

Appraising Delegitimization: A Forensic Linguistic Analysis of Attitude and Graduation in a Viral *Pancasila* Citizenship-Symbol Case on Indonesian Instagram (2021)

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Abstract

This study examined how evaluative language was used to delegitimize a national ideological symbol in a viral Indonesian social media case. In January 2021, a video circulated on Instagram in which a woman from Karawang Regency, West Java, publicly declared that *Pancasila*, Indonesia's state ideology, was "*sampah*" (garbage) and "*layak diinjak-injak*" (deserving to be trampled) while holding up a Civic Education (*Pendidikan Kewarganegaraan*) textbook bearing the Garuda *Pancasila* emblem. The case attracted national media attention, led to the speaker's arrest by the Karawang Regional Police, and prompted a subsequent psychiatric evaluation. This study applied Appraisal Theory, a framework situated within Systemic Functional Linguistics, to analyze the Attitude, Graduation, and Engagement resources realized in the speaker's verbatim utterance, as documented and triangulated across multiple independently published national news transcriptions. A qualitative, single-case forensic linguistic design was adopted, treating the documented utterance as linguistic evidence subject to systematic discourse analysis rather than impressionistic reading. The analysis found that the utterance combined explicit negative Appreciation (valuing *Pancasila* as "*sampah*" and "*kotoran*") with a hybridized Judgement of propriety ("*layak diinjak-injak*"), intensified through lexical repetition and delivered as a bare, unhedged, monoglossic assertion. These findings corroborated prior appraisal-based accounts of Indonesian digital discourse, which identified repetition as a culturally salient Graduation strategy, while extending the scope of Appraisal Theory's target categories from interpersonal attacks on public figures to the institutional-symbolic delegitimization of a state ideology. The study offers a linguistically grounded method for describing evaluative intensity in state-symbol-insult cases and discusses its implications for forensic linguistic practice, *Pancasila*-based citizenship education, and the evidentiary use of language analysis under Indonesia's Electronic Information and Transactions Law and Law No. 24 of 2009.

Keywords: forensic linguistics; hate speech; Indonesian social media; citizenship discourse

Introduction

The expansion of social media platforms in Indonesia has created new sites for the enactment, contestation, and, at times, violation of the nation's foundational values. *Pancasila*, promulgated in 1945 as the philosophical basis of the Indonesian state, functions simultaneously as a constitutional ideology and a semiotic object: a text, an emblem (Garuda *Pancasila*), and a set of

civic values taught from primary school onward. Indonesian law affords *Pancasila* and its emblem explicit legal protection. Law No. 24 of 2009 concerning the Flag, Language, and State Symbol, and the National Anthem prohibits defacing, scrawling on, or damaging the State Symbol with the intent to desecrate, insult, or demean its honor (Article 57 letter a), with criminal sanctions of up to five years' imprisonment or a fine of

Rp500,000,000 (Article 68) (Republic of Indonesia, 2009; Tarandung, 2017). In the digital era, such acts of contempt are frequently mediated through video and disseminated virally, which additionally exposes a speaker to prosecution under Indonesia's Electronic Information and Transactions Law (*UU ITE*) for electronically disseminated content deemed to incite hatred or hostility (Tarandung, 2017).

Among the cases that drew sustained national attention was the January 2021 "*Pancasila Sampah*" incident. A woman from Karawang Regency, West Java, publicly named in national media and referred to in this study by the ethical pseudonym AN, uploaded a video to Instagram in which she declared *Pancasila* to be "*sampah*" (garbage) and stated that it was "*layak diinjak-injak*" (deserving to be trampled), while holding up a *Pendidikan Kewarganegaraan* (Civic Education, *PKn*) textbook bearing the image of the Garuda *Pancasila* emblem (Era.id, 2021; Merdeka.com, 2021). The video was widely reshared, prompted a criminal investigation by the Karawang Regional Police (Polres Karawang), and led to AN's arrest at her residence in Rawamerta district on the night of 2 January 2021 (Kompas.com, 2021; Tribatanews Polri, 2021). Investigators subsequently discovered an earlier video in which AN had stepped on a red-and-white plastic flag, and she was referred for psychiatric evaluation at the Karawang Regional General Hospital (RSUD Karawang) following her arrest (Era.id, 2021; Kompas.com, 2021). At the time of writing, no independently verifiable court verdict for this case could be located in the sources reviewed; this study therefore treats the case as a bounded speech event rather than an adjudicated legal outcome.

For clarity, the speaker examined in this study is referred to throughout as AN, following an ethical pseudonymization convention. AN was a woman from Karawang Regency, West Java, whose self-recorded Instagram video circulated nationally in January 2021. In the video, she verbally evaluated *Pancasila* as "*sampah*" ("garbage") and "*kotoran*" ("filth") and stated that it was "*layak diinjak-injak*" ("deserving to be trampled") while displaying a Civic Education textbook bearing the Garuda *Pancasila* emblem. The case subsequently prompted a police

investigation and her arrest in Karawang on 2 January 2021. This study examines the documented speech event as linguistic evidence and does not treat the speaker's alleged conduct as a legally adjudicated fact.

Forensic linguistics is the application of linguistic theory and method to matters of law, including the analysis of language as evidence in criminal and civil proceedings (Coulthard & Johnson, 2007). Coulthard (2004) demonstrated that close linguistic analysis of lexical choice, syntactic pattern, and idiolectal features can support judgments about authorship, intent, and the reliability of a given utterance as evidence. While much forensic linguistic scholarship has concentrated on authorship attribution and the analysis of written threats, confessions, or ransom notes, the discipline equally accommodates the analysis of spoken, recorded utterances, such as the one examined here, in which a individual involved in the case's own self-recorded speech becomes the primary evidentiary text (Coulthard & Johnson, 2007).

Appraisal Theory (Martin & White, 2005) is a framework within Systemic Functional Linguistics (Halliday & Matthiessen, 2014) developed to describe how speakers and writers negotiate interpersonal meaning: how they express attitudes, adjust their intensity, and align or disalign with other voices in discourse. The framework comprises three interacting systems. Attitude concerns the expression of evaluative meaning and is subdivided into Affect (emotional response), Judgement (evaluation of human behavior against social norms of esteem or sanction), and Appreciation (evaluation of things, texts, processes, or states of affairs). Graduation concerns the scaling of evaluative meaning, through Force (intensification or diminishment, often via repetition, intensifiers, or lexical choice along a scale) and Focus (the sharpening or softening of a category's boundaries). Engagement concerns how a speaker positions an utterance relative to other voices, ranging from monoglossic bare assertion, which presents a proposition as an incontestable given, to heteroglossic formulations that acknowledge, entertain, or contract alternative viewpoints (Martin & White, 2005).

Indonesian positive law protects the honor of the state symbol through two intersecting

instruments. First, Law No. 24 of 2009 concerning the Flag, Language, and State Symbol, and the National Anthem explicitly prohibits marking, writing on, drawing on, or damaging the State Symbol with intent to desecrate, insult, or demean its honor (Article 57 letter a), carrying a maximum penalty of five years' imprisonment or a fine of Rp500,000,000 (Article 68) (Republic of Indonesia, 2009). Tarandung's (2017) normative-juridical analysis of this provision, published in *Lex Crimen*, further situates it alongside Article 154 letter a of the Criminal Code (KUHP) on insulting the state symbol, while observing that enforcement of these provisions has historically been applied unevenly between ordinary citizens and public figures. Second, where the act of desecration is disseminated through electronic media, perpetrators may additionally be charged under the *UU ITE* for content inciting hatred or hostility on the basis of group identity (Tarandung, 2017). Both instruments were legally relevant to the case examined in this study, although, consistent with the documentary, non-court-record nature of the data described in Section 3, this study does not claim to establish which specific charges were ultimately filed or adjudicated.

Three recent studies anchor the linguistic comparison undertaken in this paper. Martutik et al. (2024) applied Appraisal Theory to flaming discourse in the Instagram comment section of an Indonesian automotive brand, finding that negative Judgement was realized predominantly through the strategy of "affording", direct, illocution-based criticism, followed by "flagging" through connotation and idiom, and "provoking" through metaphor. Haq and Rahyono (2025) analyzed negative Judgement language in Indonesian Facebook conversation and found that, in addition to lexical and semantic repetition, Indonesian evaluative discourse relies on pragmatic-meaning repetition as a Graduation device, a pattern the authors argued diverges from the primarily adverbial intensification patterns documented for English in Martin and White's (2005) original framework. Siregar et al. (2024) examined illocutionary acts of hate speech in social media commentary targeting the public figure Anies Baswedan, identifying assertive speech acts, particularly boasting, complaining, stating, and suggesting, as the dominant

illocutionary type. Taken together, these studies establish that Indonesian digital hate discourse is characterized by dominant negative Judgement, repetition-based Graduation, and directness of illocutionary force; however, in each case the evaluated target was a human actor or a commercial entity, leaving open the question of how these same resources operate when the evaluated target is an abstract national symbol materialized in a physical, pedagogical object, the gap this study addressed.

Appraisal Theory (Martin & White, 2005) has been productively applied to Indonesian digital discourse in recent years, including the analysis of "flaming" in Instagram comment sections directed at a commercial brand (Martutik et al., 2024), negative judgment language on Facebook (Haq & Rahyono, 2025), and illocutionary hate speech targeting a named public figure (Siregar et al., 2024). These studies converge on two findings: first, that negative Judgement of social esteem or social sanction dominates Indonesian digital hate discourse; and second, that lexical and pragmatic-meaning repetition functions as a salient, culturally specific Graduation strategy, distinct from the adverbial intensification more typical of English-language evaluative discourse (Haq & Rahyono, 2025). However, in each of these studies the object of evaluation was a human actor, a public figure, or a commercial entity. None examined a case in which the evaluated object was a national ideological symbol itself, an institutional-symbolic rather than interpersonal target, nor situated such data within an explicitly forensic-evidentiary frame, in the sense developed by Coulthard and Johnson (2007), in which the analyzed utterance also functions as evidence within an active criminal investigation. This study addressed that gap by applying Appraisal Theory to a single, evidentially bounded, and legally consequential speech event.

This study was guided by three research questions: (1) What Attitude resources, Affect, Judgement, and Appreciation, were realized in AN's verbatim utterance concerning *Pancasila*? (2) What Graduation strategies intensified these evaluative meanings? (3) How did the non-verbal, object-mediated elements of the speech event, the *PKn* textbook and the national identity card (KTP) displayed on camera, interact with the linguistic Attitude and Graduation resources to

construct the utterance's overall delegitimizing stance?

This study contributes to three areas. First, for forensic linguistics as an applied discipline in Indonesia, it demonstrates how a systematic Appraisal-based method can supplement legal reasoning about intent and severity in state-symbol-insult and hate-speech cases prosecuted under Law No. 24 of 2009 and the *UU ITE*. Second, for citizenship (*Pancasila*) education, it highlights how the very artifact used to teach civic values, the *PKn* textbook, can itself become the semiotic target of an act of civic delegitimization, a finding with direct relevance to character-education policy. Third, for Appraisal Theory as a linguistic framework, it extends the theory's applied scope in the Indonesian context from interpersonal to institutional-symbolic objects of evaluation.

Method

This study employed a qualitative, single-case forensic linguistic design (Coulthard & Johnson, 2007), guided by Appraisal Theory (Martin & White, 2005) as the primary analytical framework. A single-case design was selected because it permitted an in-depth, contextualized analysis of one evidentially bounded speech event, consistent with the case-based tradition of forensic linguistic scholarship, rather than a generalizable claim across a large, heterogeneous corpus. The primary data consisted of the verbatim utterance produced by AN in the viral January 2021 video, as documented in national news reporting. Because the original video file was not independently accessible to the researcher outside of its journalistic republication, the data for this study were treated as a documentary corpus: verbatim quotations of AN's speech, as independently transcribed and published by two separate national news outlets, *Era.id* (2021) and *Merdeka.com* (2021), were cross-checked against each other and against three further outlets that corroborated the same event and its core lexical content, *Akuratnews* (2021), *Indozone* (2021), *Kompas.com* (2021), and *Tribratanews Polri* (2021), prior to analysis. This triangulation procedure was adopted as a methodologically transparent substitute for direct access to primary court exhibits or the original video file, consistent with documentary-

based approaches used in forensic linguistic case studies where original recordings are not in the public domain (Coulthard & Johnson, 2007).

Analysis proceeded in four steps. First, the two independently published transcriptions were segmented into clauses. Second, each clause was coded for Attitude type (Affect, Judgement, or Appreciation), polarity (positive or negative), and orientation (inscribed, i.e., directly lexicalized, or invoked, i.e., implied through description), following Martin and White's (2005) coding conventions. Third, each evaluative item was coded for Graduation, distinguishing Force (intensification through repetition, lexical choice, or scaling) from Focus (sharpening or softening of category boundaries). Fourth, the utterance as a whole was coded for Engagement, distinguishing monoglossic bare assertion from heteroglossic formulations. Coding was performed manually and cross-checked through a second reading of both transcriptions to resolve discrepancies arising from the minor wording differences between the two source transcriptions.

To strengthen analytical objectivity, the coding decisions were anchored to the operational definitions provided by Martin and White's (2005) Appraisal framework rather than to the researcher's personal evaluation of the speaker or the content of the utterance. Each evaluative item was classified according to its linguistic target, polarity, realization, and function within the discourse. Where a linguistic form potentially permitted more than one interpretation, the analysis retained the more contextually defensible category and explicitly identified the interpretation as hybridized where necessary. The analysis therefore distinguishes between the speaker's evaluation as the object of linguistic description and the researcher's own position, which is not treated as analytical evidence.

Based on the table 1, trustworthiness was addressed through source triangulation: the core evaluative lexical items analyzed in this study (*sampah*, *kotoran*, *layak diinjak-injak*) appeared consistently across all five independent news sources reviewed, which reduced the likelihood that the analysis rested on a transcription error unique to a single outlet. Ethically, this study followed the convention, common in discourse-analytic case studies of publicly circulated but

non-adjudicated material, of referring to the speaker by the pseudonym AN rather than her full name, even though her first name was reported in the public record cited in the References; this choice was made to limit further identification of an individual whose case involved a subsequent psychiatric referral, a detail this study reports only insofar as it is legally and linguistically relevant to the discussion and not as a basis for any clinical claim, which lies outside the competence of this study and its author.

Accordingly, the analysis should be understood as an analysis of the publicly documented linguistic record rather than a direct forensic examination of the original audiovisual evidence. The study does not claim that the published transcriptions reproduce every phonological, prosodic, gestural, or sequential feature of the original recording.

Table 1. Cross-Source Convergence of the Core Evaluative Items

Core Expression	Meaning	Appears Consistently Across Sources	Analytical Significance
<i>sampah</i>	garbage	Yes	Core negative Appreciation
<i>kotoran</i>	filth	Yes	Stronger negative lexical evaluation
<i>layak diinjak-injak</i>	deserves to be trampled	Yes	Hybridized Judgement / action-oriented evaluation

Results and Discussion

Results

Overview of the Corpus

The analytical distinction is important: AN is the speaker and producer of the documented utterance, whereas Pancasila, represented through the Garuda Pancasila emblem on the Civic Education textbook, is the primary target of the evaluative language analyzed in this study.

Two independently published transcriptions of AN's utterance were compiled and cross-checked for this analysis:

Excerpt 1 (Era.id, 2021):

"Ini garuda lambang negara Indonesia. Sampah ini Pancasila, sampah. Kotoran. Layak diinjak-injak ini Pancasila."

["This is Garuda, Indonesia's state symbol. Garbage, this Pancasila, garbage. Filth. This Pancasila deserves to be trampled." — researcher's translation]

Excerpt 2 (Merdeka.com, 2021):

"Ini garuda lambang negara Indonesia ya, lambang negara Indonesia, Pancasila lihat. Sampah, ini sampah. Ini Pancasila sampah ini, sampah ini Pancasila sampah, kotoran layak ini diinjak-injek Pancasila."

["This is Garuda, Indonesia's state symbol, yes, the state symbol of Indonesia, Pancasila, look. Garbage, this is garbage. This Pancasila garbage, this, garbage this Pancasila garbage, filth deserves this to be trampled, Pancasila." — researcher's translation]

The convergence of the two independently reported transcriptions, both featuring the lexical items *sampah* ("garbage"), *kotoran* ("filth"), and the evaluative clause *layak diinjak-injak* ("deserves to be trampled"), supported the reliability of these forms as AN's supported the reliability of these forms as the wording attributed to AN across the independently published transcriptions, notwithstanding minor differences in word order attributable to independent journalistic transcription.

Attitude: Appreciation and Judgement Directed at a National Symbol

Table 2. Appraisal Analysis of the Documented Utterance

Excerpt / Lexical Item	Appraisal System	Subcategory	Polarity	Realization	Linguistic Function
<i>sampah</i>	Attitude	Appreciation – Valuation	Negative	Inscribed	Devalues Pancasila as worthless
<i>kotoran</i>	Attitude	Appreciation – Valuation	Negative	Inscribed	Intensifies negative evaluation through stronger lexical choice
<i>layak diinjak-injak</i>	Attitude	Judgement – Propriety (hybridized)	Negative	Inscribed	Constructs Pancasila as deserving desecration
Repetition of <i>sampah</i>	Graduation	Force	Negative	Lexical repetition	Intensifies evaluative force
<i>sampah</i> → <i>kotoran</i>	Graduation	Force / up-scaling	Negative	Lexical choice	Escalates the degree of negative evaluation
Categorical assertion	Engagement	Monogloss	—	Unhedged	Presents the evaluation as an incontestable assertion

Based on table 2, the dominant Attitude type across both excerpts was negative Appreciation, realized through the Valuation subcategory (the worth of a thing) and expressed through the inscribed, directly lexicalized items *sampah* and *kotoran* (Martin & White, 2005). This differed from the pattern documented in prior Indonesian appraisal studies of digital hate speech, in which negative Judgement of a human target's behavior or character was the dominant Attitude type (Martutik et al., 2024; Siregar et al., 2024). In the present case, the primary evaluated entity was not a person's conduct but a non-human, symbolic-yet-materialized object: the state ideology as embodied in a physical textbook emblem. This is consistent with Martin and White's (2005) distinction that Appreciation concerns the evaluation of "objects, artefacts, texts, [and] states of affairs," as distinct from Judgement, which concerns the evaluation of human conduct.

The clause *layak diinjak-injak* ("deserves to be trampled"), however, shifted the Attitude type from pure Appreciation toward a hybridized Judgement of propriety, a category ordinarily reserved for evaluating human behavior, now applied metaphorically to a symbol, thereby prescribing an appropriate physical treatment of it. This grammatical metaphor, in which an entity is described as "deserving" an action, functioned rhetorically to translate a static valuation ("it is worthless") into an utterance that licensed action ("it should be desecrated"). This shift is analytically significant because Indonesian law criminalizes precisely the material act this clause verbally endorses (Article 57 letter a, Law No. 24 of 2009; Tarandung, 2017), meaning the linguistic structure of the utterance itself anticipated, in propositional form, the physical offense the statute was designed to prevent.

Graduation: Force Through Lexical Repetition and Up-Scaling

The repetition of *sampah*, occurring three to four times across the two transcriptions, functioned as a Graduation: Force strategy that intensified the negative Appreciation of *Pancasila*. This finding corroborated Haq and Rahyono's (2025) observation that Indonesian evaluative discourse on social media relies heavily on lexical and pragmatic-meaning repetition, rather than adverbial intensifiers such as *sangat* ("very") or

sekali ("extremely"), as a culturally salient Graduation device, distinct from the primarily adverbial intensification patterns documented for English evaluative language in Martin and White's (2005) original framework. Beyond simple repetition, the utterance also displayed up-scaled Graduation through lexical choice: AN's discourse moved from *sampah* ("garbage," a term of low social value but relatively neutral semantic domain) to *kotoran* ("filth" or "excrement," a term carrying stronger disgust-based Affect associations), escalating the intensity of the negative Appreciation across the course of the utterance rather than relying on a single, static evaluative term.

Engagement: Monoglossic, Unhedged Assertion

Both excerpts exhibited a categorical, unhedged assertive structure, entirely without modal hedging (e.g., *menurut saya*, "in my opinion"), reporting verbs, or attributed sourcing. In Engagement terms (Martin & White, 2005), this constitutes a monoglossic, bare assertion: the speaker presented her negative Appreciation and Judgement as an incontestable given rather than as one contestable viewpoint among others. This contrasts with the more heteroglossic, indirect patterns observed in anonymous social media comment threads, where rhetorical questions and metaphor are frequently used to soften or displace direct assertion (Martutik et al., 2024). AN's face-to-camera, self-recorded, first-person declarative format removed the anonymity and indirection typical of comment-based hate speech, producing an unusually direct speech act. This directness was further reinforced by AN's simultaneous display of her national identity card (KTP) within the same video (Era.id, 2021), an authenticating gesture that, notwithstanding its apparent unrelatedness to the propositional content of her speech, functioned to anchor authorship of the utterance unambiguously to herself, a feature of considerable interest to forensic linguistic authorship analysis (Coulthard, 2004).

Multimodal, Object-Mediated Evaluation: The Civic Education Textbook as Semiotic Target

A feature of this speech event not captured by purely verbal Appraisal coding was AN's choice of physical prop: a *Pendidikan Kewarganegaraan* (Civic Education) textbook bearing the Garuda *Pancasila* emblem on its cover (Era.id, 2021;

Merdeka.com, 2021). This choice tied the linguistic act of desecration to the very artifact through which Indonesian citizens are formally instructed in the civic values she was verbally attacking. Its really clear according to the table 3 and figure 1, that the demonstrative pronoun *ini* ("this"), repeated throughout both excerpts, functioned deictically to anchor the verbal Appreciation directly onto the physical object held in view of the camera, fusing verbal and gestural-visual semiotic channels into a single delegitimizing act directed simultaneously at the abstract ideology and the concrete pedagogical object through which citizenship is taught. This multimodal fusion is consistent with Van Dijk's (1993) broader observation that discourse's ideological work typically operates through the concrete, situated "text and talk" of everyday social practice rather than through abstract propositions alone, and it offers a linguistically specific account of how a single self-recorded, private video escalated into a matter of national symbolic and legal concern.

Table 3. Multimodal Elements and Their Contribution to Delegitimization

Multimodal Element	Observed Feature	Semiotic Function	Contribution to Delegitimization
<i>PKn</i> textbook	Textbook bearing Garuda Pancasila emblem	Anchors the verbal evaluation to a visible national-symbol object	Connects abstract <i>Pancasila</i> to a concrete symbolic target
Demonstrative <i>ini</i>	Repeated reference to "this"	Deictically identifies the object being evaluated	Directs negative evaluation toward the object in view
Garuda Pancasila emblem	Visible on textbook cover	Materializes the national symbol	Makes the symbolic target visually identifiable
KTP	Displayed by the speaker	Anchors the utterance to the speaker's identity	Strengthens authorship attribution
Face-to-camera recording	Direct, first-person delivery	Reduces anonymity and indirection	Reinforces the directness of the speech act

Figure 1. Appraisal-Based Analysis of the Utterance

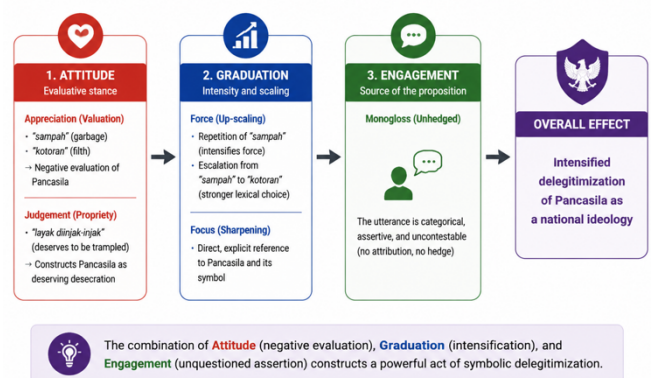


Figure 1. Appraisal-Based Analysis of the Utterance

Discussion

Situating the Case Within Indonesian Appraisal Scholarship

The three prior Indonesian appraisal-based studies reviewed in converge on two findings: the dominance of negative Judgement of social esteem or social sanction, and the salience of repetition as a Graduation strategy (Haq & Rahyono, 2025; Martutik et al., 2024; Siregar et al., 2024). The present case corroborated the repetition finding, extending it from Facebook and Instagram comment threads to a first-person, self-recorded video format. However, it diverged from the dominant-Judgement finding of the prior studies: because the primary target of evaluation was a symbolic entity rather than a person, negative Appreciation, not Judgement, was the dominant Attitude type, with Judgement entering only secondarily, through the grammatically metaphorical clause *layak diinjak-injak*. This suggests that Appraisal Theory's Attitude system, originally developed with reference to English-language media, corporate, and political discourse (Martin & White, 2005), may require an expanded target taxonomy when applied to Indonesian civic-nationalist discourse, in which symbols themselves, not only persons, are frequent objects of both positive veneration and, as in this case, deliberate negative Appreciation. This extension is consistent with, and adds a symbolic-target dimension to, Van Dijk's (1993) broader claim that critical discourse analysis must attend to how discourse enacts and legitimates, or, in this case, delegitimizes, relations of social and institutional dominance

through concrete textual choices. The proposed extension should not be understood as a revision of the core Attitude taxonomy itself, but as a refinement of attention to evaluative targets in culturally and institutionally specific discourse. The present case demonstrates that national symbols can function simultaneously as objects of valuation and as metaphorical recipients of Judgement-like deservingness. Such cases may therefore occupy an analytical space that is insufficiently visible when evaluative targets are classified only according to conventional distinctions between persons, objects, and states of affairs. Further comparative research across cases involving flags, national emblems, religious symbols, institutional logos, and other culturally protected artefacts would be necessary before this observation could be generalized beyond the present single case.

From Evaluation to Delegitimization: The Interaction of Attitude and Graduation

The significance of the present case lies not simply in the presence of negative evaluative language, but in the interaction between Attitude and Graduation in constructing an intensified delegitimizing stance. The lexical items *sampah* and *kotoran* first establish negative Appreciation by explicitly assigning low value to Pancasila. This valuation is subsequently strengthened through repetition, particularly the recurrence of *sampah*, which functions as Graduation: Force. The evaluative sequence therefore does more than describe the speaker's negative position: it progressively foregrounds and amplifies that position. The later expression *layak diinjak-injak* further shifts the discourse from evaluation of worth toward an action-oriented formulation, transforming the symbolic object from something represented as worthless into something represented as deserving physical desecration. In this sense, the delegitimizing force emerges from the cumulative interaction of evaluative polarity, lexical intensification, and action-oriented semantic framing rather than from any single lexical item in isolation.

Symbolic Targets and the Reconfiguration of Appraisal

The predominance of Appreciation in this case can also be understood in relation to the nature of the evaluated target. Previous Indonesian studies discussed in this article primarily examined

discourse directed toward human actors, public figures, or commercial entities, making Judgement a central resource for evaluating behavior, character, or social conduct. The present case differs because the primary target is a national ideological symbol represented through a material educational artifact. The speaker's language consequently evaluates the symbolic object's worth rather than the moral character of another individual. This distinction helps explain why *sampah* and *kotoran* function primarily as negative Appreciation. At the same time, the expression *layak diinjak-injak* demonstrates that the boundary between Appreciation and Judgement is not entirely rigid when symbolic objects are involved. By attributing a form of "deservingness" to an inanimate national symbol, the utterance metaphorically imports a category normally associated with human conduct and social sanction. The case therefore suggests that analyses of civic-nationalist discourse may benefit from paying closer attention to how Appraisal resources are reconfigured when the evaluated entity is an institutionally significant symbol rather than a human participant.

Object-Mediated Meaning and the Materialization of the Evaluated Target

The multimodal dimension further strengthens this interpretation because the linguistic evaluation was not produced in isolation from its material context. The Civic Education textbook and the Garuda Pancasila emblem provided a visible referent for the deictic expressions used in the utterance, particularly *ini* ("this"), thereby anchoring the negative evaluation to an identifiable object in the recording. The textbook consequently functioned not merely as background scenery but as a semiotic bridge between the verbal proposition and the national symbol being evaluated. The display of the speaker's KTP contributed a different function by visually anchoring the speech event to the identity of the person producing the utterance. Taken together, these elements reduce the distance between linguistic evaluation, material referent, and speaker identity. The resulting meaning is therefore multimodally constructed: the verbal resources establish the evaluative proposition, the textbook materializes the symbolic target, and the visual presentation of

identity strengthens the attribution of the speech event to its producer. This interaction is particularly relevant in forensic linguistic analysis because evidentiary meaning may emerge from the relationship between linguistic and non-linguistic resources rather than from verbal content alone.

Linguistic Evidence and the Limits of Interpretation

From a forensic linguistic perspective, the findings are most appropriately interpreted as evidence of evaluative construction rather than as direct evidence of legal intent. The combination of inscribed negative Appreciation, intensified Graduation, action-oriented wording, and monoglossic assertion provides a systematic description of how the utterance constructs a strongly foregrounded negative stance toward Pancasila. However, linguistic intensity should not be equated automatically with criminal intent, psychological capacity, or legal culpability. The distinction is particularly important in the present case because the study relies on a documentary corpus derived from published transcriptions rather than direct access to the original audiovisual recording or adjudicated court evidence. The value of the Appraisal analysis therefore lies in making the linguistic properties of the documented utterance explicit and reproducible, while leaving questions of mens rea, psychiatric capacity, and legal responsibility to the appropriate legal and clinical processes. This distinction also strengthens the forensic value of the study: rather than replacing legal judgment with linguistic interpretation, the analysis demonstrates what the language can establish, what it can reasonably suggest, and what remains beyond the evidentiary scope of the linguistic data.

Legal-Linguistic Implications

The Appraisal analysis presented above offers a linguistically explicit account of evaluative intensity that could, in principle, supplement legal reasoning about intent and severity in state-symbol-insult cases prosecuted under Article 57 letter a jo. Article 68 of Law No. 24 of 2009 and, where relevant, Article 28(2) of the *UU ITE*. The combination of inscribed (rather than merely invoked) negative Appreciation, up-scaled Graduation through lexical repetition, and monoglossic, unhedged Engagement together

constitute a linguistically identifiable pattern of deliberate, foregrounded evaluative intensity, distinguishable in principle from careless, hedged, or heteroglossic remarks that might warrant a different legal characterization. At the same time, this study emphasizes an important caution, consistent with Coulthard and Johnson's (2007) discussion of the limits of linguistic evidence: a linguistically identifiable pattern of intensified, unhedged assertion does not, by itself, establish legal capacity or mens rea, particularly given that AN was referred for psychiatric evaluation following her arrest (Era.id, 2021; Kompas.com, 2021). Linguistic evidence of this kind should therefore be read as one input alongside, and never as a substitute for, formal psychiatric and legal competency assessment. Finally, this study notes that the statutory landscape surrounding Law No. 24 of 2009 is presently in transition: publicly available records of Indonesia's Constitutional Court and legislative documentation indicate that certain provisions of Articles 57 and 69 of the law have been subject to judicial review, and the coming into force of Indonesia's new Criminal Code (Law No. 1 of 2023) revises the criminal provisions cross-referenced in Articles 66–71 of Law No. 24 of 2009. This evolving legal context is noted here as relevant background rather than as a claim about the specific statutory basis on which any future case of this kind would be prosecuted.

Conclusions

This study analyzed a single, evidentially bounded viral speech event using Appraisal Theory (Martin & White, 2005). The Attitude system was dominated by explicit negative Appreciation of *Pancasila* as *sampah* ("garbage") and *kotoran* ("filth"), hybridized with a Judgement of propriety through the clause *layak diinjak-injak* ("deserves to be trampled"). The Graduation system showed intensification through lexical repetition and semantic up-scaling, corroborating prior findings on Indonesian evaluative discourse (Haq & Rahyono, 2025). The Engagement system showed a monoglossic, unhedged, first-person assertive structure, reinforced by the multimodal, object-mediated anchoring of the utterance onto a Civic Education textbook and the speaker's own identity card. For forensic linguistic practice in

Indonesia, this study offers a replicable method for describing evaluative intensity in state-symbol-insult and hate-speech cases, of potential use to legal practitioners and linguists called upon to assist in the interpretation of such evidence. For citizenship (*Pancasila*) education, the finding that a Civic Education textbook itself became the semiotic target of delegitimization suggests that character-education policy should attend not only to the content of civic instruction but to the vulnerability of its own pedagogical artifacts as potential sites of symbolic contestation. For Appraisal Theory, the case suggests that its Attitude taxonomy benefits from an expanded, culturally attuned target category encompassing national and institutional symbols alongside persons and commercial entities.

This study is limited in several respects. First, the data were documentary rather than drawn from direct access to the original video file or court exhibits, and the analysis therefore relied on the consistency of independently published journalistic transcriptions rather than a primary recording. Second, the study examined a single case, which constrains the generalizability of its findings; the extended Attitude taxonomy proposed requires testing against a larger corpus of comparable cases. Third, no verified final legal outcome for the case was available at the time of writing, which limited the extent to which this study could connect its linguistic findings to an adjudicated legal conclusion. Fourth, the English glosses provided for the Indonesian excerpts are the researcher's own translations and may not fully capture the pragmatic and dialectal nuance of the original utterance.

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