

Taxonomy Of Genre In The Cybercrime Texts In Indonesia

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Abstract: *This study aims to examine the taxonomy of genres in cybercrime texts in Indonesia. Genre is a convention associated with an action. These conventions are adapted to certain types of writing (e.g., cybercrime texts) that determine how participants interact in an interaction. This qualitative descriptive study uses the data sources from Cyber Crime Investigation Reports from various Regional Police Offices (Polda) in Java (i.e., East Java Police Office, Central Java Police Office, Yogyakarta Police Office, Central Jakarta Metro Police Office, and Bandung Police Office). The data are in the form of words, phrases, and sentences contained in the cybercrime texts. The results of the analysis show that there is a cybercrime text structure (taxonomy) with several types of cybercrime text genres. This current study finds (1) a genre taxonomy of Events [^]['EventNaming'PeopleNaming][^]<Statements>n(Conclusion) and (2) the actual and factual types of genre in the cybercrime texts in Indonesia.*

Keywords: *taxonomy, genre, text, cybercrime*

I. INTRODUCTION

According to the National Cyber and Crypto Agency (BSSN), there were about 143.6 million cybercrimes and 1,335 public reports regarding the cyber-attack cases in Indonesia from January to June 2018 (Jemadu, 2018). Most of the cases were related to defamation, humiliation, and SARA conflicts in the internet media.

People can easily produce texts through computer media today. The sophistication of computer technology has made it easier for people to communicate. But along with that, computer-based crime continues to spread in the midst of society. People misuse computer media (internet) and cause complicated problems that are not easy to prove the crime. Maskun (2013, p.47) states that proving internet-related crimes has its own level of difficulty because it is different from the conventional crimes that do not use computers (internet).

The rapid development of technology and information certainly has positive and negative impacts that affect every user. The negative impact brings its own consequences because it is easier for criminals to carry out their actions which are increasingly disturbing the community. Meanwhile,

the positive impact of using the internet is making communication among people easier and information can be exchanged easily.

One of the modus operandi of cybercrime is illegal content. According to the law, illegal content is information and/or electronic documents that violate decency and contain humiliation or defamation (Article 27 of the ITE Law). Illegal content on social media can be identified based on the meaning of the sign which includes a situation code that provides a reasonable sign framework. Chandler (2001) divides the taxonomy of codes into three: social, textual, and interpretive codes. One of the characteristics of the convention is that the text has an organizational structure in the form of staging or schematic structure (Martin, 1992, pp. 546–62), such as “Introduction–Content–Closing”.

According to Fairclough (1992, p.125) genre is part of the convention associated with an action. These conventions are adapted to certain styles that determine how participants interact in interaction, as in a news story. Fishman (in Eriyanto, 2002c, p.91) states that an event is a phenomenon or event that is interpreted or something that is organized in thought, speech, and action. These complex events are interpreted in the news maker's schema. Likewise, the same

story can be structured into different story structures (genres) depending on the author's wishes about which side of the story he wants to highlight.

To identify the genre of each cybercrime text, the textual code is used to determine the different patterns of the various texts studied. The next step is determining the type of genre from the analyzed data to find out the cybercrime text scheme. There are two types of the genre (story structure) in cybercrime texts: factual genre and actual genre. The factual genre explains the phenomenon of events by describing one part of the events in the text. The part of the event in question is a person, place, or something that is specific and detailed. In the factual genre, there is one general characteristic, namely the physical element. For example, the defendant described the rupiah currency as having similarities to the Chinese Yuan currency, in terms of design and color, especially in the Rp 100,000 and 100 Yuan currencies. The defendant compared the Rupiah currency with the Yuan currency in detail, so that the text is intended for a comprehensive readership.

The defendant chose the actual genre in writing his text, which was related to the current topics at that time. The text that he wrote aims to inform readers, listeners, or observers about an event that was considered newsworthy or important. For example, in addition to the similarity between the new rupiah currency and the Yuan currency, the defendant also commented on Jokowi's statement that online games can make money quickly. The part that is considered important is the naming of a stupid game called JOKOWI-JOKOWIAN. The defendant is considered capable of making the text a news icon that causes unrest in the community. Based on this description, the writer is interested in analyzing the taxonomy of genres in cybercrime texts in Indonesia.

II. RESEARCH METHODS

This current study applies a descriptive qualitative approach, analyzing the words, phrases, sentences, and paragraphs in cybercrime texts. This type of research is descriptive in nature which aims to make a description of an object of study in a systematic, factual, and accurate manner so that a natural discussion of the data is obtained. The data source comes from the Regional Police in Java Island. The data of this research consists of words, phrases, and sentences from cybercrime documents that contain elements of criminal acts in accordance with the ITE Law.

Research data were collected using documentation techniques with the aim of obtaining data directly from the field. Documentation techniques were used to obtain the construction of signs, codes, myths, and ideologies in cybercrime texts. Documentation was done through reading, marking, and recording in accordance with the data found. To optimize the implementation of the documentation, a data collection table was used.

The data collection procedure applied the following steps: data reading, data categorization, and data recording. The data analysis technique applied content analysis. Through the content analysis, a taxonomy of cybercrime text genres was identified. The collected data was then analyzed following the Miles, Huberman, and Saldana model. This study applied

three types of triangulation techniques: method triangulation, source triangulation techniques, and expert triangulation techniques.

III. RESULTS AND DISCUSSION

RESULT

There are 3 data related to the genre in the form of words that are realized through code construction. The word-form genres that are categorized as provoking actions can be seen in data (1) and (2) below.

(1) Peristiwa BOM BUNUH DIRI [1] (terorisme) kan sudah berulang kali terjadi dan selama ini selalu terkait dengan Islam. [2] Mengapa negara (pemerintah) tidak pernah berani secara terbuka memberikan WARNING KEPADA MASYARAKAT LUAS AGAR BERHATI2 DG AJARAN ISLAM [3] KARENA AJARANNYA "SANGAT POTENSIAL" MENJADIKAN ORANG BAIK2 MENJADI TERORIST. [4]

(T16/BPJTg/2018)

(1) The SUICIDE BOMBING [1] (terrorism) has happened repeatedly and has always been related to Islam. [2] Why does the state (government) not dare to openly give a WARNING TO THE WIDE COMMUNITY TO BE CAREFUL WITH THE TEACHINGS OF ISLAM [3] BECAUSE THE TEACHING IS "VERY POTENTIAL" TO MAKE GOOD PEOPLE BECOME TERRORISTS? [4]

(T16/BPJTg/2018)

The schematic structure of the cybercrime text above is analyzed to determine the definition of the word terrorism. The first structural analysis is in the form of 'event naming' which can be seen in the data (1) sentence [1] *Peristiwa BOM BUNUH DIRI yang terjadi di Indonesia* (THE SUICIDE BOMBING that occurred in Indonesia). The incident was carried out by a group in the name of Islam. The form of coding for 'event naming' is in the form of suicide bombings carried out by the Jemaah Islamiyah militant group associated with Al-Qaeda. Jemaah Islamiyah is an Islamic militant organization in Southeast Asia that seeks to establish a large Islamic state in the territories of Indonesia, Singapore, Brunei, Malaysia, and Thailand. One of the attacks by this group was the Bali bombings in 2002 which killed 202 people. Not only that, but Jemaah Islamiyah was also responsible for the other Bali bombings in 2005, as well as the attacks on the Marriot hotel Jakarta in 2003 and the Australian embassy in 2004 (Forbes 2008). The bombings in Indonesia were generally carried out using the suicide bombing method with the intention of killing people and deliberately killing the perpetrators of the attacks. The way of attack, for example, is by exploding a bomb or crashing into a crowd of people.

The second structure can be seen in data (1) sentence [2] *terorisme kan sudah berulang kali terjadi dan selama ini selalu terkait dengan Islam* (terrorism has happened repeatedly and has always been associated with Islam). The coding form of 'terrorists' (people naming) means people or groups who intentionally or unintentionally commit crimes to create fear in society. The Federal Bureau of Investigation (FBI) classifies terrorism into two: (1) international terrorism,

namely violence or criminal acts committed by individuals and groups inspired by foreign terrorist organizations, (2) domestic terrorism, namely violence or criminal acts committed by foreign terrorist organizations. individuals and groups for ideological purposes stemming from domestic influence (e.g., political, religious, social, racial, or environmental influence). The terrorist movement in Indonesia is related to the emergence of radical groups in Islam who seek to fight injustice (either in the political, economic, or cultural sectors) towards Muslims by western countries, especially the USA and its allies. Politically, terrorist acts are basically caused by injustice, imperialism, and colonialism that have been happening for a long time and continue to be entrenched in the Islamic world. Therefore, theoretically, it can be said that as long as inequalities and human rights violations still occur, reactions in the form of terrorism will continue to emerge.

The third structure is in the form of a statement contained in the data (1) sentence [3] *WARNING KEPADA MASYARAKAT LUAS AGAR BERHATI2 DG AJARAN ISLAM* (WARNING TO THE WIDE COMMUNITY TO BE CAREFUL WITH THE TEACHINGS OF ISLAM). Sentence [3] is a statement from the suspect regarding the relationship between terrorists and Islam which has caused a polemic in the community. Based on its meaning, the sentence is a warning to the public to be aware of everything that is taught by Islam. The suspect's statement accused Islam of being terrorist actors linked to jihad. The bombing case in Indonesia was interpreted by the suspect as a form of jihad and was rewarded with heaven.

Fourth, the text provides a conclusion that lies in the data (1) sentences [4] *KARENA AJARANNYA "SANGAT POTENSIAL" MENJADIKAN ORANG BAIK2 MENJADI TERORIST* (BECAUSE THE TEACHING IS "VERY POTENTIAL" TO MAKE GOOD PEOPLE BECOME TERRORISTS). This sentence is the closing of the text which means that the teachings of Islam have the potential to cause a good person to become a terrorist. In terms of causal factors, the individual's internal factors (i.e, ideology) are the factors that play the most role in making a person a terrorist. The factor of one's understanding of ideological teaching also plays a big role. Ideology in this context is not a religion but ideology in a broad sense. Therefore, terrorism can be born due to the poor understanding of communist ideology. On the other hand, the role of religion is very important for society when it is not understood as a mere personal worship ritual. Religion can also be represented through social actions.

Terrorism may also arise due to external factors such as injustice, inequality, poverty, and psychological factors. According to the confession of a former terrorist, he committed terror because he wanted to become a superhero to replace the existing social order quickly with the Islamic order. This action is considered radical because he risked his own life. In recruiting people to become terrorists, the terrorist figures often brainwash the potential recruits with the notion that if they die because of struggling 'in the cause of Allah,' they will certainly go to heaven and get an angel in there.

From the explanation above, the text belongs to the actual genre, highlighting the suicide bombing and its impact on society, namely the negative stigma against Muslims because

the perpetrator adheres to Islam. The suspect raised actual topics at that time which were considered quite selling because the terrorist incident in Indonesia could become a news icon in electronic media, print media, and social media.

(2) *INI FAKTA YG BICARA!!! Ternyata Teroris itu di Asia, bukan di Timur Tengah. Agamanya Budha, bukan Islam. Tidak berjenggot dan bukan bergamis putih. tapi botak berbalut kain oranye dengan tasbih besar. Tidak memakai kerudung dan cadar. Tidak seperti yang orang-orang islamophobia mengatakan cadar itu teroris.* (IT IS THE FACT SPEAKING!!! It turns out that the terrorists are in Asia, not in the Middle East. His religion is Buddhism, not Islam. No beard and not a white robe, but a bald head wrapped in orange cloth with a large prayer beads. Not hooded or veiled. it's not like the islamophobics say that the veil is a terrorist.) [1] *Cebong: hey teroris itu tidak beragama. jangan bawa-bawa agamanya.* (Cebong: hey, terrorists have no religion. Don't bring up religion.) [2] *Gua : bacot lu cucu iblis laknat. orang islam salah dikit. lu bawa agamanya. orang islam korupsi lu bawa agamanya. padahal yang islam korupsi itu "munafik" yang sholatnya aja kalo kepengen doing...!!!* (Me: you bastard, grandson of the cursed devil. A Muslim makes a little mistake, you associate it with his religion. a Muslim commits corruption, you associate it with his religion. In fact, corrupt Muslims are "hypocrites," who only pray if they want to...!!!) [3] (T22/BPJB/2018)

The schematic structure of the cybercrime text in Indonesia is analyzed to determine the stages in the form of the word Islamophobia. The first structural analysis is in the form of an 'event naming' which can be seen in data (2) sentences [1] *ternyata Teroris itu di Asia, bukan di Timur Tengah* (it turns out that the terrorists are in Asia, not in the Middle East). The data describes the perpetrators of terror in Indonesia who incidentally are Muslims, and are associated with the veil. The suspect considered a Muslim wearing a veil to be identical to a terrorist. Amrozi, one of the suicide bombers in Bali, happened to have a wife who wore veils. But of course, not all Muslims wearing veils can be called terrorists.

The structure of naming coding also exists in the data (2) sentences [1] the word *Islamophobia*. It is understood that the suspect gave a negative stigma to Muslims who wear veils. Islamophobia is the fear, hatred, or prejudice against Islam or Muslims in general. The term Islamophobia relates to racism, although it is still debatable. Based on social stigma in psychology, prejudice is an attitude that tends to be emotional, irrational. This stigma model only talks about someone from the negative side.

The third structure is a conversation that comments on the suspect's statement, as in data (2) sentences [2] and [3]. The conversation seems to be debating the issue of terrorism and Islam. The sentence [2] *Hey teroris itu tidak beragama, jangan bawa-bawa agamanya* (Hey, terrorists have no religion, don't bring up their religion) is a statement from someone who commented on the suspect's statement. The suspect answered in accordance with sentence [3] *dengan bacot lu cucu iblis laknat orang islam salah dikit lu bawa agamanya orang islam korupsi lu bawa agamanya padahal yang islam korupsi itu "munafik" yang sholatnya aja kalo kepengen doing...!!!* (you bastard, cursed devil's grandson.

Muslims make a little mistake, you always relate it to their religion. Muslims do corruption, you always associate it with their religion. In fact, corrupt Muslims are "hypocrites," who pray if they want it...!!!) is a form of response as well as the suspect's conclusion by saying that corrupt Muslims are labeled hypocrites. This is a form of hate speech in the category of blasphemy.

From the presentation of the data above, the text belongs to the factual genre, which can be seen from the way the suspect describes the characteristics of terrorists, including Buddhism and Islam. The suspect also described a Buddhist as a bald head wrapped in orange cloth with large prayer beads. While Muslims are identified with a veil so that the text above is intended for a comprehensive reader.

In addition to provoking actions such as data (1) and (2), there is a crime of defamation in the cybercrime text. In this case, the suspect gave Jokowi a negative stigma in the form of Chinaization. The data can be seen in data (3) below.

(3) *Pertanyaan kita: Kenapa kalender dari supplier yang sama kini sistem penanggalannya jadi China semua? [1] Padahal untuk kalender tahun-tahun sebelumnya, sistem penanggalannya masih Masehi, Jawa dan Islam. [2] Kenapa sejak era Jokowi, Chinaisasi makin merajalela? [3] Yang terbaru, desain uang rupiah pun mirip yuan. [4] Ada apa dengan Indonesia? [5]*

(Our question: Why do the calendars from the same supplier now have a Chinese system? [1] Whereas in the calendars of previous years, the system was still AD, Java, and Islam. [2] Why since the Jokowi era, Chinaization has become more rampant? [3] Most recently, the design of the rupiah currency is similar to the yuan. [4] What's wrong with Indonesia? [5])

(T85/BPMJkt/2017)

The first structure is a phenomenon that can be seen in the sentence [1] *Kenapa kalender dari supplier yang sama kini sistem penanggalannya jadi China semua* (Why do the calendars from the same supplier now have a Chinese system?). The incident was derived from a photo taken by a suspect (initial name: JG) from a calendar he had just got from a shop. In the statement, he stated that the calendar system had changed to all Chinese. There is no longer an Islamic or Javanese calendar system. The suspect compared calendars found from a shop whose owner was Chinese. Meanwhile the calendar from the shop owned by the natives, the system is still the same as before.

The second structure can be seen in the sentence [3] *Kenapa sejak era Jokowi, Chinaisasi makin merajalela?* (Why since the Jokowi era, Chineseization has become more rampant?) The people's naming (Chineseization) is a character change, modification, or expansion of Chinese culture in Indonesia. According to Asep Syaripudin, Chairman of the West Java Islamic Movement Alliance, Indonesia is currently facing a Chineseization effort that can be seen through various aspects, from economics to politics. The phenomenon of Chineseization in Indonesia seeks hegemony, which distorts the Indonesian nation itself. Jokowi's Chineseization can be seen from how President Jokowi depicted as having slanted eyes, as exposed by Tempo magazine. The image instills a subconscious message that Jokowi haters understand that Jokowi is a stooge of China.

Berdasarkan pemaparan data di depan merupakan genre faktual disebabkan teks tersebut mendeskripsikan yang dilihat dari tersangka berupa menggambarkan mata uang rupiah baru mirip dengan mata uang Yuan milik China dari desain maupun mendekati warna Yuan terutama pada mata uang Rp 100.000 dan 100 Yuan. Tersangka mendeskripsikan mata uang Rupiah dengan mata uang Yuan secara mendetail sehingga teks di atas diperuntukkan bagi pembaca yang komprehensif.

Genre dalam teks kejahatan siber berupa kata yang diwujudkan melalui konstruksi kode dalam bentuk frasa sebanyak 3 data. Genre ditemukan dalam bentuk frasa pada teks kejahatan siber seperti pada data (4) dan (5). Teks kejahatan siber pada data (4) berupa kejahatan penistaan agama berikut ini.

(1) "Zaman sekarang, jika ada seseorang yang habis keluar dari gua lalu mengatakan bahwa dirinya baru saja mendapatkan wahyu dari Tuhan, pasti akan disebutnya orang tersebut mengalami GANGGUAN JIWA yang serius. [1] Tetapi kalau zaman duluuuuuu kala ribuan tahun lalu, maka justru disebut sebagai NABI....oh dunia" [2]

(T15/BPJTg/2018)

Based on the explanation above, the text belongs to the factual genre because it describes what the suspect saw, namely the new rupiah currency which is similar to the Chinese Yuan currency in terms of design and color, especially the Rp 100,000 and 100 Yuan notes. The suspect described the similarity of the Rupiah currency to the Yuan currency in detail so that the text was intended for a comprehensive reader.

Three data are included in the genre which is manifested in the form of phrases, as shown in data (4) and (5). The text of cybercrime in data (4) is in the form of blasphemy crimes as follows.

(4) *Zaman sekarang, jika ada seseorang yang habis keluar dari gua lalu mengatakan bahwa dirinya baru saja mendapatkan wahyu dari Tuhan, pasti akan disebutnya orang tersebut mengalami GANGGUAN JIWA yang serius. [1] Tetapi kalau zaman duluuuuuu kala ribuan tahun lalu, maka justru disebut sebagai NABI....oh dunia" [2]*

(Today, if someone came out of the cave and said that he had just received a revelation from God, he would definitely be called having a serious mental disorder. [1] But in ancient times, thousands of years ago, he was called a PROPHET....oh world" [2])

(T15/BPJTg/2018)

The first structure is the phenomenon of 'event naming,' that is someone who claimed to be a prophet and apostle who had got a revelation from God. The emergence of people who claim to be prophets is quite disturbing to the community because they teach things that deviate from the teachings of Islam. After undergoing a psychological examination by the Police, it turned out that those who claimed to be the prophet were people with mental disorders (insane people). This kind of phenomenon does not just happen once but has happened many times in Indonesia. This is certainly quite surprising because people with mental disorders (insane) can persuade sane people to become their followers.

The second structure can be seen in sentence [1] of the phrase *GANGGUAN JIWA* (MENTAL DISORDERS) which is the coding of 'naming people' addressed to someone who

has just received a revelation. A mental disorder is a psychological or behavioral pattern generally associated with stress or a mental disorder, something not considered a part of normal human development. In the context of the text above, mental disorders are used as a negative label or stigma to people who claim to be prophets and receive revelations from God. An example of mental disorders is what happened in Purbayani Village, Caringin District, South Garut region. It was Hamdani's family who had acknowledged the apostolate of a person named Sensen since November 20, 2018. Actually, Sensen had been declared insane since 2011 and was obliged to undergo rehabilitation at RSHS Bandung. However, the Garut Regional Government did not carry out this rehabilitation due to a lack of budget. As a result, Sensen succeeded in recruiting 40 people from 20 families (KK) as followers in the Caringin area.

The third structure is a statement as in data [3]. It is the suspect's statement that compares between today's and ancient's times. He thought that there are differences in judgment regarding people who claim to receive revelations from God. In ancient times, such a person would be called a PROPHET; while today, such a person will be referred to as a person with a mental disorder.

The discourse created by the suspect explains the subjective mindset in responding to existing social realities. Through this discourse, the suspect would like to express his knowledge of the norms that have undergone changes and are considered inappropriate. The suspect's knowledge is obtained from institutionalization, which then goes through a legitimacy process and eventually becomes institutionalized objectification so that it looks objective and subjectively reasonable.

Indeed, in social relations, various rules have been formed to regulate the behavior of its members. In this case, the "norm" serves to anticipate the aspirations of the opposing parties to reduce the occurrence of conflicts. However, in social relations, norms that are built and institutionalized remain parallel to conflict. This happens because some individuals or groups do not comply with the established rules. Like the suspect, through his discourse, he does not agree that any changes to the rules regarding individuals who claim to receive revelations from God will be considered heretical today.

This case implies that conflicts can occur when norms or rules that have been institutionalized have changed or are in a weak state. In these circumstances, individuals or groups emerge who have different views with the applicable rules and norms. Based on this, the suspect is an example of an individual who has a different mindset towards the institutionalized rules.

From the presentation of the data above, the text is a factual genre because the suspect described the events regarding the false prophet in Indonesia. The suspect also described a mental disorder although it was not specific. The part that is considered important (newsworthy event) is how people with mental disorders are able to influence people and gain recognition for their "prophecy." The suspect is considered capable of turning the text into a news icon that causes unrest in the community.

The text of cybercrime (data 4) besides as an act of blasphemy, also contains defamation. In this case, the suspect gave Jokowi a negative stigma through the words "JOKOWI-JOKOWIAN". It can be seen in data (5) below.

(5) *Nanti akan muncul zaman di mana anak-anak bermain game bodoh yang bernama JOKOWI-JOKOWIAN, itu game di ciptakan untuk mengenang betapa KEPARATNYA-nya rezim sekarang !!! [1]*

(Later there will be an era where children play a stupid game called JOKOWI-JOKOWIAN, that game was created to remember how FUCKING the current regime is!!! [1])

(T55/BPJTm/2017)

The first structure is in the form of a phenomenon such as in the sentence [1] *nanti akan muncul zaman di mana anak-anak bermain game bodoh* (later there will be an era where children play a stupid game) is the suspect's response to the phenomenon of events that are heard and seen on tv. The emergence of this response is because President Joko Widodo once said that games are now no longer just games, but have become opportunities to make money. According to Jokowi, the development of technology today is very different from that in the previous generation. In the past, playing games did not provide general benefits, but now, games have become an opportunity to make money. The suspect disliked the statement and expressed his displeasure by coding 'event naming' (stupid game). In his opinion, it is true that in today's era, games can make money, but from a negative point of view, school grades become bad or decline which makes parents feel annoyed and blame the game.

The second structure can be seen in the sentence [1] *yang bernama JOKOWI-JOKOWIAN* (called JOKOWI-JOKOWIAN). The 'naming people,' JOKOWI-JOKOWIAN, is derived from the name of President Joko Widodo. The name refers to the naming of a stupid game. JOKOWI-JOKOWIAN has two meanings derived from the root word JOKOWI. JOKOWI-JOKOWIAN is a homonym because its meanings have the same spelling and pronunciation but different meanings. JOKOWI-JOKOWIAN has meaning in noun class so JOKOWI-JOKOWIAN can state the name of a person and verb class so JOKOWI-JOKOWIAN can express an action or other dynamic meaning.

The third structure is a statement aimed at number [1] *itu game di ciptakan untuk mengenang betapa KEPARATNYA-nya rezim sekarang !!!* (that game was created to remember how FUCKING the current regime is!!!), The suspect's statement about a game is linked to the Jokowi administration. When examined more deeply, there are the words 'FUCKING' and the phrase 'The current regime,' In terms of meaning, the word 'FUCKING' is a noun and has two meanings; first, it means infidel, and second, it means a form of swearing. The phrase *Rezim sekarang* (Regime now) means the current government led by Jokowi. After analyzing sentence [1], it can be concluded that the meaning of the sentence contains swear words aimed at President Jokowi.

Based on the presentation of the data above, the text is classified as an actual genre that raises current topics, namely Jokowi's statement concerning online games that can make money quickly. In the text above, the part or thing that is considered important (newsworthy event) is the naming of a stupid game called JOKOWI-JOKOWIAN. The suspect in this

case is considered capable of turning the text above into a news icon that creates unrest in the community.

There is one data of genre in the form of sentences. The genre found in the form of a sentence as a form of blasphemy is as shown in data (6) below.

(6) Sudah mati saja, nafsu sexnya masih dibawa. Ternyata, agama seperti ini banyak penggemarnya." [1] "PENGUMUMAN DI SURGA TIDAK ADA PESTA SEX SEMUA AYAT ATAU HADIST YANG BERKAITAN DENGAN SEX DI SURGA ADALAH BOHONG. [2] Jika khotbah ustadz Syam beberapa hari lalu tentang PESTA SEX DI SURGA dikatakan sebagai SALAH, maka kira-kira MUI berani ngga menyampaikan pengumuman kepada publik seperti itu? [3]

(Already dead, but his sexual desire is still carried. It turns out that this kind of religion has many fans.' [1] "ANNOUNCEMENT, THERE WILL BE NO SEX PARTY IN HEAVEN. ALL VERSES OR HADITH RELATING TO SEX IN HEAVEN ARE FALSE." [2] "If Ustadz Syam's sermon a few days ago about SEX PARTY IN HEAVEN was said to be FALSE, then does MUI dare to make an announcement to the public about it?" [3])

(T16/BPJTg/2018)

The first structure is a phenomenon that is a form of hate speech made by the suspect against MUI regarding Ustadz Syamsuddin Nur Makka's statement as an act of provocation. One of the events occurring in data (6) was Ustadz Syam's lecture about the blessings of heaven, one of which was a sex party. This incident occurred on one of the private TV stations on Saturday, July 15, 2017, on the "Islam is Beautiful" program on Trans TV. The young lecturer said that one of the blessings in heaven is a sex party. The coding form of event naming is 'sex after death.' This is in accordance with the sentence [1] *sudah mati saja, nafsu sexnya masih dibawa* (already dead, but his sexual desire is still carried) is a form of illustration when a person dies in this world, he will be placed in heaven. In heaven, this person will get pleasure in the form of a sex party with the angels. In line with the suspect's statement, Ustadz Syam also emphasized in his lectures that one's sexual desire in the world must be controlled. Ustadz Syam repeatedly said about the pleasures that exist in heaven, namely sex parties.

The second structure is the form of 'naming coding' in the sentence [3] *jika khotbah Ustadz Syam beberapa hari lalu tentang PESTA SEX DI SURGA dikatakan sebagai SALAH* (if Ustadz Syam's sermon a few days ago about SEX PARTY IN HEAVEN was said to be WRONG). In this sentence, the suspect gave Ustadz Syam a negative stigma in the form of prejudice. The suspect thought that Ustadz Syam's lecture was considered to have insulted the teachings of Islam. Based on social stigma in psychology, prejudice is an attitude that tends to be emotional and irrational. This stigma model only talks about the person from the negative side.

The third structure is in the form of a statement aimed at the sentence [3] *jika khotbah ustadz Syam beberapa hari lalu tentang PESTA SEX DI SURGA dikatakan sebagai SALAH, maka kira-kira MUI berani ngga menyampaikan pengumuman kepada publik* (if Ustadz Syam's sermon a few days ago about SEX PARTY IN HEAVEN was said to be WRONG, then does MUI dare to make an announcement to

the public?) This statement contains elements of provocation against MUI and the community. This will have a bad impact on the MUI, Ustadz Syam, and the community because the question was intentionally made to confuse the atmosphere.

From the presentation of the data above, the text is an actual genre that raises current topics, in this case, Ustadz Syam's controversial lecture saying that there was a SEX PARTY IN HEAVEN. The part or thing that is considered important (newsworthy event) is the 'event naming' of SEX PARTY IN HEAVEN which raises pros and cons in society. The suspect raised actual topics which he felt were quite selling considering that Ustadz Syam was an ustadz whose lectures were used as a reference for many people. This event can become a news icon in electronic media, print media, and social media.

IV. DISCUSSION

The genre is obtained from textual codes that have a convention characteristic as a differentiator between the texts that do not contain criminal elements and those containing criminal elements. The following are the findings of the construction of a cybercrime text scheme in Indonesia.

Cybercrime texts have two types of genre, namely the actual and factual genres, as shown in chart 1 below.

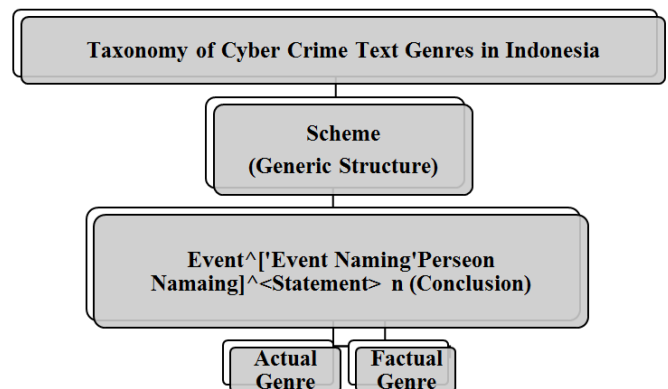


Figure 1

The taxonomy of genres of cybercrime texts in Indonesia is divided into two: the factual genre and the actual genre. In the factual genre, there is a general characteristic, namely the physical element. The actual genre has indicators in the form of current topics. The actual genre is used by the suspect as the theme of his cybercrime text. Thus, the taxonomy of cybercrime text genres strengthens the legal theory of genres. According to Coulthard and Johnson (2007) that legal genres - their styles and modes of interaction and the social practices, roles, and relationships of participants they produce - constitute a complex interrelationship between text and context.

The results of this study support Fairclough's (1992) statement that genre is a part of a convention associated with an action. These conventions are adapted to certain styles that determine how participants interact in an interaction, for example in a news story. Thus, the genre in a text is a relational approach. This approach goes through key features stemming from the level of text organization and the choices made by text generators at higher levels.

This is reinforced by Fishman in Eriyanto (2002) stating that an event is a phenomenon or event that occurs and is interpreted through thoughts, speech, and actions. Therefore, these complex events are interpreted in the newsmaker's scheme. These events can be arranged in different frameworks and organized into various story structures.

The results of this study support Bonyadi's research (2012) showing that newspaper editorials utilize certain movements that are manifested through certain linguistic forms. It is reinforced by Breeze (2013), explaining that legal language is often said to be a formulation, but there is little research on the nature of word order that often appears in different legal genres. Academic legal writing uses relatively little formulaic language, mainly limited to specific terms relating to abstract concepts. Case law commonly uses noun phrases relating to agents, documents, and actions, as well as additional prepositional phrases as attribute framing. Legislation and documents in addition to containing many nouns, also contain many collections of verb phrases that have a deontic or referential function. Thus, from the genre of cybercrime texts in Indonesia, a different legal genre is obtained because the cybercrime text contains words, phrases, and sentences with verbs that function deontic or referential. There are two types of cybercrime text genre: actual genre and the factual genre that actualizes an event currently happening or making headlines in the community.

V. CONCLUSION

The genre of cybercrime texts in Indonesia is found to be a schematic structure in the form of Events ^ ['Name of Event' Naming of Persons]^ <Statement> n (Conclusion). This schema helps in mapping the realities that are relevant and

irrelevant as well as realities that are included and cannot be included. The type of genre (story structure) in cybercrime texts consists of factual genres and actual genres.

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