the public; (6) Hoaxes with the purpose of insulting and defaming; (7) False content with the aim of inciting and misleading the public.

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Introduction

Pragmatics in a cyber perspective comes as a response to the integration of technology as an integral part of culture in viewing language. Language cannot be separated from culture,

just as language cannot be separated from the people who own the language. Language that is perceived to be separated from the society that owns the language occurs in the paradigm of linguistic formalism (Aijmer, 2009; Rahardi, 2022). At that time, language was seen as a single and homogeneous entity that stood alone. Involving language with other aspects outside of language will cause language to lose its essence. Language is entitled as a conveyer of meaning, and the meaning is carried in language signs. Language that is perceived to be integrated with society occurs in the functionalistic paradigm. In the functional paradigm, linguistics is seen as in accordance with its nature because of its role in carrying out various functions of language in society (Kashiha & Heng, 2014). Many experts talk about the various functions of language in the era of linguistic functionalism. Language is seen as multifaceted so that the functions it carries are also very many and varied.

Western theories assert that among the various functions of language, the communicative function is the most basic and essential. The communicative approach in studying language and learning it for the sake of communication and interaction in society is the central focus of this functional paradigm. Throughout the world, including Indonesia, the communicative approach in studying language is excellent and is studied everywhere (Avgousti, 2018; Celce-Murcia, 2007). It is even as if the communicative approach is forced to replace the previous approach in studying and studying language. Methods such as *silent way*, *total physical response*, *drilling*, *grammar-translation*, seem to be no longer considered important and must be abandoned immediately so that the communicative approach can be applied in learning new linguistics.

In a culture-specific perspective, the Western view is not all followed because the communicative approach, which was originally seen as universal, in the functionalistic paradigm does not fully apply if applied in the local culture. In Indonesian society, with a society and cultural situation that is of course very different from Western society and culture, the application of such a language learning approach is not fully applied. Language in a culture-specific perspective is no longer seen as playing the function of communication and interaction first and foremost, but language as a tool for initiating and strengthening cooperation to build harmonious relationships between people which is proven to be more basic and more important (Zolotov, 2020).

The perspective in seeing the function of language is not the same as that which further triggers and spurs a shift in language learning approaches and methods. If language is considered to carry its true function as initiating and strengthening cooperation in order to build harmonious relations between people, then language learning and study should also shift in that direction. Therefore, the communicative approach in language learning and study is no

longer considered relevant at the end of the language functionalism paradigm. Language learning and study also focuses on developing the competence of living together (Félix-Brasdefer & Cohen, 2012; Hanks et al., 2019). The development of metacognition in order to develop critical, creative, and innovative thinking competencies can only be done optimally when the approaches, methods and techniques of language learning and study are also directed towards the formation of the competencies presented in front of it.

Learning models based on inquiry, cooperative, and problem solving in language learning and study are very important and central. The rapid development of information technology has given birth to a new paradigm in language learning and linguistic studies, from originally oriented towards aspects of bimodality as a shift from monomodality, to a multimodality-oriented paradigm of linguistic post-functionalism. In this paradigm, language is seen to have combined with technology (Kress, 2009; Rahardi & Firdaus, 2023). Language is present in the intertwining with technology with all its complexities. Language is not merely an entity that is present in daily communication with real encounters in society with its cultural complexity, but language is present in cyberspace with its various manifestations.

Language integrated with technology forces the interpretation of intentions that are not only monomodality and bimodality but absolutely must be characterized by multimodality. The context used as the basis for interpreting language in mass media is a sibertext context with visual, gestural, aural, spatial, and linguistic dimensions. It is said so because in fact, it is not enough for the meaning of speech to be interpreted using conventional extralinguistic contexts, whether social, societal, situational, or cultural alone (Rahardi, 2019, 2020). The elements of each type of conventional extralinguistic context shift and change. Thus it needs to be emphasized, interpreting language in the post-functional era can no longer be done by replacing conventional contexts because the elements and aspects of that context will never be adequate and sufficient to do so.

Illocutionary speech acts involve the use of language to perform an action in a particular communication situation. It includes not only the literal meaning of the words used, but also the intention that the speaker wants to achieve through his or her statements. In other words, illocutionary speech acts involve more than just conveying information directly, but also include the intention and intended impact of the utterance (Kartika et al., 2023; Schoppa, 2022). In communication, an understanding of illocutionary speech acts is essential as it helps us understand more than just the words being spoken. It also helps us interpret hidden meanings, the goals the speaker wants to achieve, and how people should respond.

Illocutionary speech acts can be broken down into the following types: (2) Declarative. This illocutionary speech act is used to state facts or circumstances that are considered true by the speaker. (2) Directive. This speech act is used to give instructions, orders, or requests. (3) Exclamative. This action is used to express the speaker's emotions or feelings. (4) Expressive. This action is used to express feelings or emotions. (5) Commissive. This action is used to express commitment or promise. Furthermore, assertive illocutionary speech act is a type of speech act that is done by stating a statement as a fact or truth. When someone performs an assertive illocutionary act, they convey a statement that they believe to be true. This illocutionary speech act includes the expression of beliefs, opinions, or personal experiences (Putri & Mariana, 2019; Rahardi, 2021a).

Assertive illocution can be broken down into the following forms: (1) Statement of belief, as in "I believe that the scenery here is very beautiful." In this speech, the speaker uses assertive illocution to express his belief about the beauty of the scenery in that place. (2) Opinion, as in "I think exercise is a great way to keep healthy." In this linguistic form, the speaker uses assertive illocution to convey his opinion about the benefits of exercise. (3) Information delivery, for example, "The poverty rate has decreased in the last five years." In assertive illocutionary speech acts, the speaker conveys information that he considers to be true in the form of assertive illocution. In other words, the essence of assertive illocution is to convey a statement with the belief that the statement is true (Schoppa, 2022).

John Searle, a prominent philosopher, has a fundamental view on assertive illocution. According to Searle, assertive illocution is a speech act used to claim the truth of a proposition or statement. In Searle's perspective, assertive illocution plays an important role in building mutual understanding between the speaker and the listener (Clift et al., 2012; Searle, 1999). When a speaker states something assertively, that person affirms his or her commitment to the truth of the statement, thus enabling the listener to take the proposition as a trusted fact.

Furthermore, George Yule explains that assertive illocution is a speech act used to state the truth, or an act to claim something as a fact. In assertive illocution, the speaker expresses his belief in the truth of the proposition or statement delivered. This means that the speaker accepts and affirms an idea as true and valid. However, Yule also highlights the importance of context in understanding assertive illocution. That is, the meaning of an assertive proposition is not only determined by the linguistic form used, but also the context in which the statement is made. In other words, Yule emphasizes that in analyzing assertive illocution, we need to pay attention to its communicative context (Yule, 2006).

Furthermore, it also needs to be conveyed that language on the internet turns out to be widely used or functioned incorrectly for incorrect purposes, such as fake news and hate

speech which are now present everywhere. Language that is present as fake news is actually language that is used not in accordance with its true function, namely as a builder of cooperation and a builder of harmonious relations between people. The language used as a vehicle for conveying false language is very opposite to the essential function of language as stated earlier (Davies, 2007; Murray, 2009; Sinaga & Dahnilyah, 2018). More specifically, fake news can be understood as information that is deliberately created and disseminated by certain people or parties with the intention of misleading, deceiving and manipulating.

Information in fake news is usually not based on true and reliable facts, but rather fake news, untrue claims, edited images or videos so that their essence changes, to deliberately false information about certain events or topics. In the socio-political field, such fake news is present in a rampant and widespread manner these days. Such socio-political fake news is widely used to create chaos and panic, created to generate profits for certain parties, or to influence public opinion but falsely (Gintis, 2016; Harris et al., 2006).

Fake news can come in various forms as described below. (1) Fake news. Fake news is the most common and most common form of hoax. It refers to posts that are made with false information. It is mostly spread through websites that are also fake and made to look like legitimate news sources. Fake news in the socio-political field is very easy to find on social media and is very quickly disseminated to the public. (2) Fake images or fake videos. Manipulating images or videos so that they are not true is another way of spreading hoaxes. This method can be done by editing images or videos to make them look as if they are real.

Things that don't actually happen are made to look as if they do in order to mislead public perception. On the internet, this type of fake news is very easy to find on various social media platforms. (3) Fake chain messages. Chain messages can contain fake news. Such fake news is spread through text messages, emails, or other social media, and usually asks the recipient to spread it to others, usually for a certain amount with promises that are usually unreasonable (Maci, 2019). Socio-political chain fake messages are very common and easy to find on various social media platforms. There are many more possibilities of creating hoax vehicles on social media whose main purpose is to create uproar, destroy public peace, and other fears (Rahardi, 2020a; 2020b).

In the perspective of cyber pragmatics, hoaxes are analyzed by considering the cybertext context that cannot be separated from the dimensions of multimodality. In multimodality, visual aspects occupy the most dominant role, while linguistic aspects occupy the lowest role. Thus, it can be emphasized that the visual aspect is fundamental and plays a very significant role in determining the intent of speech from the perspective of

cyberpragmatics. Furthermore, it should also be emphasized that cyberpragmatics is a branch of pragmatics that studies language and communication in an online context in cyberspace (Rahardi, 2021b; Yus, 2008). It is closely related to the way people interact, communicate, and *make meaning* through social media, websites, instant messaging platforms, and other digital environments.

Cyber pragmatics examines how the cybertext context influences and determines language use, meaning determination, and interaction. Some things that can be studied by applying a cyber pragmatics perspective include, (1) Language use in social media. Cyber pragmatics studies how people use language in social media platforms such as *Facebook*, *Twitter*, *Instagram*, and others. This involves analyzing language styles, communicative conventions, and social norms that develop in online environments. Furthermore, cyber pragmatics can also look at asynchronous communication. Cyber pragmatics examines communication that occurs in asynchronous platforms such as email, discussion forums, or text messages.

Cyber pragmatics is also used to understand one's identity online. Cyber pragmatics can be used to examine and pay attention to how individuals shape and express their identities through digital media. This includes the use of profile pictures, language, and communication styles for their identity in online environments. Another thing that can also be examined by replacing the cyber perspective is the use of forms of criticism and harsh words (Locher, 2013; Sykes, 2011; Yus, 2011). Cyber pragmatics is particularly relevant in understanding the dynamics of communication and interaction in today's digital age, where many interactions and information exchanges occur through online platforms. It helps us understand how digital technologies affect the way we communicate, interact and understand each other in online contexts. The theories presented earlier are used in this research both as *frames of reference*, and as *tools of analysis*.

Furthermore, critical pragmatics is an approach in language studies that combines the principles of pragmatics with critical analysis to understand how language is used in certain social contexts, especially in relation to power, ideology, and social relations. Concretely, critical pragmatics is a branch of linguistics that studies how language use in social contexts can reinforce or challenge existing power structures and ideologies (Waugh et al., 2016; Wodak, 1995). This approach not only examines the meaning of utterances based on the context of the conversation, but also considers factors such as who is speaking, to whom, with what purpose, and in what social situation.

Based on the background and theoretical framework presented earlier, this research problem is formulated as follows: (1) What are the manifestations of socio-political hoaxes in

the public sphere as manifestations of assertive illocution of dishonesty in the perspective of *cyberpragmatics*?; (2) What are the meanings of socio-political hoaxes in the public sphere as manifestations of assertive illocution of dishonesty in the perspective of *cyberpragmatics*? In line with the problem formulation, the objectives of this study are formulated as follows: (1) To describe the meaning of socio-political hoaxes in public space as manifestations of assertive illocution of dishonesty in *cyberpragmatics* perspective; (2) To describe the meaning of socio-political hoaxes in public space as manifestations of assertive illocution of dishonesty in *cyberpragmatics* perspective. The theories presented in the front section are used as theoretical frameworks and as tools of analysis in this research. Furthermore, to solve the problems formulated in front of it, the extralinguistic contextual commensurate analysis method is used, which is described in detail below.

Method

This research applies a descriptive qualitative approach to explore the complexity of language phenomena in the context of socio-political fake news. In this context, the researcher ignores the use of statistical analysis commonly associated with quantitative research. The main focus is on an in-depth understanding of the qualitative aspects of the language used. (Matthiessen et al., 2019) This research highlights the importance of interpreting and analyzing the language phenomena that appear in socio-political fake news. The data collected comes from snippets of speech found on social media, which is a reflection of the current social and political reality.

The use of social media as a data source reflects the increasingly important role of these platforms in shaping public opinion and communicating political views. The method of data collection was through the listening method, which involves reading and recording the content on social media. This approach allows researchers to capture various types of socio-political fake news that are widespread on various digital platforms. In the analysis phase, researchers used the extralingual pairing method to relate the language used to the relevant social, cultural and situational contexts (Nilsen & Bernhardsson, 2019; Roehling, 2017).

In addition, they also pay attention to the context of sibertexts, such as images, videos, and other non-linguistic elements, to deepen their understanding of the messages implied in the socio-political fake news. The data that has been collected properly is then triangulated with a pragmatics expert to ensure that the research data is correct and reliable for analysis.

The analytical steps involved identification, classification, typification and interpretation, which encouraged a deeper understanding of the meaning and implications of

the broader socio-political fake news. As such, this research focuses not only on the technical aspects of data collection, but also on an in-depth exploration of complex and relevant social phenomena.

Results and Discussion

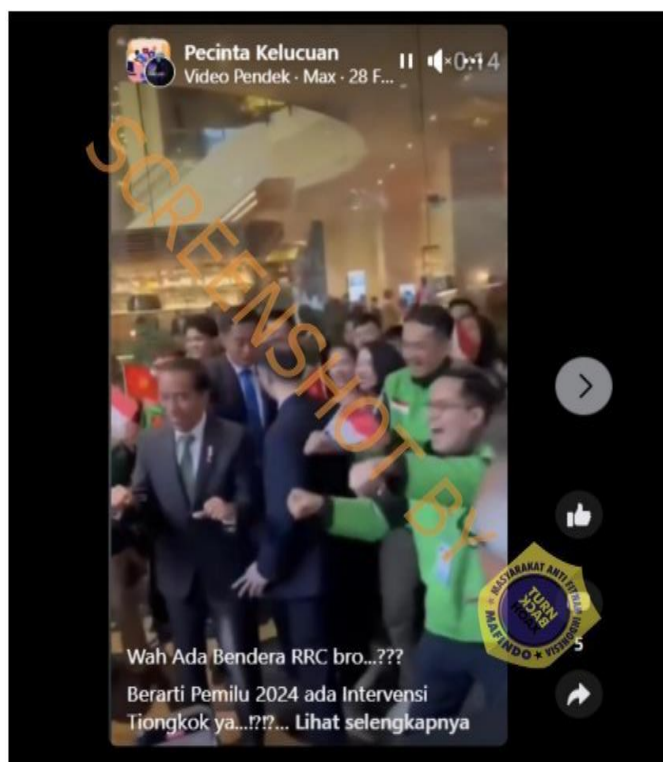
This research has succeeded in answering the problem of the manifestation of the form and intent of socio-political hoaxes in the public sphere as a manifestation of assertive illocution of dishonesty in the perspective of cyberpragmatics. In detail, the findings of the manifestation of form and intent are presented below: (1) Fake content for the purpose of provoking and misleading the public; (2) Fake video content for the purpose of misleading and lying; (3) Fake illustrations for the purpose of lying to the public; (4) Fake content for the purpose of defaming and lying to the public; (5) Fake content for the purpose of inciting and misleading the public; (6) Fake news for the purpose of insulting and defaming; (7) Fake content for the purpose of inciting and misleading the public. In the following section, each of the findings of the manifestation of the form and pragmatic meaning of socio-political fake news in the public sphere is presented one by one.

1. Fake Content for the Purpose of Provoking and Misleading the Public

The era of abundance has provided an abundance of linguistic data present in social media. In this abundance of data, there is a lot of linguistic data that does not fully support the most essential function of language, namely the function of initiating and strengthening cooperation between people. Instead of supporting the most essential function of language, there is a lot of linguistic data on social media that actually prefigure the nature of language. That is, the data distorts the basic language function. In relation to assertive illocutionary speech acts, the presence of language data that deviates from the essential function of language has a great potential to mislead public attention. In addition to potentially misleading the public, the language present in fake content also provokes socio-political movements that can no doubt lead to social chaos and violence. In Data 1: KPTMMP below, it is shown that President Jokowi is dancing to the song "Oke Gas". It is well known that the song refers to the campaign song of the Prabowo-Gibran presidential-vice-presidential pair. In addition, it is also depicted that there is a Chinese flag in the content, so it is possible that it can be considered that the 2024 Election is a democratic party that has received intervention from China. So it is clear that the linguistic data misleads the reader's public perception. The substance of the language data is also provocative because it is possible to move and trigger actions that should not occur in society. Assertive illocutionary speech acts of dishonesty that tend to provoke and mislead public perception in this way should not be developed because it will damage the cooperation

of community members (Kartika et al., 2023; Rahardi, 2021a). Furthermore, readers are welcome to look at the following Data 1 to understand this kind of assertive speech act of dishonesty.

Data 1: KPTMMP



Source: <https://www.facebook.com/reel/729210065667883>

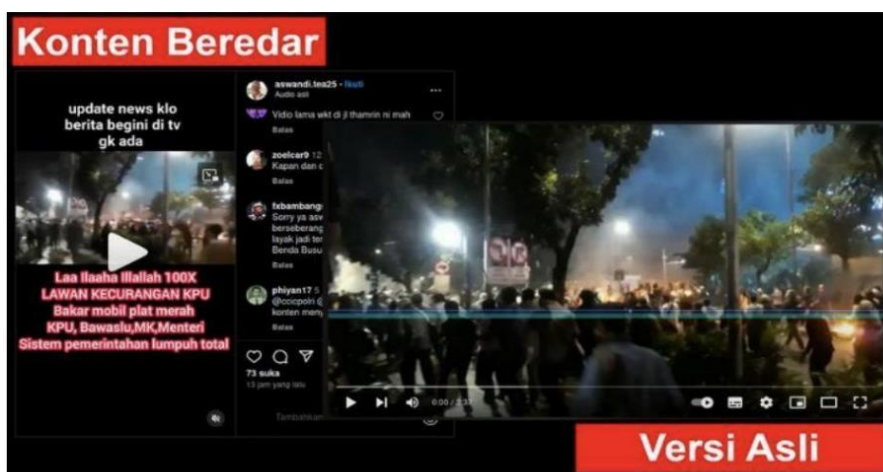
1. Fake Video Content for the Purpose of Misleading and Deceiving the Public

The act of lying, as the name implies, is a dishonest act. In relation to illocutionary speech acts, this kind of lying can be classified as assertive illocutionary speech that expresses dishonesty. With such dishonest actions, many parties can be harmed. In the context of politeness in language, lying speech acts are actually actions that have the potential to violate the maxims of wisdom. Lying is clearly a very unwise action. Even *white lies*, in relation to honesty, can be considered as a violation of the principles of honesty in communication and interaction. Thus it is clear that lying is always unproductive in the practice of communication and interaction (Meibauer, 2018). Lying in today's digital era can be done in various ways on social media.

In Data 2: KVPTMMP below, the lie is perpetrated by using fake video content. Videos with such fake content are made and created as if they are genuine, and if circulated among the public, the falsity can mislead and deceive the public at large. The following data shows a situation where people are running irregularly on a certain protocol road as if there is a

commotion or riot. Such a video is the same as Hendrilent's YouTube upload, which is accompanied by a caption that the incident is a demonstration riot in front of the Bawaslu RI Office, Jakarta, May 22, 2019, which is often referred to as the May 22 Demo. Thus, it is clear that the lie has been deliberately created by its author for the purpose of misleading public understanding. By misleading the public's understanding in this way, the video maker hopes that there will be commotion and fear (Dwijatmoko, 2018; Saricali et al., 2022). In the context of the essential functions of language, it is clear that this action is evidence of the preservation of the essence of language. Language has been misused for undignified purposes. To understand more about this, readers are invited to look at the following data more carefully and thoroughly.

Data 2: KVPTMMP



Source: <https://cekfakta.tempo.co/fakta/2808/keliru-video-yang-diklaim-kantor-kpu-dan-kementerian-dibakar-pada-28-februari-2024>

2. Fake Illustrations for the Purpose of Lying to the Public and Disturbing the Atmosphere

The deception of society in the virtual public space is done in many ways, some in the form of fake news, fake videos, and some are expressed in the form of falsely created images or illustrations. The purpose of using fake illustrations is to create the impression that something illustrated is the truth. Thus, it is clear that the ultimate goal of presenting false illustrations is to express dishonesty and this can create a murky atmosphere in society. In relation to the discussion of speech acts in pragmatics, this kind of false information can be categorized as an assertive illocutionary speech act of dishonesty. It is not too difficult for us to understand the intention of dishonesty expressed through such false illustrations because almost certainly the aim is to create public discomfort (Kartika et al., 2023; Schoppa, 2022).

In the following Data 3: IPTMPMS, there is information that has been checked and clarified previously in 2021 that the video shared is a speech session from Xi Jinping when he met with the House of Representatives in 2013 that was edited by adding subtitles that do not match the actual meaning. It is thus clear that the illustrations in this data are completely fake and can certainly be very misleading, as well as deceiving the public and creating a bad socio-political atmosphere. Dishonesty always creates problems in the public arena, especially when dishonesty is presented in social media which is very easily accessible to everyone. Dishonesty never supports the establishment of good cooperation in interactions between people. Dishonesty is also a circumvention of the maxim of wisdom in the principle of language politeness because in essence, dishonesty is an unwise act in relating to others. The following data can be examined further to clarify this point.

Data 3: IPTMPMS



Source: <https://archive.ph/b5JlC>

3. Fake Content for the Purpose of Defaming and Deceiving the Public

Social media in this era of *abundance is rife* with fake content. Such fake content is usually used to deceive certain people or groups of people by presenting social media substance that is not entirely true. Thus, it can be said that there are indeed dimensions of public deception. In relation to illocutionary speech acts, such a form of language is classified as an assertive illocutionary speech act that states dishonesty. Public lies never manifest in forms that emphasize honesty. In the context of language politeness, speaking lies also means speaking with the intention of playing face, or even more than that is an act that harasses face (Bargiela-Chiappini, 2003; Silva et al., 2020). With an act that harasses face with such lies, one's self-image or face will be damaged because it has been harassed.

In the following Data 4: KPTMNBMP, it is narrated that in a Tiktok account a certain figure was found on behalf of President Joko Widodo uploading a video containing a narrative

that he would provide money assistance of 50 million rupiah to everyone. The video is actually a copy that comes from the Youtube channel of the Presidential Secretariat with the title "President Joko Widodo's Statement Regarding Violence in Gaza, Riyadh, October 19, 2023". Thus, it is clearly visible and can certainly be confirmed that the content is untrue and fake. Apart from aiming to deceive the public with dishonesty, the substance of the speech conveyed in the content can also be considered defaming a president. Of course, such things cannot be justified in any context of communication and interaction. Pragmatically, this form of language has also ignored the context of speech, and ignoring the context of speech in such communication and interaction has a great potential for misinterpretation. There has been much evidence that the neglect of context in interpreting certain linguistic forms will result in the emergence of a very large and dangerous socio-political life error. The following linguistic data can be examined further in this regard.

Data 4: KPTMNBMP

[SALAH] Beredar Bantuan 50 Juta dari Presiden Jokowi Melalui Tiktok

🕒 Februari 28, 2024 🧑‍🔍 Pemeriksa Fakta Junior



Source: <https://www.tiktok.com/@bapakjokowiiiiidodo/video/7313751676060519686>

4. Fake Content for the Purpose of Inciting and Misleading the Public

The public must now be increasingly vigilant with the continued abundance of fake news and untrue content on various social media platforms. The fake content around the political year had a lot to do with the warmth of the political atmosphere and the emotion of the competition for victory in the recent elections. By its very nature, falsehood always points to untruth. Something that is fake is almost certainly very low in truth and very high in error. Socio-political news that contains falsehoods is certainly not worth reading and believing because it is certain that it misleads the reading public. Fake content is also sometimes intended to deceive and incite public perception so that unrest and chaos occur (Maci, 2019). With unrest

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and chaos as a result of the public deception efforts, the creator of the fake content may very well feel successful, but it is important to understand that the success is not real. In terms of language impoliteness, the dissemination of such false content can be framed as an act of playing with faces, harassing faces, and even to the point of dumping the face of the person who is reported in the lie. In relation to the essential function of language, the spread of public lies that produce incitement and misdirection is clearly an act that aggrandizes language. Language is being misused for evil purposes that should not be done.

In the following Data 5: KPTMMM, a Tiktok account with the username Relawan Anis has uploaded a video with the claim that "The Chairman of the KPU Knocked on the Hammer and Endorsed Anies Baswedan as President of the Republic of Indonesia." Of course, this claim cannot be justified because it is purely an attempt at public deception. In relation to illocutionary speech acts, this form of language is an assertive illocutionary speech act that expresses dishonesty. Dishonesty always presents misguidance in society. Vicious incitements can also occur starting from this dishonesty. The following data can be examined further to better understand this assertive illocutionary act.

Data 5: KPTMMM



Source:

<https://www.tiktok.com/@willy.nahampun/video/7336243411734842629? r=1& t=8kAazmvGT0X>

5. Fake News for the Purpose of Insulting and Defaming

The current socio-political atmosphere, which tends to be rather heated, and the socio-economic situation that has not improved as of late, are sometimes a fertile ground for the

spreaders of fake news for various purposes. Fake news is often intended to defame someone, and thus the character of the defamed person will also be tarnished and even humiliated. This kind of behavior is often referred to as character assassination (Widyahening & Wardhani, 2016). A person's self-image is destroyed in such a way that his or her existence becomes tainted and no longer respected by the public. The fake news that is present in various social media outlets has given birth to many of these humiliating facts. The person who is being insulted has automatically become defamed. In relation to speech acts, this kind of language behavior can be classified as assertive illocutionary speech acts of dishonesty. Public deception by spreading fake news is clearly a dishonest act. People often do not care about the consequences of insults and defamation committed in such fake news vehicles.

In the following data 6: BPTMMNMI, the insult and defamation was shown by a certain account that shared video content showing PDIP General Chair Megawati Soekarno Putri giving a speech. In the 18-second video, Megawati is narrated as saying the following, "With new knowledge, it is not suitable. What is Pancasila? It has no meaning. We have to reform it. We have to build something else." Clearly, this is fake news that could mislead and defame her as a major political figure. In the original video broadcast by MetroTV, Megawati was actually giving a speech reminding that independence is not easy to obtain, so anyone is not allowed to waste what the predecessor heroes have fought for, including not trying to overhaul Pancasila. Fake news can clearly insult someone, as well as of course defame someone as exemplified in the fake video. The following data can be examined further to get a complete understanding of this socio-political fake news.

Data 6: BPTMMNM1



Source: <https://twitter.com/Aenuddin5/status/1294147205893246976>

6. Fake Content for the Purpose of Inciting and Misleading the Public

Fake news can also take the form of false content with the aim of inciting and misleading the public. Public perception and understanding of socio-political issues can be misleadingly created by the dissemination of false content. Such actions are clearly contrary to the nature of language and the nature of the essential function of language. Language is not used as a vehicle to create cooperation in relations with others, but is used for false purposes that tend to be evil because they are intended to incite the public and mislead public understanding and perception. This kind of action in relation to illocutionary speech acts can be considered as a manifestation of dishonesty in the vehicle of assertive illocutionary acts (Searle, 1968). The dishonesty created by the developer of the fake content is intended to deceive the public, and such public deception can mislead public perception and understanding. This action is also clearly a manifestation of language malfunctioning. Language is not functioned correctly, but is functioned incorrectly in the vehicle of falsehoods. People who are incited by such false content will undoubtedly also be able to present chaos and commotion in the community, and this socio-political reality will certainly be counterproductive in society. Language, which is supposed to be used to build togetherness, is misused to create public distress with incitement.

In the following data 8: KPTMMP, the video shared on Facebook is not a demonstration event carried out by Pemuda Pancasila due to fraud in the implementation of the 2024 elections. The video is not an incident related to the 2024 election, but rather an incident when Pancasila Youth surrounded the office of the leasing company PT Mandiri Tunas Finance on Jalan Yudanegara, Tasikmalaya last December 14, 2023. The following data can be examined further to clarify the manifestation of fake news in the form of such false content with the aim of inciting and misleading the public.

Data 7: KPTMMP



Source: <https://www.facebook.com/100094257536987/posts/1599616567109050>

Conclusion

The implementation of this research resulted in the findings of manifestations of the forms and intentions of socio-political fake news in the public sphere as presented below. (1) Fake content for the purpose of provoking and misleading the public; (2) Fake video content for the purpose of misleading and lying; (3) Fake registration for the purpose of lying to the public; (4) Fake content for the purpose of defaming and lying to the public; (5) Fake content for the purpose of inciting and misleading the public; (6) Fake news for the purpose of insulting and defaming; (7) Fake content for the purpose of inciting and misleading the public. Even so, the implementation of this research still has a number of limitations, namely related to the limited amount of data for this research. In a wider opportunity, researchers will conduct research with similar themes that are more in-depth and reach a wide amount of data so that problems related to socio-political fake news can be solved better. Other researchers who have an interest in similar themes are recommended to conduct research related to the topic of socio-political fake news in this public space so that in the future the problems that are intertwined with this theme will be able to be unraveled and solved completely.

Declarations

Author contribution	: R. Kunjana Rahardi was responsible for the entire research project. He also led the writing of the manuscript and the collaboration with the second author. Septa Firda Utami participated in the data collection, transcription and analysis. She also revised the manuscript. Both authors approved the final manuscript.
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