

The Implementation of Forensic Linguistics in a Premeditated Murder Case in Malang

Putri Nirma Lailiyani¹, Irwan Suswandi², Tsurayya Yusra Zahirah Zahra³

¹²Ahmad Dahlan University, Yogyakarta, Central Java, Indonesia

³Gadjah Mada University, Yogyakarta, Central Java, Indonesia

Correspondence email: 2200025028@webmail.uad.ac.id,

irwan.suswandi@idlitera.uad.ac.id, tsurayyayusrazahirahzahra2098@mail.ugm.ac.id

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Corresponding Author:

Putri Nirma Lailiyani, email: 2200025028@webmail.uad.ac.id

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Abstract

Language is not merely a communication tool but also a medium capable of revealing criminal acts through hidden messages and identity markers. This study examines how linguistic and cultural factors influence criminal behavior using semantic approach for language evidence analysis. Data were taken from a 2019 premeditated murder (mutilation) case documented by the X (Twitter) account @siskanoviw on November 9, 2024. Using a descriptive qualitative method, the analysis focused on linguistic features found in the written messages left at the crime scene and on cultural aspects related to the defendant's social background. The findings indicate two key markers: macro-linguistics cues reflected in lexical choices and writing style, and locational markers referencing living conditions and potential alibi construction. This study contributes to forensic linguistics by demonstrating how linguistic and cultural indicators strengthen identity profiling, intention interpretation, and the analysis of evidentiary language in criminal investigations.

INTRODUCTION

Language is the primary means of human communication and social interaction. Its presence is not limited to everyday life but extends to various fields, including law. In legal practice, language plays a central role because almost the entire process from the formulation of laws to the drafting of contracts, official reports, and even testimony in court depends on the clarity of language. Any inaccuracy or ambiguity in the use of language can affect the course and enforcement of justice. On that basis, forensic linguistics was born, which is the application of linguistic theory and methods to analyze the use of language in a legal context, whether in the form of legal documents, testimony, interrogations, or writings by perpetrators of criminal acts (Ahmed, 2021; Naznin et al., 2022).

Forensic linguistics is a branch of applied linguistics used in legal investigations. This term was first introduced by Jan Svartvik in 1968 when analyzing police statements in a murder case (Fitrah et al., 2023). According to Olsson (2008), forensic linguistics is used to assess the validity of statements and is now being applied in

various contexts, such as terrorism, unnatural deaths, and short message analysis. Meanwhile, according to Sholihatin (2019), forensic linguistics is a branch of linguistics that utilizes linguistic theories and methods to solve legal problems. In addition, Mahsun (2018) argues that forensic linguistics is a branch of applied linguistics that focuses on the scientific analysis of language evidence related to crimes for law enforcement purposes. In general, forensic linguistics offers various benefits, including serving as a tool for analyzing legal cases linguistically. Analysis in forensic linguistics can take the form of examining written or spoken utterances to resolve legal cases with linguistic evidence. This analysis covers various contexts, such as interrogations, legal documents, digital conversations, and even cases of plagiarism (Helmi et al., 2025).

Forensic linguists provide legal information about language in social and legal contexts. The main focus of their studies includes speaker identification, legal text analysis, witness interviews, and communication in legal processes (Kuntarto, 2021; Simon & Kudar, 2025). In line with this, Gueboudj et al., (2025) emphasize that forensic linguistics is interdisciplinary, as it bridges language and law and relates to other branches of linguistics, including sociolinguistics. This shows that language analysis in the legal sphere cannot be separated from the social and cultural context that underlies it. In practice, investigators may also involve linguists when dealing with legal cases where language is used as evidence. The analysis conducted by linguists needs to consider extralinguistic elements, including the characteristics of communication on social media, to yield more accurate and contextually relevant results for police investigation process (Kusno et al., 2022).

Sociolinguistics is the study of the relationship between language and social and cultural contexts, including factors such as gender, status, ethnicity, and technology, as well as how language reflects and is influenced by social and cultural dynamics. Sociolinguistic research plays an important role in examining language phenomena related to social and cultural aspects (Chaer & Agustina, 2024; Purba et al., 2024; Yunidar, 2025). Language reflects culture and is influenced by the socio-cultural environment. The two influence each other, and language becomes the main medium of human expression and interaction (Arsanti & Setiana, 2020; Rijal, 2018; Setiaji & Mursalin, 2023). Meanwhile, Nababan (1993) explains that culture can be understood as a communication system used by society to build cooperation, form unity, and maintain human survival. In legal cases, human behavior is also reflected in language. The behavioral process is essentially a physiological and psychological activity that includes material, mental, and verbal aspects, with the verbal process being the main focus of forensic sociolinguistic studies in analyzing the statements of perpetrators and witnesses (Fitri et al., 2021). Therefore, to understand the messages constructed through the perpetrator's language, forensic sociolinguistic analysis needs to be continued in the study of meaning in lexical, idiomatic, and semiotic dimensions.

As one of the studies that plays an important role in forensic sociolinguistic analysis, semantics provides dimensions of meaning that help solve language problems in forensic data. These dimensions include the lexical dimension, the idiomatic dimension, and the semiotic dimension. In this study, the researchers used the lexical and idiomatic dimensions as described by Cruse (1986), as well as the semiotic dimension based on Peirce's theory as described in the book *Semiotics and Philosophy in Charles Sanders Peirce* by Susanna & Fabbrihesi (2009). These three dimensions provide an analytical framework that allows researchers to interpret meaning not only from linguistic elements that are directly apparent, but also from symbolic meanings

and sign relations that arise in a forensic context. This approach is important because the research data in the form of the perpetrator's writing contains unstructured forms of expression, so that the meaning cannot be interpreted superficially, but rather requires tracing the basic meaning of the words, the possible idiomatic meanings, and the function of the writing as a sign in the context of criminal acts. With this foundation, Peirce's semiotic theory can be used to understand the writing as a form of representation, a trace of action, and a message that functions within the framework of criminal communication. This approach is relevant because the writing left by the perpetrator on the victim's leg not only functions as a series of words, but also as a symbol that represents the perpetrator's identity and as an index that is a direct trace of his criminal actions. Within Peirce's framework, the sign can be read as a form of communication by the perpetrator conveying a specific message, so that analysis of the meaning and sign helps to reveal the perpetrator's motives, mindset, and behavior in the context of forensic linguistics.

The researchers conducted this study because they found key evidence in the form of language, similar to previous studies, namely in murder cases using a forensic linguistic approach by (Jahara et al., 2022; Wicaksana, 2023; Yuliastuti et al., 2023). All three studies utilized linguistic theories in murder cases. The novelty of this study focuses on the relationship between language and culture in premeditated murder cases involving written evidence left by the defendant at the crime scene. An example of linguistic analysis related to the forensic field is the murder case involving the defendant Sugeng, who left linguistic evidence at the scene of the crime. One of the messages left by the defendant read "*Orang Ruwet lihat kalau akan menJelang mau meninggal Dunia atau mati bahasa ing gris IS DεT mening gal Siksaan penya kit komplikasi mati mengenaskan*" 'complicated people see that when they are about to die or pass away, English is dead, dying, suffering from complications, dying painfully'.

This writing was evidence left by the Defendant on a wall near the Victim. The statement was identified as having an error in the clause "IS DεT". The clause 'IS DεT' actually refers to the English clause 'is dead', which, when translated into Indonesian, means 'mati' (dead). Based on forensic linguistic analysis, this form of writing shows the influence of the language habits in the Defendant's region of origin, namely East Java. The regional language style can influence how the Defendant writes in a foreign language (Budiman et al., 2024). The Defendant's native language background influences the form and style of the language used in the evidence left behind (Pichler, 2025). Language is essentially dynamic and influenced by the surrounding social and cultural environment. In intercultural communication, understanding dialect and cultural differences is crucial to preventing misunderstandings (Dwi & Putri, 2024).

The analysis conducted by researchers revealed a relationship between the linguistic characteristics of the defendant and the form of writing used as evidence in criminal acts. The types of criminal acts in the Criminal Code include various forms of violence, such as torture, rape, and sexual abuse, which are categorized as acts that violate the law and moral norms of (Nuha et al., 2022). In this case, before the victim was mutilated, she was first raped by the Defendant, making sexual crime an important part of the series of criminal acts analyzed. Therefore, forensic and cultural linguistic studies are necessary to identify the intentions reflected in the written messages left by the Defendant. The purpose of this analysis is to understand how the Defendant's choice of language, writing style, and cultural context can explain the intent and dynamics of the criminal act. Scientifically, this research contributes to strengthening the forensic

linguistic and sociolinguistic, semantics, and semiotics approaches as methods for constructing the linguistic profile of perpetrators, interpreting written evidence, and supporting the investigation and linguistic analysis processes.

METHOD AND THEORY

This study uses a descriptive qualitative research method with a sociolinguistic approach. The descriptive qualitative research method describes phenomena in detail using data collected in the form of text, without involving numbers (Sudaryanto, 2015; Sugiyono, 2011). Sociolinguistics studies the relationship between language, society, and culture in everyday life. This includes the influence of the surrounding environment, such as customs, local cultural values, and social interactions, on the way individuals and groups speak (Anwar & Rosyid, 2023). In addition, Cruse (1986) lexical and idiomatic semantic theory is used to analyze the meaning of words and phrases that appear in the data, especially those that show deviations in meaning. Meanwhile, Peirce's semiotic theory is used to read writing as a form of marking that contains a specific message, so that the three dimensions of analysis, namely the lexical dimension, the idiomatic dimension, and the semiotic dimension, can be applied in an integrated manner to understand the implied message in the writing left by the perpetrator (Susanna & Fabbrichesi, 2009). These theories refer to the main sources of each study, namely Cruse (1986) as the basis for meaning analysis and *Semiotics and Philosophy in Charles Sanders Peirce* (Susanna & Fabbrichesi, 2009) as the basis for semiotic analysis. The selection of these theories is tailored to the nature of the data, which consists of short and symbolic writings, thus requiring a simultaneous approach to meaning and signifying function in order to interpret the perpetrator's message more accurately.

The data in this study were obtained from two main sources, namely (1) writings left by the defendant near and on the victim's body, particularly on the legs, and (2) a thread on social media X (formerly Twitter) created by the @siskanoviw account on November 9, 2024, containing statements or a series of narratives that reveal information related to the premeditated murder case. The writing at the scene of the crime shows a syntactically unstructured arrangement of words, making it difficult to understand directly and suggesting the possibility of cultural elements, symbolism, or hidden messages. The subject of this study is the case of Sugeng Santoso, a defendant in a murder case who was born in 1970. According to information obtained by the researcher, Sugeng did not have a permanent place of residence but was often found in the Jodipan area, Blimbing District, Malang City. The approach used in this analysis refers to sociolinguistic theories about language and culture (Chaer & Agustina, 2024). These theories were chosen because they are able to explain how the language used by the perpetrator is related to the social and cultural background that shapes his behavior.

At the analysis stage, the data was classified into two main categories: environment and place. This classification was chosen because the language used by Sugeng at the crime scene provides strong clues about his social background and living space. The choice of words, the mention of names, and the manner of writing reflect the socio-cultural environment in which the perpetrator interacts on a daily basis, while the references to locations in the writing point to places that have a physical and emotional closeness to the perpetrator. Thus, the division of environment and place helps researchers connect linguistic characteristics with the social and geographical contexts that shape the defendant's linguistic behavior.

RESULTS AND DISCUSSION

This analysis is based on the context of the relationship between the Defendant and the Victim. What initially appeared to be an intimate relationship, marked by affectionate activities involving touching each other's genitals, changed drastically when the Defendant's sexual urges reached their peak and he invited the Victim to have full sexual intercourse. The Victim refused, citing illness. This refusal triggered aggressive behavior from the Defendant, who then forced the Victim to have sexual intercourse. Not stopping there, the heinous acts continued with the mutilation of the Victim's body the following day.

The investigation uncovered several writings left behind by the defendant, which were used as evidence. The researchers used a sociolinguistic approach based on the discovery of environmental factors during the police investigation, as revealed in case reports and research data collection. This study was intended to strengthen legal analysis related to criminal cases, especially murder cases, in which language does not play a role in the main evidence. However, this case demonstrates the role of language as primary and key evidence. The sociolinguistic approach used covers the formation of meaning, identity, and social relationships, which, when linked to cultural elements, strengthens understanding of the dynamics of social interaction and movement (Gordon & Tannen, 2023).

Table 1. is data found on platform X (Twitter), in the form of a post from an account sharing information related to evidence in a premeditated murder case. The post was used as a data source because it contained linguistic context and patterns of information delivery relevant to the focus of the study.

Table 1. Data Classification

No.	Data Findings	Additional Information
1.	Wahyu	Language (Religion)
2.	<i>Gereja Comboran</i> 'Comboran Church'	Residence (Place of Worship)
3.	<i>Yesus</i> 'Jesus'	Language (Religion)
4.	Text on the picture 1 <i>Orang ruwet</i>	Language (Ethnicity)
5.	Text on the picture 1 Is det	Language (Foreign Culture)
6.	Text on the picture 2 <i>Pusat ruwetanmu</i>	Language (Ethnic Group)
7.	Text on the picture 3 <i>Seluruh se Malang Raya Kota Malang Jawa Timur</i> 'the whole of Malang Raya, Malang City, East Java'	Residence (Place of Residence)
8.	Sugeng (defendant in a murder case who was born in 1970. According to information obtained by researchers, Sugeng does not have a place of residence but is often found in the Jodipan area, Blimbing District, Malang City)	Language (Name)

1. Environmental Analysis of Language Change

Data 1

“WAHYU YANG KUTERIMA DARI GEREJA COMBORAN KETEMU DENGAN YESUS DAN KERABATNYA” ‘the revelation i received from the Comboran Church encountered Jesus and his family’

Context of the use of the words “...Wahyu ... dan ... Yesus...”

The use of the words “*wahyu*” and “*Yesus*” in the sentence “*Wahyu Yang Kuterima Dari Gereja Comboran Ketemu Dengan Yesus dan Kerabatnya*” ‘the revelation i received from the Comboran Church encountered Jesus and his family’ reflects how the meaning of a word can change due to the influence of the social and cultural environment. In a religious context, the term “*wahyu*” generally refers to a divine message. However, in this sentence, the meaning shifts and expands, influenced by personal spiritual experiences, local cultural background, and the speaker's belief system. Sociolinguistics offers another perspective on a person's social identity, ideology, and psychological condition. Expressions such as “*Gereja Comboran*” ‘Comboran Church’ and “*Yesus dan Kerabatnya*” ‘Jesus and his family’ reflect a form of Christian understanding that does not refer to official teachings or established religious institutions, but is influenced by individual interpretations shaped by local social and cultural contexts.

From a semantic point of view, this sentence lacks cohesion between its meanings. The word “*wahyu*” which is sacred and sacral, is not entirely in line with the phrase “*Gereja Comboran*” ‘Comboran Church’ which has a local nuance and is not commonly used in the context of places of worship. Similarly, the phrase “*Yesus dan Kerabatnya*” ‘Jesus and his family’ creates a discrepancy in meaning, because in mainstream Christian teachings, Jesus is not associated with worldly family relationships. This discrepancy reveals a blend of religious meaning and the speaker's social experiences. From the sentence structure, the use of the pronoun “*kuterima*” ‘I accept’ and the subject form “*aku*” ‘I’ indicates the speaker's direct involvement in the spiritual experience he feels himself, as if describing a personal relationship between himself and the source of revelation he believes in. This part shows a discrepancy between the concrete “I” and the spiritual words “*wahyu*” and “*Yesus*”. From this, it can be seen that the Defendant attempted to combine two meanings, spiritual and real, into a single sentence that reflects his view of religious experience. The language in this utterance functions as a form of self-expression, in which the speaker conveys his beliefs and feelings through a choice of words that reflect how he personally understands his spiritual experience.

In addition, the sentence's inconsistent meaning shows how the defendant constructs and interprets his life experiences through language. The meaning that is formed is not only the result of the language system, but also the result of his life experiences and social environment. In the context of forensic linguistics, this is important to note because it can provide an overview of a person's social background, way of thinking, and even psychological condition when their language is involved in a legal case.

If the speaker comes from a predominantly Muslim environment, their spiritual speech is likely to be different, for example, “*rahmat dari Allah diterima oleh saya di*

Masjid Al-Hikmah” ‘I received God's blessings at Al-Hikmah Mosque’ which reflects symbols and practices in Islamic tradition. This comparison shows that the surrounding environment plays an important role in shaping how individuals interpret and express spiritual experiences, an aspect of forensic linguistic analysis.

The comparison between the sentences “*wahyu diturunkan oleh Yesus di Gereja Comboran*” ‘the revelation was given by Jesus at Comboran Church’ and “*rahmat dari Allah diterima oleh saya di Masjid Al-Hikmah*” ‘received God's blessings at Al-Hikmah Mosque’ shows a shift in meaning influenced by the social and religious environment. In forensic linguistics with a sociolinguistic approach, this shift in meaning reflects the speaker's identity, religious affiliation, and adaptation to the cultural norms of each community. This finding is also reinforced by data 3, namely the sentence “*innalila wainalila hi Rojiun*” written by the Defendant at the scene. The error in writing this phrase indicates that the speaker did not come from a Muslim community but had close ties to the Islamic community. The non-standard form of writing indicates that the Defendant recognized the phrase as a religious symbol often used in the context of death, but did not understand the Arabic language structure or the spiritual meaning contained therein. In the context of forensic linguistics, this is evidence of the influence of the social and religious environment on the perpetrator's language style, where the speaker imitates the forms of speech he encounters to reinforce the religious impression in his writing.



Data 2

Picture 1. Evidence of the Defendant's Writing at the Crime Scene

Source: X: @siskanoviw

Picture 1 shows the-2 finding in Table 1

“*Orang Ruwet lihat kalau akan menJelang mau meninggalkan Dunia atau mati bahasa inggris IS DeT meninggal Siksaan penya kit komplikasi mati mengenaskan*” ‘complicated people see that when they are about to die or pass away, English is dead, dying, suffering from complications, dying painfully’

Context of the use of the word "...Ruwet..." and the writing style of the clause ... "IS DeT..."

Picture 1 Analysis of the sentence "*Orang ruwet lihat kalau akan menjelang mau meninggal dunia atau mati bahasa inggris is det siksaan penyakit komplikasi mati mengenaskan*" 'complicated people see that when they are about to die or pass away, English is dead, dying, suffering from complications, dying painfully' shows a strong influence of social, cultural, and geographical factors in language use, especially among speakers from East Java, specifically Malang. The choice of words in the phrase "*Orang Ruwet*" reflects the local vocabulary commonly used in the Malang community's daily language to describe mental conditions or behaviors considered chaotic or abnormal. In *KBBI VI Daring* (2023), *ruwet* means '*tangled; confused; difficult; complicated*'. In this context, the word "*ruwet*" reflects an unstable mental condition and can be used as linguistic evidence to reveal the motives, emotional pressures, or mental disorders of the speaker/defendant.

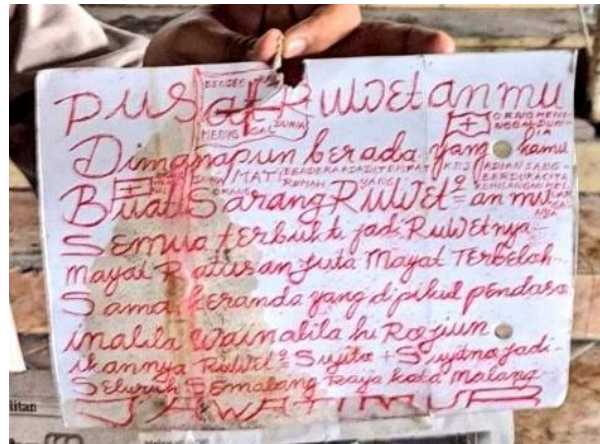
For example, in the "*hidupku makin ruwet, setiap hari rasanya makin sesak dan kacau*" 'My life is getting more complicated, every day feels more suffocating and chaotic'. This sentence shows strong psychological pressure. The word "*ruwet*" serves as an emotional marker that indicates mental chaos or severe stress. This choice of words did not occur by chance, but rather reflects the speaker/defendant's expression of the mental burden and social pressure he experienced. In forensic linguistic studies, this form of expression can indicate a close relationship between a person's psychological condition and their language choices. The higher the level of emotional pressure felt, the greater the possibility of spontaneous, emotional, and grammatically uncontrolled language forms emerging.

Furthermore, the clause "IS DeT", which is thought to be a non-standard form of "*is dead*", shows the influence of local accents and limited English proficiency. This spelling is most likely influenced by the region's phonetic pronunciation, in which foreign words are often pronounced according to local sounds. The suspect uses a vocal style consistent with the local dialect, with the pronunciation [d] changing to [t] in line with Javanese sounds. This confirms the interference of the regional language with the foreign language used. In forensic sociolinguistics, this form of interference serves as a marker of the perpetrator's linguistic identity. The spelling "*IS DeT*," which approximates the local phonetic sound, not only illustrates the limitations of the speaker/defendant's foreign-language proficiency but also indicates the level of education, social background, and daily communication environment of the speaker/defendant.

The forensic linguistic context shows that the defendant's choice to use spoken language as written language indicates spontaneity in speech, which the defendant attempted to demonstrate through the formation of linguistic identity. This pattern often appears in cases involving strong emotions, where the speaker/defendant writes not for formal purposes but as an emotional outburst or direct self-expression. The form of writing that resembles spoken language also indicates that the speaker/defendant is not trying to compose a message carefully, but is writing spontaneously based on their immediate train of thought.

Thus, these sentences not only reflect the linguistic condition of the speaker/defendant but also reveal the close relationship among language, emotion, and culture. The word "*ruwet*" functions as a psychological and cultural marker, while the

clause "IS DeT" is evidence of phonological and social influences in the perpetrator's thought and language processes. This analysis shows that every element of language, whether local words or foreign loanwords, carries traces of the speaker's identity and experiences, which can help reveal the perpetrator's mental, social, and cultural state in a forensic linguistic context.



Data 3

Picture 2. Defendant's Written Evidence at the Crime Scene

Source: X: @siskanoviw

"Pusat Ruwetanmu Dimanapun berada yang kamu Buat Sarang Ruwet2anmu Semua terbukti jadi Ruwetnya mayat Ratusan juta mayat Terbelah Sama keranda yang dipikul pendosa innalila wainalila hi Rojiun ikannya Ruwet2 Siyita + Suyitno jadi Seluruh SeMalang Raya Kota Malang JAWA TIMUR" 'The center of your confusion, wherever you are, you create your own mess. All of it turns out to be the mess of hundreds of millions of corpses, split apart by the coffins carried by sinners. Innalila wainalila hi Rojiun, the fish are confused. Siyita + Suyitno become the whole of Malang Raya, Malang City, East Java'

Context of the use of the word "Ruwet"

Picture 2 Analysis of the phrase "Pusat Ruwetanmu" in the sentence shows how the word "Ruwet" has strong social, psychological, and cultural meanings. This word comes from the vocabulary of East Java, particularly the Malang dialect, and is used to describe something chaotic, complicated, or confusing. In *KBBI VI Online* (2023), "ruwet" means 'tangled; chaotic; difficult; complicated,' but in the local context, it is often used to refer to someone experiencing mental stress or a disorderly life. The use of the word "Ruwet" in this phrase shows that the perpetrator is directly expressing their emotional and mental state through language.

The addition of the suffix "-anmu" makes the word more personal and contains an attacking tone. This form shows that the perpetrator is not only describing chaos in general, but associating it with a specific person or party. According to forensic linguistic theory, the choice of words like this can be a sociolinguistic marker that indicates an individual's position of power. The sociolinguistic approach emphasizes that language reflects the social and cultural structures that underlie speech use, which,

in this context, provides a description of the defendant's place within the Javanese cultural order. Overall, the use of the word "*Ruwet*" in this context not only shows a choice of regional vocabulary but also serves as a linguistic marker that connects the perpetrator's inner state, local culture, and social identity. Language becomes a medium, not only for conveying messages but also for recording a person's emotions, experiences, and cultural background at the time the crime occurred.

The analysis continues with the words "*Siyita + Suyitno*," which connect individuals and form a bond of closeness by providing territorial boundaries and a metaphor that represents all in the inclusion of the word "*SeMalang...*" which indicates the name of a large area. The use of a plus sign (+) between the two names shows a close relationship, both emotionally and socially. Meanwhile, the inclusion of the word "*SeMalang...*" broadens the meaning of the relationship to be more extensive, not only in a personal context but also socially and geographically. The addition of "*Se-*" to the word "*Malang*" conveys a sense of unity and togetherness within a single cultural space. In this context, the Defendant seems to emphasize that the relationship not only binds two individuals but also represents a shared identity within a community or region. The use of the phrase "*SeMalang Raya*" is a distinctive marker generally reserved for people who live in the Malang region or have close ties to its social and cultural environment. This expression shows that the speaker recognizes this regional identity and incorporates it into their linguistic expression. Thus, the combination of "*Siyita + Suyitno SeMalang...*" shows how the perpetrator uses language to express social attachment, regional pride, and their view of interpersonal relationships within the local cultural space that they recognize.

Data 4

Context of evidence of the defendant's writing on the victim's leg with "*SUGENG*".

This analysis focuses on the speech acts and symbolic actions carried out by the Defendant, taking into account the Defendant's magical cultural background, which may influence the way the Defendant thinks and behaves. The Defendant's action of writing his name, *SUGENG*, on the victim's foot using a nail can be analyzed through a forensic linguistic approach that considers magical cultural elements as a framework for thinking and acting. In certain cultural contexts, particularly those that still embrace symbolic and ritual systems, this action can be interpreted as a form of control or a transfer of power through the victim's body, which is not only physical but also spiritual. This relates to three main components: action, mentality, and work. The action refers to writing names with nails, indicating beliefs or belief systems that influence the act, and the work is the end result, manifest in the victim's body, interpreted as a symbolic medium. Writing names in this extreme and symbolic manner shows that the defendant did not merely commit violence but used the victim's body as a space to represent his identity and power. In forensic sociolinguistic analysis, this action reflects how language and symbols, in the form of writing, can be used to express ideology, domination, and local cultural influences that reinforce the narrative of power through magical practices. The Defendant's act of writing the name "*SUGENG*" on the victim's leg with a nail is a symbol of dominant power. Through this, the name becomes a tool to conquer and mark the victim's body as a form of control. The Defendant wanted to give the impression of being able to control the lives of others by marking the victim's leg with the suspect's name as a sign of ownership.

Semantically, the word "SUGENG" not only functions as a personal name but also has a Javanese meaning of "selamat" or "sejahtera". In this context, the use of this word creates a contradiction in meaning because its basic positive meaning appears in a tragic event related to death. This contradiction reveals a shift in meaning, with a word that usually conveys prayers or hopes used in the opposite context. The word "Sugeng," which is commonly used in greetings such as "Sugeng enjing" or "Sugeng rawuh" to convey greetings and safety, changes its function when placed in the context of violence. This change makes the meaning incongruous and reveals the symbolic aspect behind the act. In Javanese culture, names are often given with certain hopes and meanings that are considered to bring blessings to the bearer. When the name is used in an extreme way by being written on the victim's body, its meaning shifts from its original positive connotation to a symbol of domination and power. In other words, the defendant not only wrote his name, but also used it as a sign of ownership and control. In this context, the name "SUGENG" has two layers of meaning: as a personal identity and as a symbol of control connected to the local belief system and cultural values.

In this context, the name "SUGENG" has two layers of meaning: as a personal identity and as a symbol of authority connected to the local belief system and cultural values. This semantic analysis shows that a single word can have multiple meanings depending on context and the speaker's intention. This shift in meaning shows how language can reflect a person's way of thinking, identity, and power in situations involving criminal acts. From a sociolinguistic perspective, the word "SUGENG" also represents a distinctive register in Javanese society. The choice of this word suggests that the speaker belongs to a Javanese cultural community or has close ties to it. Thus, the use of the name "SUGENG" not only has a personal and symbolic function but also serves as a marker of social and cultural identity, reinforcing the assumption of the perpetrator's regional background.

2. Factors Shaping the Suspect's Alibi Influenced by the Surrounding Neighborhood

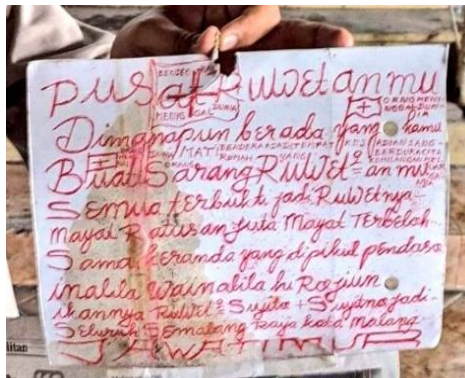
Data 5

"WAHYU YANG KUTERIMA DARI GEREJA COMBORAN KETEMU DENGAN YESUS DAN KERABATNYA" 'the revelation i received from the Comboran Church encountered Jesus and his family'

Context of explicit use of place name "...Gereja Comboran..." '...Comboran Church...'

The phrase "Gereja Comboran" 'Comboran Church' in the sentence *"WAHYU YANG KUTERIMA DARI GEREJA COMBORAN KETEMU DENGAN YESUS DAN KERABATNYA"* 'the revelation i received from the Comboran Church encountered Jesus and his family' can be analyzed through forensic linguistic theory with a sociolinguistic approach, particularly in seeing how domicile or place of worship factors influence the formation of the Defendant's alibi. The term "Gereja Comboran" 'Comboran Church' in this sentence can be indicated as part of the Defendant's symbolic strategy to form an alibi and show the boundaries of his social territory. The explicit use of the church's name does not merely refer to a place of worship, but also serves as a marker of identity and a symbolic boundary that the Defendant wishes to assert, as part of the power relations the Defendant has constructed from the outset.

In a socio-cultural context, the mention of "*Gereja Comboran*" 'Comboran Church' can be interpreted as a representation of the environment that shaped the Defendant's mindset and beliefs. Churches, as religious spaces, have a strong symbolic function in society, especially as places considered sacred and sources of moral and spiritual values. The use of the word "*wahyu*," which in meaning contains elements of divine authority, as well as the mention of central figures in Christian tradition such as Yesus and "*kerabatnya*," reinforces the impression that the Defendant positions himself in a high spiritual position, as if he were a messenger or holder of truth. This not only demonstrates religious understanding but can also be interpreted as a form of symbolic manipulation to create a more powerful self-image. Thus, the Defendant uses religious, cultural, and social backgrounds as symbolic instruments to build his self-image, form an alibi, and demonstrate power relations through the language he uses.



Data 6

Picture 3. Evidence of the Defendant's Writing at the Crime Scene

Source: X: @siskanoviw

"*Pusat Ruwetanmu Dimanapun berada yang kamu Buat Sarang Ruwet2anmu Semua terbukti jadi Ruwetnya mayat Ratusan juta mayat Terbelah Sama keranda yang dipikul pendosa innalila wainalila hi Rojiun ikannya Ruwet2 Siyita + Suyitno jadi Seluruh SeMalang Raya Kota Malang JAWA TIMUR*" 'The center of your confusion, wherever you are, you create your own mess. All of it turns out to be the mess of hundreds of millions of corpses, split apart by the coffins carried by sinners. Innalila wainalila hi Rojiun, the fish are confused. Siyita + Suyitno become the whole of Malang Raya, Malang City, East Java'

Context "... *Seluruh SeMalang Raya Kota Malang Jawa Timur*" 'the whole of Malang Raya, Malang City, East Java'

Picture 3 The phrase "*Seluruh se Malang Raya Kota Malang Jawa Timur*" 'the whole of Malang Raya, Malang City, East Java' in the sentence can be analyzed using forensic linguistic theory with a sociolinguistic approach, particularly to examine how factors such as domicile or place of residence influence how the suspect frames his speech and constructs his alibi. The excessive use of place names, from "Malang Raya" to "Kota Malang Jawa Timur," shows the speaker's attachment to a specific geographical environment and also strengthens the alibi to prove the truth of the residence mentioned in the statement. In addition, the sequential mention of locations

can also be interpreted as an attempt to broaden social acceptance of the statement. For the speaker, mentioning “*Malang Raya*,” “*Kota Malang*,” and “*Jawa Timur*” is not only a matter of explaining their position but also a form of social representation that connects them to a wider community. The mention of the phrase “*Malang Raya*” is characteristic of people who live in the Malang area or have close ties to its social and cultural environment. This expression is generally used by local residents to describe their regional identity and sense of belonging to the area.

Thus, the domicile mentioned in the speech is not only a marker of identity but also a persuasive instrument to assert its existence and build a socially recognized alibi. From a sociolinguistic perspective, this strategy of mentioning location not only reflects the regional identity of the speaker but also serves as a form of social representation, using domicile as a frame of reference to reinforce certain narratives or claims. Thus, the place of residence explicitly mentioned in the statement serves not only as an indicator of where the defendant lives, but also as key evidence used by the defendant to reinforce his alibi and demonstrate his recognition of himself as part of that social environment.

CONCLUSION

The results of this study indicate that the application of forensic linguistics through sociolinguistic, lexical idiomatic semantic, and semiotic approaches can reveal the relationship between the language characteristics of perpetrators and the socio-cultural background that influences their actions. Semantic analysis provides an overview of the meaning of words and phrases used by perpetrators, including deviations in meaning that point to their mindset, language habits, and social experiences. Meanwhile, semiotic analysis shows that the name left by the perpetrator is not just text, but a sign that contains representations of identity, symbols of actions, and traces of criminal behavior. These findings reinforce the understanding that language in the context of crime functions not only as a means of communication, but also as a reflection of the perpetrator's thought structure, cultural values, and emotional and psychological condition.

The classification of the analysis into the categories of environment and place proved to be relevant because the perpetrator's writing contained linguistic clues that referred to the socio-cultural background as well as the physical space related to his life. Environmental elements are apparent through the choice of names, terms, and language forms that indicate the religion, ethnicity, and culture that influence them, while place elements are reflected in linguistic references related to locations that are frequently visited or are part of the perpetrator's daily life. This shows that the language used in criminal acts is a product of the relationship between the perpetrator's social identity, cultural experiences, and living space. This study suggests that further research should integrate psycholinguistic and anthropological approaches to enrich our understanding of the perpetrator's motives, psychological conditions, and belief systems that influence the language they leave behind, so that forensic linguistic analysis can make a stronger contribution to the legal investigation process.

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