Critical Discourse Analysis of Naming Children Sex Offender in Indonesia

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Abstract. The purpose of this study is to describe the form of naming of the perpetrator himself and the victim through critical discourse analysis. Critical discourse analysis is used to dismantle certain powers implicit in the use of language. The practice of the power of the evildoer is obtained through discourse, that is, the vocabulary in the form of naming. The research approach used is descriptive qualitative. The data of this study is in the form of language vocabulary of criminals in child sex offenders in Indonesia. The findings of this study showed that the naming of "elementary school (SD)" victims was the largest, at 44%. Followed by the naming of the victim "neighbor girl", which is 1%. Furthermore, the naming of victims "*loli* and *lolita*", which is 28% and the planting of victims "*bocil*", which is 10%. Then, the naming of the perpetrators of the crime is "*pedo* and pedophile", which is 13%. For the naming of the perpetrators of the crime "*kibus*", which is 3% and the naming of "lovers of young children" and "*juragan*" as much as 1% each. The conclusion of this study is that the naming of victims dominates the naming of people in child sex offenders in Indonesia.

Keywords: critical discourse analysis · Child sex offenders · naming

1 Introduction

The phenomenon of pedophilia in Indonesia continues to occur and increases. Cases of sexual crimes involving minors were recorded from 25 cases in 2016, 81 cases in 2017, 206 cases in 2018, 350 cases in 2019 [1]. This does not include cases of sexual violence during the Covid-19 coronavirus pandemic such as rape and child molestation dominated during the Covid-19 coronavirus pandemic. The Indonesian Child Protection Commission (KPAI) recorded 419 cases of children facing the law (ABH) for being victims of sexual violence in 2020. Children who were victims of sodomy/pedophilia and kidnapping each reached 20 cases [2]. Pedophiles in interacting with other fellow pedophiles as well as with victims use the internet as a means of conversation.

Conversations in the pedophilia community were chosen as objects of study because conversations conducted by pedophiles are seen as an illegal crime that is synonymous with elements of exploitation, pornography, and contains sexual violence against victims. Sulistio and Nazura [3] stated that pornography and sexual crimes against children are two forms of crime in Indonesia. The two crimes in various cases are related to each

other, both one and the other among which is a crime or pornography that is a factor in the emergence of crime sex crimes against children. Which is done by pedophiles.

Ruffo [4, p. 115] states that online pedophiles out there lurk and scan chat rooms, waiting for the right opportunity to join the conversation. Therefore, the problem is that it is difficult to find the perpetrator and track virtual and fast messages in the conversation room. In a conversation room a group has quite a lot of members. Pedophiles carry out activities in the form of exchanging stories of their experiences with victims, as well as exchanging collections of photos and videos containing sexual exploitation and violence. This is in line with a study conducted by Adams and Fay [5] which states that most sexual offenses against children often follow a gradual pattern that can begin with general but inappropriate behaviors, such as tickling and touching vital tools while playing. Pedophiles use conversational spaces on social media to build trust thus encouraging victims to have conversations that go into one of the grooming strategies.

The phenomenon of pedophile conversations on social media was chosen as an object because it is a means of interacting between fellow pedophiles who are considered safe in carrying out their modus operandi of crime by providing security to their communities. It aims to select members who want to enter the pedophilia community group. The pedophilia community in Indonesia, especially through social media, is still so numerous and active at this time. One example of a pedophile community that is active on social media is WordPress JS. WordPress JS was founded by a perpetrator who has the initials JS on November 15, 2008. In this community it is used by pedophiles as a place to exchange experiences on how to approach the victim, conducting transactions offering the victim of a minor to another pedophile of interest. In contrast to the case of the pedophilia community on Facebook 'Official Loly Candy' which requires its members to make videos and photos containing sexual violence against victims, both girls and boys. This community was exposed in 2017 and criminals were ensnared by Law Number 23 of 2002 concerning Child Protection [6].

Based on this description, there has been no research that examines the naming of children sex offenders in Indonesia. Therefore, this study was conducted to uncover power through lingual features in naming people. In particular, this study seeks to provide answers to the following questions:

1. What is the form of naming child sex offenders in Indonesia?
2. What strengths are there in naming people in the pedophilia community in Indonesia?

To examine the above questions, a knife is used to examine the analysis of critical discourse. Thus, the focus of this study is emphasized on the disclosure of the naming of child sex offenders in Indonesia through discourse. The purpose of this study is to uncover the forms of naming and power that exist in WordPress *Jakongsu.*

2 Literature Review

The theoretical framework used in this study is Fairclough's critical discourse analysis will be presented and explained the relationship between naming and child sex offenders in Indonesia.

2.1 Fairclough Critical Discourse Analysis

Analysis of critical discourse as one of the tools of review in forensic linguistics has been carried out by McMenamin [7] who states that CDA as the study of language units outside of sentences. CDA can be used as a study in oral and written discourses studied by linking communicative events with the context of their cultural and social use. The context includes the form and purpose of the conversation related to interviews, negotiations, debates, greetings, narratives of personal experiences, and other types of natural conversations.

Critical discourse analysis used in crime investigations by Coulthard [8] conducted a breakthrough linguistic analysis of Derek Bentley's alleged statements on the Evans murder case by hanging in the 1950s. Coulthard uses a forensic critical discourse analysis approach combined with a variety of other linguistic fields including speech act theory, corpus linguistics, registers, and even psycholinguistics. Critical Discourse Analysis (CDA), along with Critical Discourse Studies (CDS), is a problem-, school- or field-oriented interdisciplinary research movement [9] that studies language and other semiotic systems used and incorporates a variety of approaches, each with different theoretical models, research methods and methods [10].

Critical discourse analysis (CDA) brings the critical tradition of social analysis into the study of language and contributes to critical social analysis a special focus on discourse and the relationship between discourse and other social elements, such as power relations, ideologies, institutions, social identities, and so on [11–13] adheres to this school of thought as well. This approach is basically based on the concept of a critical dialectic theory that is not limited to formulating and examining general statements about the social laws of reality. In addition, the focus of CDA is on the criticism of scientific and theoretical results.

Huckin (in [14]) states that the analysis of critical discourse (CDA) is very context-sensitive, a democratic approach that takes an ethical stance on social issues aimed at improving society. Critical Discourse Analysis framework is based on the reading of the systemic social and functional theories of linguistics; it features a three-part analysis scheme: text (approximately, phrasal words and units), discourse practice (approximately, communicative events and interpretations), social practice (approximately, the processes of society at large [15]. The analysis of critical discourse has been credited with placing questions of power and social injustice precisely the sociolinguistic agenda of Britain and Europe [16].

Critical discourse analysis is different from discourse analysis by not only describing structures and patterns in the use of language, but also looking for the reasons behind the pattern [17]. In its analysis, critical discourse analysis focuses on power and ideology, in other words discourse analysis becomes critical when the analysis focuses on how discourse is shaped by power and ideological relations, and the constructive effects of discourse on social identity, social relations and systems of knowledge and beliefs, nothing is usually seen by discourse participants [18, p. 12].

Furthermore, Fairclough [12], who is famous for his thoughts on critical discourse analysis, states that critical discourse analysis focuses on three levels. First, each text simultaneously has three functions, which are as follows: representation, relation, and identity. The function of representation has to do with the ways in which social reality

is carried out to present social reality into text form, the practice of discourse includes the ways in which the author produces the text. This is related to the author himself as a person, namely in terms of the nature and pattern of work, and socio-cultural practices analyze three things, namely economic, political, and cultural that influence his discourse. Thus, the concept assumes by looking at the practice of discourse it may display the effect of a belief meaning that discourse can produce unequal power relations between social classes, majority groups and minorities the difference is represented in social practice.

2.2   Naming People

Studies of naming show that there is a dimension of power and solidarity to the label given to a person. Halliday [19] explains that naming people as a function of minor clauses in social interaction. Naming people has the meaning of greetings based on social context. According to Suardana [20], the minor clause serves as a call in a group *nomina*, that is, in the form of a name or reference. The use of the call minor clause is intended to maintain the relationship between the speaker and the speech partner at the time of the interaction. To give you an idea, conversations within the pedophilia community on social media often greet fellow pedophiles with our vocations, as in our sentences share the same experiences as the *lolita* video. Based on the example sentence, it can be seen that the use of the word *lolita* refers to the naming or labeling of underage girl victims. This can be obtained from information about the practice of power and solidarity in the pedophile communication event through the naming of the person who leads to the perpetrator and the victim.

3   Methods

The research approach used is descriptive qualitative in data processing. Qualitative research in this study is used to describe vocabulary that focuses on naming criminals and naming victims. Data This research is in the form of conversations that represent the practice of the power of criminals through naming people in child sex offenders on social media. The data of this study is in the form of lingual data derived from written documents made by pedophiles containing elements of child pornography cases on illegal sites.

The type of research used is a critical oriented critical discourse analysis from Fairclough which is one of the critical linguistic studies. The data sources for this research social media sites, namely WordPress JS https://jakongsu.wordpress.com. The selection of social media will be taken by taking into account the alleged crime of sexual violence against minors. The use of this data source is important to find out the conversations in child sex offenders in which there is the identity and naming of people, both perpetrators of crimes and victims. In verbal data, there are interactions between criminals and victims obtained from WordPress JS social media from 2008–2020. This research was conducted for six months to collect data and analyze data. The data analysis used in this research is critical discourse analysis. Critical discourse analysis (CDA) is used to identify verbal conversations in child sex offenders on social media. To analyze the
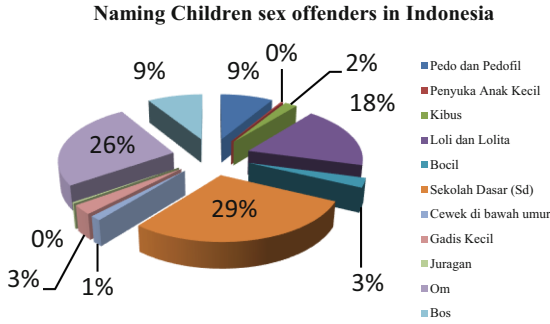
Naming Children sex offenders in Indonesia

Fig. 1. Percentage of Naming children sex offenders in Indonesia

identity and naming of persons in child sex offenders, Fairclough's [21] critical discourse analysis model is used, namely description, interpretation, and explanation.

4   Findings and Discussion

Based on the view of critical discourse analysis, the naming of people is evidenced by the existence of labels used by perpetrators of crimes against themselves and victims. The results of identification that can be used as part of the paradigm of proving the naming of people with a knife critical discourse analysis can be put forward as follows (Fig. 1).

From the diagram above, it shows that the percentage of identity and naming of "elementary school (SD)" victims is the largest, which is 29 percent. Followed by the naming of victims "underage girls", which is 1 percent. Furthermore, the naming of victims "*loli* and *lolita*", which is 18 percent and the planting of victims "*bocil*", which is 9 percent. Then, the naming of the perpetrators of the crime "*pedo* and *pedophile*", which is 9 percent. For the naming of victims of "little girls" and "small", which is 3 percent and the naming of the perpetrators of the crime "om", which is 26 percent. The name of the perpetrator of the crime is "*kibus*", which is 2 percent. Then, the naming of the perpetrators of crimes that have the lowest percentage is "I am a *juragan*" and "lover of young children", which is 0 percent. It can be concluded that the naming of victims with a large percentage reveals that the identity of the victim can be seen from the naming given by the perpetrator of the crime as a form of practice of power.

4.1   Naming Children Sex Offender

The actions of perpetrators who deviate from the norms that exist in society are labeled or named to individuals or groups involved in that society. The findings of naming child sex offenders are presented as follows:

(1) BRA: *Bro bagi yg pedo lover mending buat group deh.. Percuma klo kita ngobrol disini.. g asik.. Gimana kalo buat blog atau buat grup via bbm kelihatanya lebih aman deh boz…. Klo emang dah ad groupnya kontak gw ya cewekkecilku@gmail.com mo tukeran video or pic juga oke boz,,* (D1/Kos/PenPel/2013)

BRA: *Bro for those who are pedo lovers better for groups. it's useless for us to ngobrol here.. g cool.. How do you create a blog or make a group via fuel, the kliata is safer than boz.... Klo emang dah ad groupnya contact gw ya cewekkecilku@gmail.com mo tukeran video or pic also okay boz,,*

The phrase "*pedo* lover" in data (1) is a naming of himself. The naming "*pedo* lover" comes from the words '*pedo'* and 'lover'. The word *pedo* means child which comes from pedophile refers to someone having a strong desire to love children who are or appear to be in the pre-pubescent stage. The naming of "*pedo*" attached to the perpetrator of the crime as a form of power practice in the form of confession to other perpetrators. This is emphasized by the word "lover" being interpreted as a lover. From the statement of the perpetrator of the BRA crime, it can be interpreted that a *pedo* lover is a naming of someone who admires and loves minors (victims) to be used as a fulfillment of their lust. The widespread naming of *pedo* and pedophile in society has resulted in unrest as indicated by the large number of pedophilia cases in Indonesia. When cases involving pedophiles appear on social media, of course, it needs special attention. The perpetrators of the crime will appear as different figures on social media who use anonymous names, appear as compassionate figures, and wait for the opportunity to be able to carry out their actions in the form of sexual exploitation of the victim.

In addition to naming people in the form of "*pedo* lovers" as in data (1), it is also found that the naming of criminals labeled by the perpetrators themselves is in the form of the word "*pedo*", as seen in data (2) as follows.

(2) LEL: *Bro saran kalo buat group fb dibuat secret dan closed soalnya masalah pedo nich terlalu sensitif……kalo mau safe bisa kita main lewat tor browser atau onion. (D2/Kos/PenPel/2013)*

LEL: *Bro suggestion if for fb group made secret and closed because the issue of pedo nich is too sensitive...... if you want to be safe, we can maen via tor browser or onion. (D2/Kos/PenPel/2013)*

The word "*pedo*" in data (2) is a naming of its community in which there are members who like minors to be sexual objects. The LEL sentence can be understood as a form of advice to create a *pedo* group on Facebook by applying closed and confidential rules because the group is an illegal group. Sociologically as well as social sciences the naming of "*pedo*" is synonymous with the conception of sexual crimes against minors. Therefore, proving whether the *pedo* is related to the world of evil certainly needs to be an exploration of social construction as a social fact. What is done by the LEL through the label "*Pedo*" has a relationship to "crime" which refers to adults or adolescents of an older age who have a special sexual first attraction to preteen children aged about 12 years and under.

The naming of "*Pedo*" has been conceptualized as a matter of "moral", "religious", "naturalistic", and "psychological" phenomena. If you look closely, the implicature of the word "we" in the statement, refers to the perpetrators of the LEL and members of the pedophilia community. This is confirmed in the next statement. Thus, it has an impact on labeling the identity of the perpetrator of the crime which is used to create fb groups as a place of communication to exchange experiences and send photos and

videos containing child sexual violence. With the naming of the perpetrators of these crimes, it can be known the form of power that exists in the form of symbolic power. Criminals will find out that the FB group contains young children's lovers judging from the naming of "*pedo*" in the group.

Naming a children sexual offender with "loving children" gives him a negative naming. The data appears in the following data (3).

(3) MAN: Pada gak aktif semua nope nya! nie nope gw aktif 087722552XXX bagi pingin sharing gw pengen ada sesama penyuka anak anak (D7/Kos/PenPel/2013)
MAN: Inactive all the nopes! nie nope gw active 087722552XXX for sharing gw want to have a fellow child lover (D7/Kos/PenPel/2013)

The phrase "child-loving" in data (3) means people who like young (immature) children. The naming of "child lovers" has similarities with the naming of small child enthusiasts in the previous data. In this context "child lovers" means negative because this name is used to label MAN as a criminal and a member of the pedophilia community who likes young children. The deviant sexual behavior of an offender includes liking children under the age of him. MAN invites other criminals. Thus, the naming of these "child lovers" is used to refer to MAN and other criminals who are in the pedophilia community of *jakongsu*. Also note the following data (4).

(4) KOK: Saat ini aku dikirim anak umur 10 tahun, namanya gina, kata kibus ku dapat di jalanan, pengakuan gina dia di ajak ke sini mau dibelikan blackberry, baju2 dan lain2, aku tanya sekolah nya kelas 4 sd tp dah ga pernah berangkat lg karena sering ngemis di jalan,gina asli anak cipete jakarta.dia di antar ke sini tgl 2 november jam 3 pagi sampai rumah ku.dan sebelumnya ada 1 anak lagi di rumah ku namnya listi umur 9 tahun, hampir tiap malam aku entot.aku pikir kalo ada gina maka si liti biar bisa istirahat ga aku entot sama sekali selama 2 minggu biar kesehatan pulih lagi (D9/Kos/PenPel/2013)
KOK: Currently I am sent a 10-year-old child, her name is gina, said kibus I got on the street, gina confession she was invited here to buy blackberry, baju2 and others2, I asked her school in 4th grade sd tp dah never left leg because she often beggared on the street,gina original child cipete jakarta.she was here on November 2 at 3 am until my house.and before there was 1 more child in my house namnya listi aged 9 years, almost every night i entot.i think akalo there is gina then si liti so that you can rest ga I entot at all for 2 weeks so that health recovers again (D9/Kos/PenPel/2013)

The word "*kibusku*" in data (4) means someone who does work at the behest of others to find a small child as a victim. The naming of "*kibus*" has often been used when someone is arrested by the authorities to account for their actions. In this context "*kibusku*" means negative because the name is used by the KOK perpetrator to label his or her surrogate. The perpetrators of the crime use the services of a *kibus* to find minors from underprivileged families to be persuaded in exchange for money and goods if they are willing to come with them. Children in the age of victims do not know what the dangerous *kibus* is doing because they will be given to the perpetrators of the crime

who are already waiting to hear from. The motive used by this *kibus* in the pedophilia community is called grooming, which is a subtle approach to rewarding goods and money. *Kibus* uses grooming to smooth out his plans and the victim is trapped and unable to do anything about it. In the pedophilia community, grooming has been used by criminals and *kibus* because there is no element of coercion towards victims. *Kibus* searches for children who are victims according to the requests of the perpetrators of crimes ranging from age, skin color, and the number of children desired. *Kibus* will take the minors to a place already provided by the perpetrator of the crime and that is where the victim gets sexual violence, such as sexual abuse and rape. Note the following data (5).

(5) ANM: *Ayo komunitasnya mana nih, apa namanya!? Aku pingin bgt share cerita & fotonya…..*
ANO: *share di group saya juragan. Apapun tentang pedofilia… dan tolong ajak gabung smua yg seprofesi dengan kita. Terima kasih sebelumnya. Andan (D12/Kos/PenPel/2013)*
ANM: *Come on, which community is it, what's it called!? I pingin bgt share the story > photo.....*
ANO: *share in my group juragan. anything about pedophilia... and please invite us to join us. his prev. Andan (D12/Kos/PenPel/2013)*

The expression "I am *juragan*" in data (5) means the designation of a person who owns and leads. In the pedophilia community, "I am a *juragan*" is used by the ANO to refer to himself as a powerful and influential person among other criminals. In this context "I am *juragan*" means negative because the name is used by criminals to have interactions with fellow pedophiles. The concept of "*juragan*" was chosen by the ANO to show and explore quite a lot of the authority of the perpetrator of crime as a form of power in the pedophilia community. If you look closely, the phrase "I am *juragan*" in the statement, refers to the ANO statement. This is confirmed in subsequent statements in the form of the words "pedophilia" and "professional". So that has an impact on labeling the identity of "I am a juragan" as someone who wants to exchange experiences in his group, and inviting criminals who have a common liking for minors to be used as sexual appetites.

4.2   Naming of Sexual Victim

In naming the victim, the names "*loli*", "*lolita*", "*bocil*", "elementary school (SD) children", "little girls", and "underage girls" were given by the perpetrators of the crime as a form of identity for each potential victim and victim. The naming of this victim was done by the child sex offender so there was no need to mention the victim's real name when talking in the comment room of the *Jakongsu* WordPress. Here's a description of the victim's naming:

(6) BEN: *Pengen dong di masukin ke grup kita bagi bagi cerita pengalaman sama tuker video lolita ni no aku 085716077557 (D13/Kos/PenKor/2013)*

BEN: I want to enter our group for the same experience tuker video tuker ni no I
*   085716077557 (D13/Kos/PenKor/2013)*

The word "*Lolita*" in data (6) is taken from the name of the title of the novel. The novel written in 1955 written by Novelist Vladimir Nabokov is Russian-American. The novel is full of controversy because it tells the romance of a 12-year-old girl named Lolita who is sexually abused by her stepfather. In the world of Anime and Manga Japan, the use of the word "*lolita*" is also used to describe the character of a young girl with a small stature and an innocent face. The concept of the name "*Lolita*" in Japanese culture called '*Lolicon*' (ロリコン) or '*Rorikon*' is a fictional media genre in which female characters are brought in age (young) as actors in a sexual context. The naming of '*lolita*' as a young girl in Japanese art underwent a shift from a school of art that sought to tell the story of the early character *bishōjo* (sweet girl) then evolved into a depiction of a cute little girl signifying a shift that was previously 'realism' to 'cute eroticism'. From this, it gave rise to the erotic Manga genre which is harmful to morals because the name "*lolita*" became the keyword for the depiction of the characteristics of child fiction and the reality of sexuality. In this context "Lolita" means negative because the name is used to label videos of children of age who are sexual victims.

Depictions of the name "*lolita*" are generally used to label videos and photos of child trafficking as a ubiquitous sexual commodity and big business. Thus, the use of "Lolita" in the pedophilia community is related to the subject of pedophilia and morality due to the large number of deviations within the name of the video. Also note the following data (7).

(7) ZUL: Cerita yg ini sudah pernah om.. kok jd double? Cerita loli kayaknya kurang
*   banyak.. (D15/Kos/PenKor/2016)*
ZUL: This story has been om.. how come jd double? The loli story is richly lacking
*   much.. (D15/Kos/PenKor/2016)*

The word "*loli*" in data (7) is taken from Anime and Manga. The naming "*loli*" is used by perpetrators of crimes against victims in the pedophilia community as a form of familiarization between actors. The word "*Loli*" is a prevalent fetish in anime, where female characters who look like children are erotic through dialogue and voice acting, camera focus, and storylines. The term "*Loli*" in Anime and Manga is only centered on the genre of stories and movies played by young girls and have a relationship with pedophilia. This relationship is built from the romance of an adult man with a young girl who is 8–12 years old. In this context "*Loli*" clearly refers to the stories of little girls who are told to be the object of sexuality of the perpetrators of crimes in the *Jakongsu* WordPress group. Etymologically, the word "*Loli*" refers to paraphilia is a fantasy that evokes repetitive sexual arousal, sexual impulses, or behaviors that occur over six months and that involve a nonhuman object, suffering or humiliation towards oneself or one's spouse, or children or adults who disapprove. Thus, the use of "*Loli*" in the conversations of *evildophiles* in the pedophilia community as a form of labeling power over their victims and carries the meaning of 'story genre' and 'fantasy'.

In addition to naming victims in the form of shortening words committed by perpetrators of crimes in the pedophilia community, there is also the naming of victims in the form of acronyms which can be seen in the following data.

(8) NOB: *Mantap ceritanya tp sayang cerita yang sama bocilnya cuma sebentar, Buat para penikmat blog nya ini siapa tau ada yg mau berbagi sedikit koleksi bocilnya, saya ada pic & vid bocil u12 lokal atau luar, siapa tau ada yang mau berbagi koleksi mangga pm aja di nobinobita010@yahoo.com atau via telegram biar cepat (D16/Kos/PenKor/2017)*

NOB: *Steady the story sadly the same story bocil only for a while, For connoisseurs of this blog who knows if anyone wants to share a little collection of small, I have a pic & vid bocil u12 local or outside, who knows if anyone wants to share the mango collection pm just on the nobinobita010@yahoo.com or via telegram so that it is fast (D16/Kos/PenKor/2017)*

The word "*bocilnya*" in data (8) is taken from the acronym for small child which means child (children). In the pedophile community, the word is used to refer to names that are used as labels on stories and videos. Based on the contents of the NOB conversation which stated that "boil" was classified as a victim, it was stated with the statement "It's a good story, but it's a shame that the same story is only brief". The implicature of the word "*nya*" in the name "*bocil*", refers to a small child under age. If observed carefully, what a NOB does can be stated as an invitation to other criminals on behalf of or a label attached to a small child. The affirmation of the name "*bocil*" as an invitation is found in the following repetition; "For those of you who enjoy this blog, who knows, who wants to share a little of their collection" (affirmation 1), "I have a local or foreign U12 pic & video" (affirmation 2) "who knows if anyone wants to share a mango collection, just pm me at nobinobita010@yahoo.com" (statement) or via telegram to be faster (statement 3). Thus, the name given by the perpetrator to the victim in the video and story has an impact on the labeling of the identity of "*bocil*" which is repeated three times as a minor being used as an object of sexuality trafficking and used as a NOB perpetrator for worldly interests.

5   Discussion

In the pedophilia community there are name calls that refer to the perpetrator of the crime and the victim. The naming falls into the naming of people in the pedophilia community. Naming is a physical representation of how a person is given a name or label that tends to be negative by society is not new. This has the effect of damaging the self-image of the person being named. The theory of naming people comes from a widely defined theory of stigma. Stigma is a discrediting attribute that makes others see someone as untrustworthy, 'tarnished', or incompetent.

In the pedophilia community, information was obtained that there were two naming of people, namely the naming of the perpetrator of the crime, as in the quotations (1), (2), (3), (4), (5), while the naming of the victim, as in the quotations (6), (7), and (8). Both names are based on character, personal identity and community identity. The findings of

the study are reinforced by Gravells's [22] statement that analyzing the people involved by identifying and mentioning human participants in the text. Participants are involved either individuals or groups of people. Thus, this study supports the statement from Goffman [23] that stigmatized people may be told that they are no different from others.

On the other hand, he must declare his status in order to defend his community or group. There are three types of stigma, namely character stigma, physical stigma, and group identity stigma such as mental disorders, imprisonment, addiction, alcoholism, homosexuality, unemployment, suicide attempts, and radical political behavior. Physical stigma refers to the physical defects of the body. Meanwhile, the stigma of group identity is a stigma that comes from race, nation, religion, and others.

Criminologists Ray and William Downs [24] further explain that naming in crime focuses on interpersonal relationships. Meanwhile Alshiban [25] explains that the theory of labeling has provided the most significant for deviant behavior, especially in the case of adolescents. The theory argues that once a stigma is attached to an individual, an irreversible process occurs by which the individual's label begins to identify as deviant and will attach to itself. Therefore, labeling is rooted in a sociological perspective that supports some version of labeling theory in the discipline, even in literature. The labeling process emerges as an essential element in a comprehensive understanding of community interaction. Thus, the results of this study reinforce the statements of Lerman and Meredith [26] naming is closely related to the role of identity attached to a person's individual to identity labels. The labeling of identity has a significant effect on self-confidence in achieving one's goals and the possibility of perceived recidivism.

Based on these thoughts it can be stated that the process of naming people in the pedophilia community arises as a result of society's reaction to the behavior of a person who is considered deviant. A person who is considered deviant is then labeled or labeled by his social environment. Of course, this naming is detrimental to the victim because the victim is given a negative label because he has been the victim of an act of sexual harassment. That suggests that the majority of people labeled as describing stigmatized experiences related to mental illness, race, crime, and stigmatized identities negatively affect each other.

Thus, it can be concluded that the naming of people in the pedophile community as a social reality in Indonesia actualizes negative labeling and stigma in a language crime. This strengthens Fattahurrosyid's [27] statement that the sign of crime is obtained from negative stigma arising from past events so as to produce social construction that comes from the dialectical process between individuals in this case is a person who is tattooed with the community and between personal identities and social structures so as to produce perspectives important in the social field. It is said so, because in it there is giving a name that contains a negative meaning, of course it causes hurt to the person or group that is given the negative name. This shows that naming objects has similarities in terms of semantics with naming people about how these names have a bad meaning.

6   Conclusion

From the above exposure, three conclusions were put forward. First, victim naming dominates the naming of people in the pedophilia community in Indonesia. The results of

this analysis of victim naming can provide answers about the tendency in the pedophilia community to prefer the name to disguise the identity of the victim. Second, naming criminals labels themselves and their communities. Third, through the naming of the perpetrator of the crime and the victim, it shows that the power is getting stronger to achieve its goals. Thus, the understanding is not simple, there needs to be an agreement of pedophiles in providing names that will help everyone remember who you are. By doing so, you will prove the power of the name.

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