Blasphemous Sentence Patterns in the Reform Era of Indonesia

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Abstract—During the reformation era in Indonesia, a unique form of religious blasphemy frequently occurred, in which minorities targeted the majority. The objective of this research is to describe sentence patterns based on the structure of syntactic functions, categories, and roles, as well as the syntagmatic and paradigmatic relations between the blasphemed entity and the act of blasphemy itself. The data consist of declarative, interrogative, and imperative sentences sourced from social media and mass media. Data collection methods included literature review and observation, employing note-taking techniques. The classified data were analyzed using qualitative, descriptive-analytic, and interpretative methods. The findings reveal that religious blasphemy sentences exhibit fundamental patterns. Based on the construction of syntactic functions, the identified sentence patterns include: S-P-CompEl-Comp, S-Ø-P-Comp, S-Ø-P, S-P-O, S-P-Comp, S-P-O-Comp-Comp, QuestionWord-S-P-O-Comp, S-P-Comp, and S-P-CompEl-Comp. Based on the construction of the syntactic function filler category, there are sentence patterns: NP-VP-NP-PrepP, NP-Copula-NP-AdvP, NP-Copula-NP, NP-VP-NP, NP-VP-PrepP, NP-VP-NP-AdvP, QuestionWord -NP-VP-NP-AdvP, NP-VP-AdvP, dan NP-VP-NP-AdvP. Based on syntactic roles, the sentence patterns include: beneficiary–activity–patient, beneficiary–copulative– identity–explanation., beneficiary-copulative-identity, agent-active action-patient, patient-passive action-locative, agent-active action-patient-explanation, Interogative-patient-passive action-agent-explanation, agent-activity-explanation, and agent-prohibitive action-patient-explanation. Syntagmatically, these blasphemed elements have semantic relations that contradict the cultural values of the religion being blasphemed, as well as involve the desecration of sacred religious symbols.

Index Terms—Indonesia, blasphemy, sentence pattern, reformation, syntactic

I. INTRODUCTION

Blasphemy, during the reform era starting in 1998, has frequently occurred in Indonesia due to acts of speech that degrade, demean, and insult matters related to religious symbols (Wardani & Ekawati, 2020). Public reactions frequently occur when religious symbols, which are seen as sacred and revered—such as God, Prophets, holy scriptures, and places of worship—are blasphemed by other religious groups. Blasphemy is speech that insults or defames one or more gods, followers of a sect, leaders or adherents of a particular religion or religion in general (Nundy, 2023). Typically, majority religions commit blasphemy against minority religions through hate speech. However, in Indonesia the reverse is also occurs, where minority religions blaspheme against majority religions, often observed in mass media, social media, and political contexts. Sentences in religious blasphemy vary in structure but maintain consistent patterns. Identifying sentence patterns in blasphemous speech is very important to help law enforcement agencies in ensuring legal certainty and preventive action by the community to avoid it.

II. LITERATURE REVIEW

Sentence patterns consist of basic elements—words, phrases, and clauses—that form sentences (Chaer, 2014; Cuneo & Goldenberg, 2023). Sentences are categorized as declarative, interrogative, exclamatory (interjective), optative, and

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imperative (Chaer, 2014). Phrases, clauses, and sentences are part of the syntactic level, a branch of linguistics that studies discourse, sentences, clauses, and phrases in detail (Ramlan in Khairah & Ridwan, 2017). Van Valin (1997) defines syntax from the word "syntaxis", aiming to explain the functional relationships between elements within syntactic units structured as phrases, clauses, sentences, and discourse. Each element of sentence formation operates within different syntactic levels, encompassing functions, categories, and roles. Functions in a sentence can be filled with elements such as Subject (S), Predicate (P), Object (O), Complement (Comp), and Complementary Element (CompEl). Categories refer to word classes such as Noun (N), Verb (V), Adjective (Adj), Adverb (Adv), Pronoun (Pron), and Particle (Part). Roles in syntax refer to the semantic function of elements filling S, P, O, Comp, and CompEl. The role of S can be an agent, patient, result, recipient, user, accompanier, source, range, or measurement. Meanwhile, the role of P can involve processes, events, states, possession, identity, and quantity. The role of Comp can indicate an instrument, place, time, origin, or necessity (Kridalaksana, 2011). Cook (1969) and Fillmore (1968) assert that, in terms of grammar, roles can be classified into five cases or roles: agent (actor), experiencer, benefactive, object, and locative. In line with this, Chafe (1970) categorizes roles into six cases: experiencer, beneficiary, instrument, complement, location, and patient (Asrumi et al., 2014, p. 51). These functional roles represent fundamental roles that typically appear in formal language. However, in informal discourse, additional roles may emerge, influenced by the semantic components of words or phrases themselves (Rizki et al., 2023, p. 354; Rumilah, 2021, p. 6), including role analysis in blasphemous speech, which is characterized as informal utterances or sentences.

Based on the analysis of function, category, and role, sentences follow several patterns, with word class analysis as a tool, including noun (N), adjective (Adj.), verb (V), and particle (Parera, 2009). In Indonesian language, the basic core sentence patterns (PDKI) are determined based on interdependence, distribution, and syntactical behavior among these word classes, namely NP+NP, NP+AP, NP+VP, NP+VP+NP, and NP+VP+NP+NP.

Previous research on function, category, and role analysis in informal language variations generally employs sentence developments derived from basic patterns, which impact the syntactic level. According to Utomo and Wardani (2021), opinion texts exhibit irregular patterns or incomplete functions of Subject (S), Predicate (P), Object (O), Complement (Comp), and Complementary Element (CompEl) in each sentence (p. 88). Gusriani et al. (2022) focus on analyzing the functions, roles, and categories in spoken language, particularly in the context of Indonesia Lawyers Club debates, demonstrating variations in the use of the P function in sentences (p. 1005). Non-predicative elements can function as P despite grammatically being nouns (N). These variations can be analyzed using Role and Reference Grammar (RRG) theory to identify differences between predicate and non-predicate elements that play a primary syntactic role in each language. Furthermore, Enggaewati and Utomo (2021) and Rizki et al. (2023) concentrate on the same object, namely formal discourse texts. As a result, both studies indicate that the most frequently occurring sentence patterns are basic structures such as S-P-O, S-P-Comp, S-P-O-Comp, and S-P-O-CompEl. Azizah et al. (2024) examine the functions, categories, and syntactic roles in the book *Allah Tidak Cerewet Seperti Kita* by Emha Ainun Najib. Their findings reveal that the sentence patterns used in informal discourse are extended forms of the basic structures (p. 30). Putri et al. (2023), in their analysis of text structure, identified 30 sentences with various patterns. The most commonly found syntactic structure is S-P-O, with the categorical structure of Noun-Verb-Noun and the syntactic role structure of Actor-Activity-Target (p. 352). Fahrunisa et al. (2023) analyze a 12th-grade Indonesian history textbook from the perspectives of function, category, and syntactic roles. The syntactic functions include S, P, O, Comp, and CompEl, while the roles consist of Actor, Activity, Target, Status, Condition, Victim, Time, Cause, Event, Action, Action Location, and Instrument. The categories cover nouns, verbs, adjectives, numeral phrases, verb phrases (VP), noun phrases (NP), adjective phrases (AP), prepositional phrases (PrepP), and adverbial phrases (AdvP) (p. 568). Lia and Ye (2023) investigate patterns and functions within an academic framework.

Several previous studies share similarities with this research, particularly in analyzing the functions, categories, and syntactic roles of non-formal sentences. However, this study introduces distinct differences. It examines the categorical patterns of syntactic function fillers using the sentence construction analysis model based on Role and Reference Grammar (RRG) (Van Valin, 1997). This theory posits that predicate and non-predicate elements occupied by noun phrases function as predicate arguments, while appositional phrases serve as non-arguments. Consequently, in non-verbal sentences, the noun assumes the role of the predicate.

To analyze the syntactic roles of each sentence function filler, this study employs semantic component analysis (Nida, 1975). The predicate function fillers are further examined using the theories of Fillmore and Cook (in Asrumi et al., 2023, p. 166), which identify five cases or roles: agent (actor), experiencer, benefactive, object, and locative. Meanwhile, Chafe (1970) distinguishes six roles: experiencer, beneficiary, instrument, complement, location, and patient (Asrumi et al., 2014, p. 51). Additionally, this research explores the syntagmatic and paradigmatic relationships between the blasphemous form and its target to determine the meaning of religious blasphemy expressions that are deemed unacceptable within the cultural framework of the targeted religion.

III. METHODOLOGY

This literature-based study adopts a qualitative approach. The collected data consist of sentences and discourse related to religious blasphemy, sourced from mass media, social media, and relevant previous research. Data collection is conducted using the documentation method, which involves several steps: downloading texts related to religious

blasphemy from mass media, social media, articles, and reference books. Once obtained, these texts are examined and categorized based on relevant classifications. The classified data are then analyzed using the referential matching method (Sudaryanto, 2015) and interpretative analysis. The referential matching method is employed to correlate the collected data with existing references, while interpretative analysis is used to comprehend the context and implications of the blasphemous expressions within the scope of the study.

IV. RESULTS AND DISCUSSION

Sentence Patterns in Religious Blasphemy Utterances: Function, Category, and Role Analysis

Based on data analysis, religious blasphemy utterances during the reform era can be classified into three sentence types: declarative, interrogative, and imperative. Among these, declarative sentences are the most prevalent, accounting for 17 out of 24 utterances (74%), followed by interrogative sentences with 3 utterances (12.5%) and imperative sentences with 4 utterances (13.5%).

Declarative Sentence

A declarative sentence is a sentence that conveys a statement directed at others (Chaer, 2014). In religious blasphemy utterances, various types of declarative sentences can be identified based on structural patterns of function, category, and syntactic role. The following section presents examples of sentences along with an analysis of their syntactic functions, categories, and roles. Sentences with specific functions are analyzed and classified into two pattern types: semantic-functional patterns and lexico-grammatical patterns (Hunston, 2002, p. 178).

(1) Patterns as S-P-CompEl-Comp with syntactical category as NP-VP-NP-PrepP and syntactic role as Recipient/Beneficiary–Activity–Patient

For example:

A.Musadeq ingin menjadi   Nabi   dalam aliran sesat.
　　　S　　　　P　　　CompEl　　　Comp
'A. Musadeq wants to become a prophet in a heretical sect'

The sentence includes the verb phrase *ingin menjadi* ("wants to become"), which serves as the predicate (P). When asking who or what is performing the predicate, the response indicates that A. Musadeq is the subject (S) of the sentence, representing the blasphemous entity. The next inquiry – wants to become what? – yields the answer *Nabi* ("Prophet," specifically referring to a prophet after Prophet Muhammad PBUH), which serves as the Complementary Element (CompEl) and represents the blasphemed entity. Furthermore, the phrase *dalam aliran sesat* ("in a heretical sect") acts as a Complement (Comp).
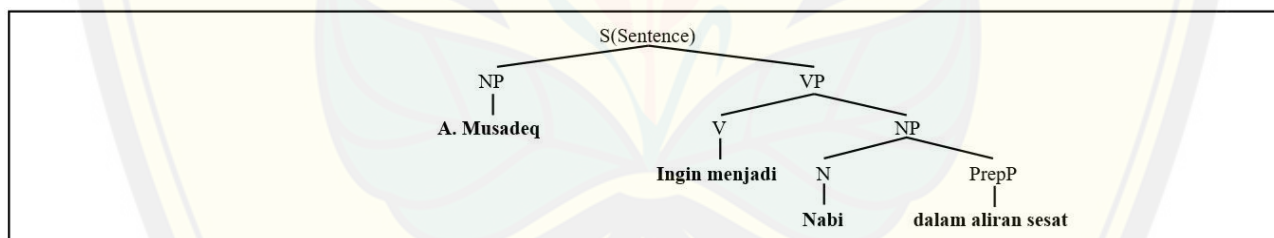
According to the analysis of semantic features (Fillmore in Asrumi et al., 2023, p. 166), the verb phrase *ingin menjadi* ("wants to become") in the sentence consists of the components, i.e., +recipient/beneficiary and +patient. From a grammatical-semantic perspective, the verb *ingin menjadi* introduces a recipient-beneficiary argument, referring to A. Musadeq, and a patient argument, referring to *Nabi* ("Prophet," specifically implying a prophet after Prophet Muhammad PBUH). These arguments establish a dependency construction (Kaplan & Zaenen, 1989; Su, 2019). Consequently, in terms of syntactic roles, the sentence follows the structure: Recipient/Beneficiary–Activity–Patient.

(2) Patterns as S-Ø-P-Comp with syntactical category as NP-Copula-NP-AdvP and syntactic role as Beneficiary – Copulative – Identity – Explanation.

For example:

Ini (Islam) adalah aliran sesat (karena) bicara surga neraka tetapi mereka belum pernah ….
　S　　　　　Ø　　　P　　　　　Comp
'This (Islam) is a heretical sect (because) it talks about heaven and hell, but they have never'

The sentence features a nominal predicate, *aliran sesat* ("heretical sect"), with *Islam* as the subject (S), marked by the copula *adalah* ("is"). The clause "(karena) bicara surga neraka tetapi mereka belum pernah tahu" functions as a Complement (Comp), elaborating on the predicate (P). The element being blasphemed, "Islam", acts as the subject (S), while "aliran sesat" serves as the predicate (P), followed by a Complement (Comp) that provides a rationale for the statement. According to Van Valin's (1997) RRG syntactic tree model, the sentence follows the structural pattern NP-Copula-NP-AdvP, as depicted in the following diagram.

According to the syntactic analysis, the subject functions as the beneficiary of the blasphemous statement, the copula serves as a linking element, and the predicate represents the identity of the blasphemous claim. This structure emerges due to the reasoning that religious leaders (of Islam) discuss heaven and hell despite never having experienced them. The syntactic pattern follows Recipient (Beneficiary) – Copulative – Identity – Explanation.

(3) Patterns as S-Ø-P with syntactical category as NP-Copula-NP and syntactic role as beneficiary-copulative-identity.

For example:

Islam adalah agama yang menciptakan teroris.
  S   Ø   P

'Islam is a religion that creates terrorists'

The sentence follows the S-Ø-P structure, where the predicate is a nonverbal phrase, "agama yang menciptakan teroris", functioning as a blasphemous expression. To determine the subject (S) of the sentence, the question "Who is referred to as a religion that creates terrorists?" can be asked. The answer is "Islam", which serves as the subject (S) and represents the entity being blasphemed. The word "Islam", as the subject (S), is subjected to blasphemy by being identified as a religion that creates terrorists, which acts as the predicate (P). The subject (S) and predicate (P) are implicitly separated by a copula (Ø), equivalent to "is". Thus, in terms of syntactic function, the sentence follows the S-Ø-P pattern. Based on the syntactic category analysis of its components, the sentence conforms to the NP-Copula-NP structure, as represented in Van Valin's (1997) RRG syntactic tree model, illustrated in the following diagram.

Based on role analysis, the subject function, categorized as an NP, namely "Islam," serves as the recipient (beneficiary) of blasphemy or being blasphemed (Fillmore in Asrumi et al., 2023, p. 166). Thus, its syntactic role or meaning follows the pattern of Recipient (beneficiary)-Copulative-Identity.

(4)   Patterns as S-P-O with syntactical category as NP-VP-NP and syntactic role as agent-activity-patient.

For example:

Ia (Andrew Handoko Putra) merobek Al-Quran.
  S   P   O

He (Andrew Handoko Putra) tears the Qur'an'.

The blasphemous statement "Ia (Andrew Handoko Putra) merobek Al-Quran" is a verbal sentence structured as S-P-O. The verb *merobek* ("tear") serves as the predicate (P), signifying a physical act of blasphemy. The subject (S), "Ia (Andrew Handoko Putra)", functions as the agent carrying out the action, while the object (O), "Al-Quran", represents the entity being blasphemed. An analysis of the word categories and phrase structures filling the syntactic roles can be illustrated through a syntactic tree diagram (Van Valin, 1997), following the NP-VP-NP pattern.

Based on the syntactic role analysis, the subject function, classified as an NP (*Ia*/Andrew Handoko Putra), acts as the agent responsible for the blasphemous act. The predicate function, categorized as a VP (*merobek* or "to tear"), signifies an active physical action directed toward the object, which is an NP (Al-Quran). This structure can be examined through the semantic feature analysis of the verb merobek, which carries the attributes (+human agent, +patient as an

object that can be torn). The verb *merobek* serves as the predicate and introduces an agentive argument preceding it, representing the perpetrator of the act (a human), and a patient argument following it, denoting the object subjected to the action (Filmore in Asrumi et al., 2023). Consequently, in terms of syntactic role and semantic structure, the blasphemous sentence "*Ia (Andrew Handoko Putra) merobek Al-Quran*" adheres to the Agent-Activity-Patient pattern.

(5) Patterns as S-P-Comp with syntactical category as NP-VP-PrepP and syntactic role as patient-passive action-locative

For example:

Allah dikurung di Ka'bah.
  S   P   Comp
'Allah is confined in the Ka'bah'

The sentence "Allah dikurung di Ka'bah" constitutes a blasphemous statement structured in the S-P-Comp pattern. The verb "dikurung" (confined) serves as the predicate (P), signifying an act of blasphemy. The subject (S), "Allah", denotes the entity subjected to blasphemy, while the Complement (Comp), "di Ka'bah", indicates the location. Analyzing the syntactic categories of its components, this sentence aligns with Van Valin's (1997) syntactic tree model, following the NP-VP-PrepP structure.
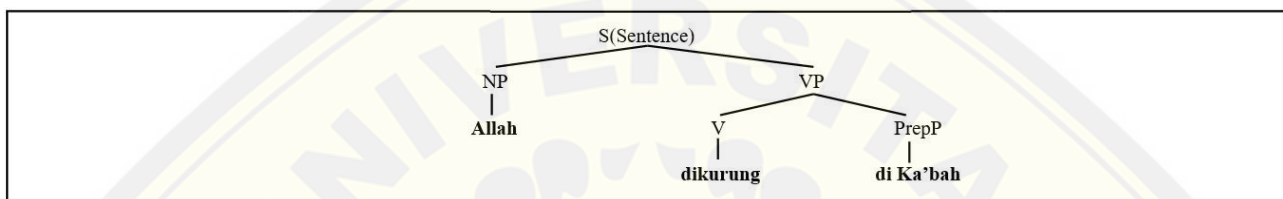
The sentence "Allah dikurung di Ka'bah" constitutes a blasphemous statement with a Patient-Passive Action-Locative pattern. This can be identified through an analysis of the semantic features of the verb *dikurung* (confined), which carries the features (+patient, +location of action). The verb *dikurung* allows for the presence of a preceding word or phrase functioning as the patient being blasphemed and a following word or phrase serving as the location where the action occurs, namely "di Ka'bah" (in the Ka'bah). Therefore, the blasphemous statement follows a Patient-Passive Action-Locative pattern.

(6) Patterns as S-P-O-Comp-Comp with syntactical category as NP-VP-NP-AdvP and syntactic role as) agent-active action-patient-explanation

For example:

Dia Mengucapkan "bismillah" saat hendak makan babi untuk konten videonya di medsos.
  S   P   O   Comp   Comp
'He said "Bismillah" before eating pork for his social media content'.

The sentence above is a blasphemous statement with an S-P-O-Comp-Comp pattern. The verb *mengucapkan* ("said") as the predicate (P) assigns *Dia (Lina Mukherje)* as the subject (S), *bismillah* as the object (O), and the clause "saat hendak makan babi untuk konten videonya di media sosial" as the Complement (Comp), which makes the blasphemous context. Thus, the syntactic structure follows the S-P-O-Comp-Comp pattern. Based on the lexical categories of the sentence constituents, its classification can be analyzed using Van Valin's (1997) RRG tree diagram model, which follows the NP-VP-NP-AdvP pattern.
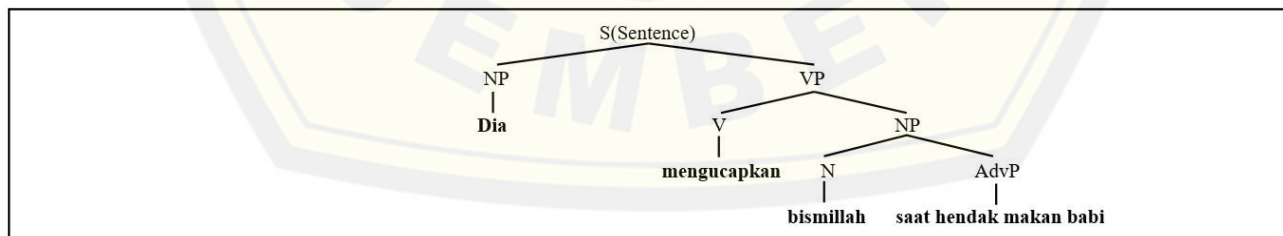
The previous blasphemous sentence is a verbal sentence. It has a verb as its predicate, namely *mengucapkan* ("say"). Based on its semantic features, the verb *mengucapkan* possesses the features (+agent who utters and +something being uttered). These features indicate that the verb *mengucapkan* can introduce a preceding word or phrase functioning as the agent or the actor of the blasphemous act, namely Dia (Lina Mukherjee), and another argument following the verb that serves as the patient, referring to something being uttered, namely bismillah. The clause *saat hendak makan babi* ("before eating pork") as a complement, and the phrase *untuk konten videonya di medsos as a location ("*for his social media content") as a location, both of them as explanation. Therefore, based on its syntactic roles, the blasphemous sentence follows the Agent-Active Action-Patient-Explanation pattern.

Interrogative Sentence

An interrogative sentence or question is a sentence that expects a verbal response in the form of acknowledgment, explanation, reason, or opinion from the listener or reader (Chaer, 2014). In the case of interrogative sentences in blasphemous speech during the reform era, two patterns were identified.

(7) Patterns as QuestionWord-S-P-O-Comp with syntactical category QuestionWord-NP-VP-NP-AdvP, and syntactic role as Interogative-patient-passive action-agent-explanation

For example:

Apakah   Lia Eden (untuk menjadi Malaikat Jibil) disetujui majelis hakim?
QuestionWord S   (Comp)   P   O
'Was Lia Eden becoming Angel Jibril approved by the panel of judges?'

The interrogative sentence above is a transformation of the simple sentence "*Apakah Lia Eden disetujui majelis hakim (untuk) menjadi Malaikat Jibril*". This sentence is classified as a verbal sentence with the predicate *disetujui* ("approved"). The subject (S) is Lia Eden, who acts as the blasphemer, while the object (O) is Majelis hakim and the clause of *untuk menjadi Malaikat Jibril* ("to become the Angel Gabriel") is a Complement (Comp), which represents the blasphemed entity. Based on its function, the sentence follows the QuestionWord- S-P-O-Comp pattern. According to Van Valin's (1997) RRG tree diagram model, the sentence structure follows the QuestionWord-NP-VP-NP-AdvP pattern.
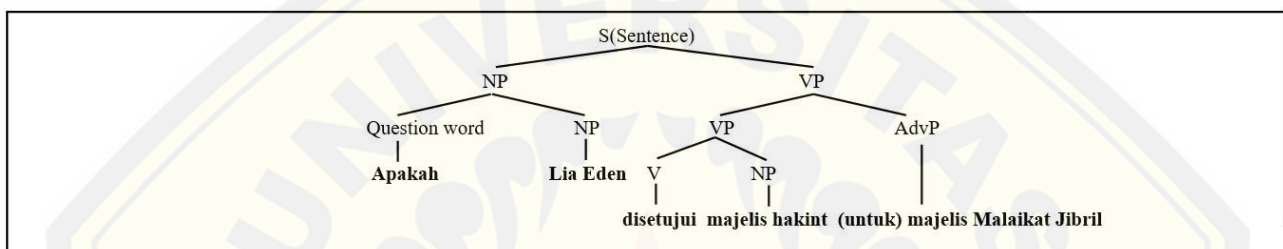
On the syntactic role analysis of its constituents, the sentence "*Apakah Lia Eden disetujui majelis hakim (untuk) menjadi Malaikat Jibril*? is a verbal sentence with the verb phrase *disetujui* ("approved") as the predicate (P) is a passive action. Based on its semantic features, the verb phrase *disetujui* has the meaning features (+patient and +agent as the desired entity). With these semantic features, the verb *disetujui* can introduce a persona as a patient, namely Lia Eden, functioning as the subject (S), and a word functioning as an agent that follows the verb, namely Majelis Hakim, which serves as the object (O) of the sentence, and the clause *(untuk) menjadi Malaikat Jibril as a* Complement (Comp) of the sentence as an explanation role. Therefore, the sentence follows the Interogative-patient-passive action-agent-explanation pattern based on its syntactic role analysis.

(8)   Patterns as S-P-Comp with syntactical category as NP-VP-AdvP and syntactic role as Agent-activity-process

For example:

Kalian (anak-anak) puasa ikut siapa?   Nabi Muhammad puasa umur 49 tahun.
      S   P   P QuestionWord   S   P   Comp
'Who do you (children) follow when fasting? Prophet Muhammad started fasting at the age of 49'.

The interrogative and the declarative sentence mentioned above, both are transformed into the simple sentence "Kalian puasa, yang tidak mengikuti Nabi Muhammad" which functions as a verbal sentence. The word *puasa* ("fasting") serves as the predicate (P) and is blasphemous because Muslims follow the teachings of Prophet Muhammad. The subject (S) is *kalian* ("you, refers to Islamic children"), while the clause "*yang tidak mengikuti Nabi Muhammad*" ("who don't follow the Prophet Muhammad") function as a Complement (Comp). This sentence conveys three possible perceptions, that are: (1) The children's fasting is invalid because Prophet Muhammad began fasting at the age of 49; (2) The teaching of children's fasting is considered false; and (3) Islamic teachings are perceived as inconsistent with their role model. Based on its function, the sentence follows S-P-Comp pattern. This sentence follows the NP-VP-AdvP pattern according to Van Valin's (1997) RRG tree diagram.
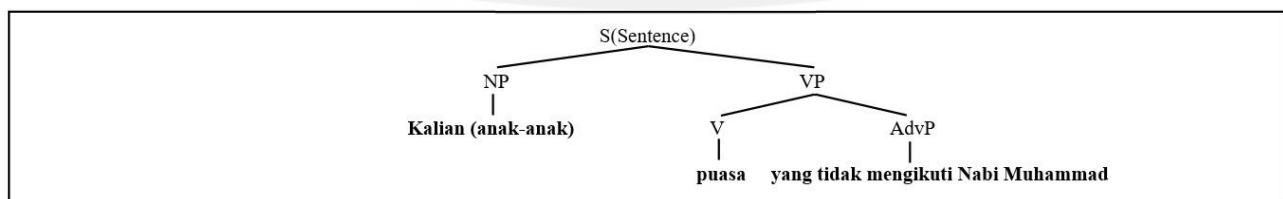
From a syntactic role perspective, the sentence contains the predicate *puasa*. Semantically, the word *puasa* carries the meaning features (+human or Muslim, +follower of Prophet Muhammad). These features allow the verb *puasa* to introduce the argument *kalian* ("children") as the agent performing the fasting, while *bukan pengikut Nabi Muhammad* serves as an explanatory phrase indicating that the children's fasting does not follow Prophet Muhammad as taught in Islam. Based on syntactic role analysis, the sentence follows the Agent-Activity-Explanation pattern.

Imperative Sentence

An imperative sentence is a sentence that requests the listener or reader to perform a certain action. Imperative sentences are classified into command sentences, advisory sentences, and prohibition sentences. A prohibition sentence is a sentence that expects a response in the form of refraining from performing the action mentioned in the sentence (Chaer, 2014). In blasphemous speech, imperative sentences follow two patterns.

(9) Patterns as S-P-CompEl-Comp with a syntactical category as NP-VP-NP-AdvP and syntactic role as agent-prohibitive action-patient-explanation.

For example:

Bapak-ibu jangan percaya sama orang karena dibohongin pakai Surat Al-Maidah 51....
     S   P   CompEl   Comp

'Ladies and gentlemen, do not believe those people because you are being deceived using Surah Al-Maidah 51.'

The imperative phrase *jangan percaya* functions as the predicate (P) of the sentence. The question who is being prohibited from believing? is answered by the subject (S), namely *Bapak-Ibu* (Ladies and Gentlemen). The question not believing in whom? is answered by the Complement Element (CompEl) function, namely *sama orang* (certain political or Islamic religious figures), to which they are deceived by the use of Surah Al-Maidah 51 in various ways, served as the blasphemous element as a Complement (Comp) function. Based on its functional analysis, the sentence follows the S-P-CompEl-Comp pattern, while on the lexical categories or phrases filling these functions, the sentence follows the NP-VP-NP-AdvP pattern, as illustrated in the RRG tree diagram model (Van Valin, 1997).
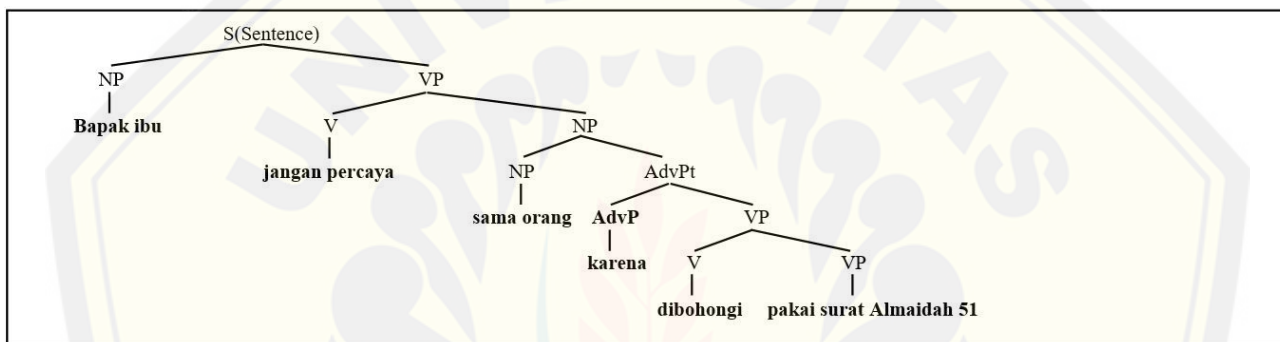
Based on the analysis of syntactic roles, the sentence above uses the imperative verb "jangan percaya", which functions as the predicate (P). This verb carries the meaning features (+human agent, +patient, +explanation of prohibition), allowing the sentence to introduce an agent (Bapak-Ibu), a patient (*sama orang*), and an explanatory element (*karena dibohongin pakai Surat Al-Maidah 51*). The sentence follows the Agent-Prohibitive Action-Patient-Explanation pattern.

The Syntagmatic and Paradigmatic Relationship between the Desecrated Form and Its Blasphemous Expression

Language use is not only about employing different words but also about arranging those words into phrases and sentences that convey meaning. According to Saussure (1973), words are connected through syntagmatic and paradigmatic relations. Syntagmatic relations are linear connections between words within a phrase or sentence. These syntagmatic relations are closely linked to paradigmatic relations, which are vertical connections where each component can be replaced by words or phrases of the same category without violating semantic values (Parera, 2009).

A syntagmatic analysis reveals that blasphemous sentences during the reform era exhibit grammatical relationships between the blasphemed entity and the act of blasphemy. However, these relationships violate cultural semantic values, as they contradict the religious culture being blasphemed. To further examine this, paradigmatic relations must be analyzed.

(1) Prophet vs. A. Musadeq

Syntagmatically, the following sentence has a relationship between its constituent elements, but semantically, it violates Islamic religious culture. For example, *A.Musadeq – ingin menjadi – Nabi (dalam aliran sesat),* or in English, it can be: A. Musadeq – wants to become – prophet (in heretical sect).

The phrase "A. Musadeq as an ordinary human has followers or a congregation" is connected to the phrase "wants to become" and also to the word "Prophet" as "a human messenger of Allah who receives revelations." These connections are linear or syntagmatic; however, they violate cultural semantic values. This act is unacceptable within the Islamic community as it contradicts Islamic dogma and cultural beliefs. The sentence can be improved through the following paradigmatic relationships.

A. Musadeq ingin menjadi Nabi .↓
                         Ustad, guru, dokter, presiden, dst.

(2) Islam vs. heresy

Syntagmatically, the following blasphemous sentence has a structurally correct linear relation as the following the S-Ø-P pattern.

Ini (Islam) – adalah – aliran sesat (karena) bicara surga neraka tetapi mereka belum pernah tahu.

'This (Islam) – is – a deviant sect (because) it talks about heaven and hell, but they have never known.'

The term Islam is derived from the Arabic word "salama," which translates to safe, peaceful, and calm. From this root, various forms such as aslama, yuslimu, and islaman have developed, meaning to surrender, submit, and obey. In Islam, certain verses discuss the concepts of heaven and hell. Advocates of Islam assert that Muslims must surrender, submit, and adhere to God's (Allah's) teachings to attain heaven. Conversely, those who fail to submit or obey Him after death are believed to face hell. However, it is important to note that the proponents of Islam do not possess concrete knowledge of the realities of heaven and hell, leading some to label Islam as heretical. Blasphemers often overlook that religion is a belief system that is held to be true, with its proof revealed at the time of death. Consequently, the statement cannot be semantically accepted as it contradicts the Islamic belief in the existence of heaven and hell, which can be validated after death. Paradigmatically, the sentence can be corrected as follows.

> Ini (Islam) adalah aliran sesat ↓
>   ajaran damai yang membawa ke surga.

(3) Tear the Quran

Syntagmatically, blasphemous sentences have a grammatically linear structure among their constituent elements, following the S-P-O sentence pattern. The explanation is as follows:

Ia (Andrew Handoko Putra) – merobek – Al-Qur'an.' He (Andrew Handoko Putra) tears the Quran'

The sentence "*Ia (Andrew Handoko Putra) merobek Al-Quran*" shows that the word "he" (referring to Andrew Handoko Putra) has a syntactic relation with the verb "merobek" and the noun "Al-Quran." However, semantically, the act of tearing the Quran is not acceptable among Muslims, as the Quran is regarded as a sacred scripture, highly revered and sanctified, and should not be torn or trampled upon. Paradigmatically, the sentence can be structured vertically as follows.

> Ia (Andrew Handoko Putra) merobek Al-Qur'an. ↓
>   buku, kertas, koran, komik, dst.

V. CONCLUSION

Identifying sentence patterns in blasphemous speech is very important to help law enforcement agencies in ensuring legal certainty and preventive action by the community to avoid it. In blasphemous sentences, there are patterns based on syntactic function constructions, namely: S-P-CompEl-Comp, S-Ø-P-Comp, S-Ø-P, S-P-O, S-P-Comp, S-P-O-Comp-Comp, QuestionWord-S-P-O-Comp, S-P-Comp, and S-P-CompEl-Comp. The syntactic function category filling patterns include: NP-VP-NP-PrepP, NP-Copula-NP-AdvP, NP-Copula-NP, NP-VP-NP, NP-VP-PrepP, NP-VP-NP-AdvP, QuestionWord-NP-VP-NP-AdvP, NP-VP-AdvP, and NP-VP-NP-AdvP. The syntactic role patterns take the forms of: beneficiary–activity–patient, beneficiary–copulative– identity–explanation., beneficiary-copulative-identity, agent-active action-patient, patient-passive action-locative, agent-active action-patient-explanation, Interogative-patient-passive action-agent-explanation, agent-activity-explanation, and agent-prohibitive action-patient-explanation. Syntagmatically, these blasphemed elements have semantic relations that contradict the cultural values of the religion being blasphemed, as well as involve the desecration of sacred religious symbols.

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