

Revealing Hate Comments on Indonesian Political Issues on Instagram: A Discourse Analysis

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Abstract

This study investigates hate comments on Indonesian political issues employed by Indonesian Instagram users. The data were collected over three months (October – December) in 2022 and were analyzed using NVivo software (data classification, data coding, and data visualization). A dataset of 265 comments containing hate comments was collected. The study reveals that hate comment classifications on Indonesian political issues include demonizing and dehumanizing, negative action, disagreement, violence, negative character, and death. Interestingly, demonizing and dehumanizing are the most common types of hate comments employed by Indonesian netizens on Instagram. Most of these comments protest government policies regarding disagreement and resistance to a particular government policy. Thus, this study recommends addressing virtual interactions situationally, culturally, and politically. The study also provides implications for impoliteness perspectives by exploring examples of hate comments employed by Indonesian netizens.

Keywords: Hate comments, Indonesian Language, Social Media, Political Issues, Instagram.

1. Introduction

Hate comments on social media have become a significant concern and pose a difficult challenge for content regulation (Paasch-Colberg et al. 2021) due to its detrimental effects that often target individuals or groups. The form of hate comments reflects the deep impact that can have on societal discourse. Its detection on social media involves identifying words or expressions conveying hatred towards particular targets that potentially lead to harm or conflict (Riska Novita Ria and Teguh Setiawan 2023). Moreover, its impact extends beyond online interactions that indicate a connection between online hate speech and real-world violent crimes. The prevalence of hate comments on social media platforms underscores the critical need because of its impact on causing emotional distress, social isolation, and physical harm.

On the other hand, social media can cause people to commit crimes intentionally (Vo et al. 2020). It is because of the high usage performance which the Internet provides a platform for its users to commit crimes, including obtaining sensitive information, distributing malicious software, or harassing other people (Ramírez Sánchez et al. 2021), for instance, employing hate speech and hoaxes on social media.

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Malecki et al. (2021) stated that social media is used as a communication tool to hate each other, attacking the good name of the other party. One negative impact of social media is an increase in language crimes (Katiambo 2021; Zhang 2021). From a legal point of view, language violations are blasphemy and evil willfully laughing obscenities, harassment, threats, and insults (Í Skorini and Dyrberg 2022).

Furthermore, social media does not only employ freedom of expressing feelings but also enables anti-social behavior, online harassment, cyberbullying, and hate speech (Kolotaev 2023) in which hate speech on social media has been found to have a dynamic effect on intergroup relations that emphasizes the need for effective interventions. The impact of hate speech on social media is profound, as exposure to hate speech has been linked to increased prejudice through desensitization. It is closely intertwined with the socio-political situation in society related to language use in the online environment, including Instagram.

Surprisingly, Instagram is considered Indonesia's most popular social media platform, and it is used for social interactions and sharing photos, videos, etc. (Putri, Hadi, and Mutiarani 2021). As a platform for online communication and writing short articles (Kircova et al. 2020), Instagram is a social prima donna, and almost every age group has Instagram because it is one of the popular culture products in the digital era (Bestari, Faiza, and Mayekti 2020). Even civil servants, ministers, and presidents have Instagram accounts (Al-Rawi 2021). In addition, hate speech related to technological and linguistic perspectives has been examined pragmatically in specific contexts, such as political speeches (Chekol, Moges, and Nigatu 2023). This investigation has provided insight into the pragmatic acts and strategies employed in the production of hate speech.

Moreover, the pragmatic act underscores the importance of understanding hate speech within the broader context of language and communication (Paz, Montero-Díaz, and Moreno-Delgado 2020). Moreover, hate speech has been connected to (im)politeness in linguistic and psychological research by highlighting the need to explore an impoliteness framework for the analysis and classification of hate speech. From a pragmatic perspective, social media users' behavior is unpredictable and can be polite or impolite (Rabab'ah and Alali 2020). Specifically, hate speech, an interesting pragmatic topic in social media, is considered an impoliteness strategy (Subyantoro and Apriyanto 2020), and impoliteness itself is being rapidly employed by social media users (Andersson 2021). Therefore, hate speech is defined as an expression that stimulates individuals from particular social groups, such as religion, gender, social status, and national origin, and it deals with the offensive behavior of impoliteness (Culpeper 2021).

Furthermore, several studies have investigated hate speech on social media from different perspectives, such as journalism, communication and media, communication and politics, discourse and pragmatics, and general linguistic contexts (Nwozor et al. 2022; Roy, Bhawal, and Subalalitha 2022; Culpeper 2021; Matamoros-Fernández and Farkas 2021; Paasch-Colberg et al. 2021; Đorđević 2020; Kunst et al. 2021). The study's findings clarified that very few overt acts of hatred were in the corpus under review. In this regard, it also shows how various recurrent discursive patterns serve as the basis for covert hatred expressions.

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Research on hate speech on social media has been attracting researchers' interest. However, studies have mainly focused on theoretical relevance rather than practical contributions against the backdrop of increasing efforts to automate the detection of hate speech in social media user comments (Paasch-Colberg and Strippel 2022). Moreover, few studies have investigated hate speech on political issues on social media in Indonesia, especially from the discourse aspect. Therefore, the present study investigates hate comments or speech on political issues among Indonesian Instagram users from a language discourse perspective.

2. Literature Reviews

2.1 *Hate Comments on Social Media*

Social media platforms empower their users to disseminate negative concepts and expressions offensively, and hate speech is considered a complex phenomenon that may provoke discontent and resentment among others (Poletto et al. 2021). Hate speech is also a social media user behavior used to insult, provoke, and incite another individual or group, including any form of expression in terms of text, image, and video (Guo and Johnson 2020). Ben-David and Matamoros-Fernández (2016) considered hate speech employed by social media users and formed a network between policy platforms, technological affordances, and users' communicative acts. Nurik (2019) explored hate speech and gender using social media. She found that women's experiences on social media, especially profit motives on Facebook, were prioritized. Furthermore, Filibelı and Ertuna (2021) investigated many sarcastic hate speeches detected using critical discourse analysis. As reported, comments on social media cannot simply be considered innocent jokes since they are indeed part of a vicious cycle of violence. More recently, Parvaresh (2023) conducted a corpus-assisted pragmatic study of hate speech on Instagram.

Linguistic scholars have conducted studies of hate comments on social media. Al-Hassan and Al-Dossari (2019) investigated hate comments on social networks by surveying a multilingual corpus. They analyzed the concept of hate speech and differentiated anti-social behaviors, including cyberbullying, abusive and offensive language, and radicalization). Similarly, Permatasari and Subyantoro (2020) categorized and analyzed hate speech data on social media. It was reported that hate speech types were in the form of provoking, inciting, insulting, defamation, and spreading fake news, which can reflect the negative impact between discourse and society, particularly regarding the socio-cognitive interface (Đorđević 2020). By exploring hate speech data, Nuraeni et al. (2022) presented their findings regarding the types of hate speech in netizen comments on Instagram and the effectiveness of hate speech in political talk. The hate speech utterances can be classified according to their form and function, such as types of humiliation, spreading of false rumors, types of provocation, types of defamation, types of blasphemy, and incitement that can constitute a recognizable bullying voice in which this situation has become common on social media concerning news or politics (McCambridge 2022). These types of hate speech forms are represented by words, phrases, and clauses, which are linguistic markers.

Cahyanti and Sabardila (2020) described the sarcasm commonly seen in cyberspace on Instagram. Their study identified the use of sarcastic sentences on social media. Their study also found that the use

of sarcastic sentences to comment on someone with inappropriate language is a form of communication that involves the use of irony, mockery, or ridicule to convey contempt or disdain towards an individual. The sarcasm sentences on Instagram are mainly used by women, containing body shaming and criticizing performance in the form of sarcastic sentences that are *rather rough and very rude*. In addition, Jamilah and Wahyuni (2020) examined hate comments on YouTube regarding the presidential election in 2019. They reported that hate speech was categorized as a detailed description of language use. The layout of hate speech forms from political news of the presidential election has been illustrated and used as forms and stylistics of words and phrases on YouTube. The language style of hate speech has been identified by its forms and functions, such as sarcasm, harsh connotations, profanity, ridicule, and terminology that indicates disrespecting or insulting others.

Regarding political issues, Wilhelm et al. (2020) argued that the climate of political discourse regarding norm violations on social networking sites is a major concern. Ningrum et al. (2019) also investigated hate speech on social media. Hateful and inciting comments on social media among netizens on Facebook were discovered. It was also found that hate speech in the form of insulting, provocation on politics, and spreading fake news can be categorized into four cases: political, social, economic, and religious. Of these four cases, hate speech related to religion was the most frequent on social media. Fawaid (2022) described the hate speech diction forms and their meanings employed by haters as insults, defamation, blasphemy, unpleasant acts, provocations, incitement, and spreading fake news.

Since hate speech on social media has been a perennial problem of modern times (Parvaresh 2023) and has attracted the attention of researchers, Marwah and Fadhlan (2021) investigated hate speech on social media from an Islamic perspective. They argued that hate speech broke religious rules. However, Matamoros-Fernández and Farkas (2021) emphasized that racism and hate speech on social media are related to geographical topics. By examining articles on social media regarding geographical contexts and platforms, they found a lack of geographical and platform diversity and little engagement of the critical race perspective to explore racism and hate speech on social media. Therefore, it is recommended to conduct additional inquiries on the ways in which social media users engage in and mould their thought processes in order to address modern racism.

Moreover, the meaning forms were four-faced: white flags, accepting bribes, and old clowns. Thus, Putri (2018) revealed that political flaming has subtle tendencies and jokes. It was argued that the expression of intolerance was determined as a cultural element. In addition, examining the concept of hate comments on social media is necessary for conducting further research. Therefore, the present study was conducted to investigate the hate comments on the political issues employed by Indonesians on Instagram.

2.2 *Impoliteness Strategies on Social Media*

This study makes use of the theory of politeness to analyze the collected data, as the politeness theory was first introduced by Brown and Levinson (1978). In the theoretical part of their work, they propose the concept of "face" to illustrate "politeness" in a broad sense. The politeness theory is based on

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the philosophy of Grice (1975), who defined politeness through the four cooperative principal maxims in "logic and conversation." These four maxims are veracity and supporting proof; the maxim of quantity—information should be provided concisely or sufficiently long to ensure no detail is missed; relevance maxim: one should constantly be pertinent and always aim to be concise, well-organized, and free of confusion and ambiguity. When it comes to acting politely toward others, the cooperative principle assumes that most human interaction is cooperative. In discourse, the participants are aware of each other's polite cues because each speech act has meaning. "The chief motivation—though not the only motivation—for using these indirect forms of politeness" is the indirectness of speech, according to Searle (1969). Brown and Levinson (1978) suggest four politeness strategies that the speaker can use: positive, negative, off-record, and not performing a face-threatening act (FTA).

Impoliteness is considered in the eye of the beholder as a linguistic behavior assessed by the hearer, which depends on how the hearer perceives what is said and done by the speaker and how that relates to a particular situation (Culpeper 2011). The digital view of impoliteness behavior associates the phenomenon with negative incentives. For instance, Pelivan (2021) argues that impoliteness exhibiting negative behavior in communication contexts requires adherence to social norms to detect rudeness used by netizens on social media platforms such as Instagram posts. Negative behavior is also a rude policy caused by netizens' comments on social media posts linked to government policies. This is because impoliteness could occur based on distinctive features such as colloquialisms, proverbs, idioms, and even interjections (Rabab'ah and Alali 2020) that can be related to the phenomena of irony and banter (Leech 2014). However, positive impoliteness behavior mainly became the dominant strategy used by netizens in social media comment sections because commentators mostly performed more than one strategy in one utterance (Shinta, Wahyuni, and Padang 2018). The communicative potential of impoliteness can extend for its manifestation in online discourse, as it is hoped that the concept of impoliteness on social media can help capture the complex nature of meaning-making in a discursive social media environment (Andersson 2023). Therefore, Culpeper (2013) clearly emphasized that impoliteness is linked to rudeness, particularly forms of hate speech.

It has also been clearly stated that impoliteness must be explored (Culpeper 2011) because of its complex nature and severe implications for interpersonal communication and society. Shaari and Kamaluddin (2019) discuss the use of impolite strategies for cyberbullying among teenagers. They found that impoliteness strategies in virtual conversations could lead to cyberbullying. They found that it is a common practice to engage in online conversations about impoliteness strategies among teenagers. Furthermore, teenagers who act impolitely to others suffer threats and physical harm. Waliyadin (2016) found that students use direct impoliteness strategies to laugh and harass, taunt, and insult other teenagers. In this case, teenagers' positive impoliteness strategies are used when they curse, insult, ridicule, or evict other teenagers. However, teenagers also use negative impoliteness strategies to ruin the faces of other teens.

Furthermore, teenagers use sarcasm or satire when they repel, insult, and mock their peers, while adolescents use politeness restraint strategies when they laugh and mock other teens (Beschieru 2021).

Ali (2021) investigated the impoliteness strategies employed by social media haters on social media, particularly on Instagram. It was found that male haters on Instagram tended to use a strategy of disrespect in terms of misogynist comments. Three types of impoliteness strategies for Instagram comments among male and female netizens were identified: positive, negative, and mock. These strategies aimed to intimidate, ridicule, insult, and not deal with people's spaces. Positive impoliteness is designed to weaken desire, whereas the recipient will have a positive face and desire to be recognized (Matley 2018). The strategy includes ignoring others, isolating oneself, lacking affection, improper identification using other negative terms, unclear language, taboos, and derogatory language.

However, negative impoliteness seems to be potentially established concerning power relationships and positions in terms of knowledge in which scientific and technical contributions should be impartially appraised without considering gender in employing impoliteness strategies (Alonso-Almeida and José Álvarez-Gil 2021). Kasmanto and Purbawati (2019) discovered forms of Instagram posts and comments. They explored comments and posts from Instagram followers who reported violations of politeness principles. It has been indicated that the impoliteness of commenting on Instagram is manifested in terms of violating the maxim of admiration, the maxim of wisdom, and the maxim of generosity. Notably, the most common violation of proverbs was the proverb of praise.

It can be argued that the most common impoliteness strategies on social media are harassment, insult, and slight praise of the interlocutor, which can lead to cyberbullying. Santosa (2020) determined attitudes toward cyberbullying using the disrespectful approach pioneered by Oliveira & Cabral (2020). It has been reported that the negative type of impoliteness is the most frequently used strategy in cyberbullying; however, the bald-on-record strategy was indicated as the second impoliteness strategy. Thus, it can be concluded that social media bullies are more likely to launch direct attacks through various forms of insults. Furthermore, Zulhairi and Kasdan (2022) identified and analyzed political discourse and leadership difficulties in social media. They emphasized explaining the meaning of difficulties and phenomena using a less-polite language approach. As a result, they found some types of bad expressions used by social media users related to personal characters, namely stupid, limbs, evil, religion, and animal characters. In political and leadership discourse, words can be related to silly characters, such as 'idiot,' 'bang-bang,' and 'catastrophe,' that seem to be used the most. Thus, it corresponds to the negative image of a leader's personality, which contrasts with the traits of a leader who is intelligent, honest, and trustworthy.

3. Research Method

This study intends to uncover hate comments on Indonesian political issues on Instagram. A descriptive qualitative was used in this study to explore and describe the meaning of hate speech in the comment sections of Instagram based on the context. Moreover, the data were collected over three months (October-December) in 2022. During this period, the researcher used hashtags *#politikIndonesia*, *#isupolitik*, and *#politik2022* to find the updated posts related to political issues posted on Indonesian

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political Instagram accounts. Ten Instagram accounts were involved in the current study. All contents and comments were published in 2022 and used the Indonesian language.

Moreover, the obtained data were categorized based on Indonesian Instagram users' hate speech in the comment sections of Instagram related to Indonesian political issues. The researcher also determined the types of hate comments, including demonizing and dehumanizing, negative actions, disagreement, violence, negative character, and death, adopting Erjavec and Kovačič (2012), Tahir and Ramadhan (2024), Chekol et al.'s (2023) frameworks. Thus, the working definition in the current study is elaborated in the table below.

Table 1: Working definition of hate comments on Indonesian political issues on Instagram

Types of hate comments	Working definition
Demonizing and dehumanizing	Hate comments employed by Indonesian netizens to protest and bring down the authorities regarding the government's regulations
Negative actions	Hate comments employed by Indonesian netizens to argue false statements on Instagram
Disagreement	Hate comments employed by Indonesian netizens that refer to public disapproval of the current or future governments' regulations
Violence	Hate comments employed by Indonesian netizens on Instagram to harm others can lead directly or indirectly to inflicting harm.
Negative character	Hate comments are employed by Indonesian netizens on Instagram to express their jealousy, arrogance, greed, anger, or ambition.
Death	Hate comments employed by Indonesian netizens that use harsh words leading to individuals' death.

By considering the above type of hate comments employed by Indonesian netizens, the researcher collected 265 comments that contained hateful comments on Indonesian political issues on political Instagram accounts. This study involved two raters to re-check the research data containing hate comments on Indonesian political issues. These two raters are university lecturers who have an in-depth knowledge of hate speech theory and its categorization. Involving these raters helped the researcher increase the validity and reliability of the research data used. In addition, there were two research criteria for collecting the data. First, the comments contain hate speech related to the content posted by Indonesian political accounts on Instagram. Second, the comment should be in a short or long sentence containing hate speech and creating meaning. Therefore, those comments that did not meet these criteria were omitted.

Moreover, these 265 tokens collected from Instagram were analyzed using NVivo software. NVivo software was used to import, code, and visualize the data. High validity can also be achieved using NVivo software because NVivo is effective for data triangulation. The researcher identified and analyzed connections between different types of hate comments employed by Indonesian netizens to validate the findings. Using NVivo also helped the researcher produce qualitative research by drawing the themes and visualizing the graphs.

The steps for creating the codes using NVivo software are described as follows. First, the coder and researcher had to clearly understand the classification of hate comments on Indonesian political issues. The researcher coded all the collected data containing the research topic. In this case, all obtained data

were coded independently by importing them into the NVivo software. Then, each code is based on classifications of hate comments on Instagram, including demonizing and dehumanizing, negative action, disagreement, violence, negative character, and death. Then, the researcher processed the data coding by identifying consistent themes of hate comments across data imported data sources. This step helped the researcher visualize the findings in terms of charts, which helped compare and contrast data from the data sources. This visualization revealed the types of hate comments employed by Indonesian netizens. This is illustrated in Figure 1.

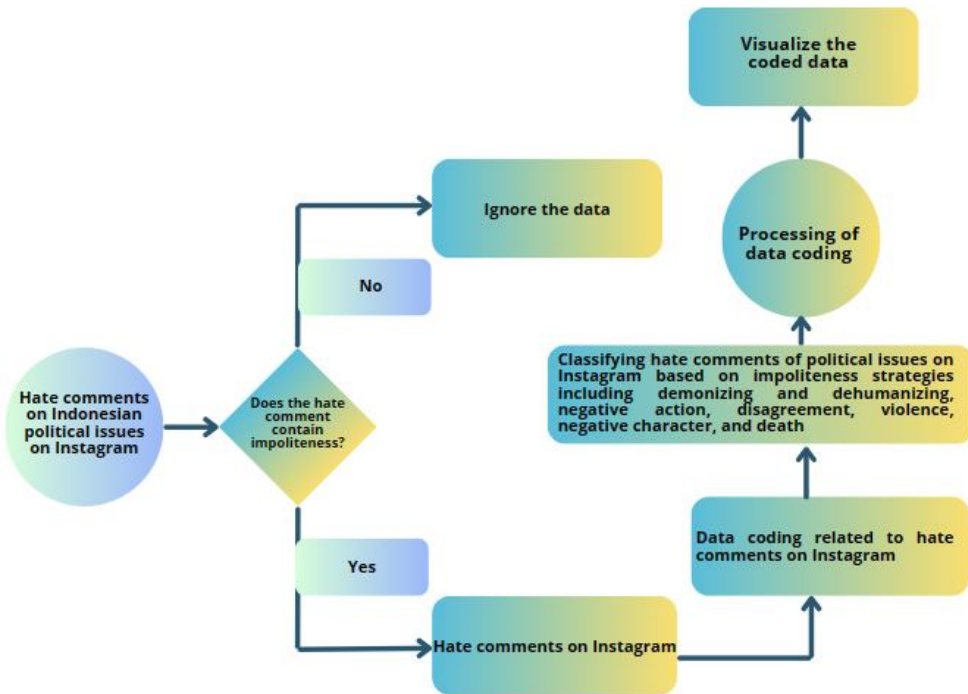


Figure 1: Steps of data analysis of hate comments on Indonesian Political Issues on Instagram

Furthermore, the researcher cited six examples concerning hate comments on Indonesian political issues on Instagram in the current paper. The researcher approached each of these six Indonesian Instagram users to research ethical issues in order to obtain their approval since the researcher provided their hate comments as examples of the current research topic. The researcher also received approval to present these examples.

4. Findings

The hate comment classifications of Indonesian political issues on Instagram are illustrated in Figure 2. Analyzing the data obtained from Instagram comments on political accounts reveals that demonizing and dehumanizing (23%) are the most frequent hate comments employed by Indonesians on Instagram. Moreover, negative action was the second most common classification (21%) of the comments, followed

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by disagreement classification (17%), violence (16%), and negative characters (13%). Finally, the death classification was 10% of the analyzed data. The findings are explained in the following subsections.

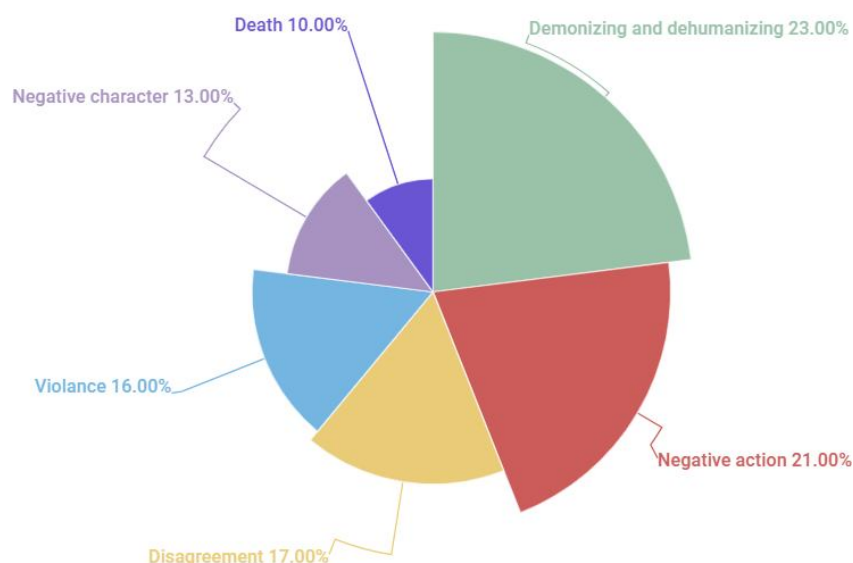


Figure 2: Data analysis of hate comments on Indonesian Political Issues on IG

4.1 Demonizing and dehumanizing

This study defines demonizing and dehumanizing as protest statements on social media. They can also be an online demonstration employed by Indonesian social media users. Concerning negative comments of demonizing and dehumanizing in the current study, they intend to bring down the authorities in terms of disagreeing with a government that is not working for the people. Demonstration is also defined as conveying aspirations or resistance to a party's policies, an organization, or the government itself, where the activity is an effort to suppress politics carried out by certain parties who have an interest.

As shown in the diagram above, the results of the present study show that most negative comments posted on Instagram are demonizing and dehumanizing (23%). This finding is due to the numerous statements and demonstrations that undermine government policies and cast doubt on the government's ability to rule the nation.

arsoed ga cocok kalo nanti maju jadi presiden, jadi presiden itu berat banyak yang ngeritik dengan cara apapun. Nanti kalo ada yang mengkritiknya keablasan dilaporin lagi 🤔
147 mg Balas

Figure 3: User comment concerning demonizing and dehumanizing

Example 1:

"Ga cocok kalo nanti maju jadi presiden, jadi presiden itu berat banyak yang ngeritik dengan cara apapun"

"You are not capable enough to be a future president since it is hard to be a president. There will be a lot of people to criticize you in any way."

The example above indicates demonizing and dehumanizing classification. The utterance above contains a dropping character (e.g., *You are not capable enough to be a future president*). It is believed that this individual is not anticipated to serve as the nation's leader. This statement also conveys people's disapproval if this person runs for president in the upcoming election. Conversely, it is a way for a group of individuals to express their opposition to a government or organization's policies on a public forum online. This case indicates their demonstration was employed virtually. These demonstrations are one of many ways to express opinions that allow Indonesian people to voice their views publicly and bring attention to social, political, or economic issues. As the Indonesian state has adopted democracy, which includes the ability to express one's thoughts, state legislation also regulates this movement of expressing thoughts or holding demonstrations. Furthermore, the example mentioned above demonstrates a strategy of being impolite in Indonesian culture by showing disinterest in the person who wants to run for president during the presidential election. People think that the candidate is ineligible to serve as president. Thus, this presidential candidate is not expected to lead the country.

4.2 Negative action

Negative action in the present study refers to negative comparisons, hoping for the worst thing, using harsh words and provocations, and adding more enemies. Thus, the negative action of hate speech in the current study can be illustrated in the example below.

Selama penegakan hukum masih terbang 2
pilih. .siapapun persidenya rakyat yg menderita
dan tdk sejahtera. ..🙄🙄

Figure 4: User comment concerning negative action

Example 2:

"Selama penegakan hukum masih terbang pilih, siapapun presidennya rakyat yang menderita dan tidak sejahtera".

"As long as law enforcement is selective, whoever the president is, the people will suffer and will not prosper for living their lives."

This illustration aims to get everyone to think the same way. Regardless of who the president is, it can be ensured and anticipated that the Indonesian people will not benefit from the results of presidential leadership. This comment implies that the government system in Indonesia should be evaluated and conducted appropriately. Based on analysis, the phrase (e.g., *people will suffer and will not prosper*) is a euphemism that can show the negative side of the presidential election. In this case, people are suggested

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to only vote for some candidates since it says that people will get nothing after participating in the presidential election. Therefore, this comment's negative actions consist of insults and provocations intended at a person or group of people, particularly the Indonesian government. The example mentioned above also illustrates a strategy of being impolite. This illustration is due to worries about Indonesia's political system, mainly how the presidential election was policed. This worry relates to how Indonesians will fret and be alarmed about the nation's next leader.

4.3 Disagreement

Disagreement in the current study refers to public disapproval of the current or future government that will lead the country. Hate comments on Instagram can also invite other people to post similar comments related to the issue on a particular post on Instagram. Disagreement (17%) can be illustrated in the example below.

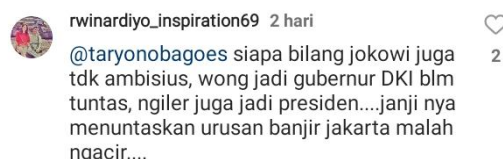


Figure 5: User comment concerning his disagreement about Jokowi being a President

Example 3:

"Siapa bilang jokowi juga tidak ambisius, wong jadi gubernur DKI belum tuntas, ngiler juga jadi presiden. Janjinya menuntaskan urusan banjir Jakarta malah ngacir"

*"Who says Jokowi is not ambitious? It was proved when his leadership as a governor of DKI had not ended yet, and he wanted to be president. **He promised to solve the flooding problem, but he did not.**"*

Example 3 is a disagreement classification of Jokowi's leadership to become president. The statement demonstrates that President Jokowi should not have submitted a presidential application while still serving as the governor of DKI Jakarta. Jokowi was also thought to be incapable of resolving the flooding issue (e.g., *he promised to solve the flooding problem, but he did not*) as he had pledged to do as governor. Moreover, this example demonstrates an impolite statement by stating directly and in an impolite manner that President Jokowi is overly ambitious to govern the nation. Even if it has been shown that he could not rule the province where he served as governor of DKI, as this statement displays impolitely, it gives President Jokowi a candid and open side of the story.

4.4 Violence

This study defines violence as an online action that causes or intends to cause harm. In particular, violence, as analyzed in the current study, is idiomatic as a set of language behaviors on Instagram aiming at harming others that can lead directly or indirectly to inflicting harm. The violence here could be the virtual attacks, particularly hate comments on Instagram. Moreover, the violence category includes two

distinct types of hate discourse, namely hate speech in the form of caustic and provocative remarks to commit physical violence and hate speech inciting murderous acts of violence. Violence (16%) in the present study can be illustrated in the example below.

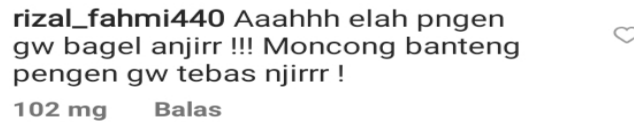


Figure 6: User comment concerning violence

Example 4:

"Aaaaah elah pngen gue bagel anjir, moncong banteng pngen gue tebas"

"Aah, I want to hit you. I want to cut the bull's nose."

Example 4 above is classified as violence because it uses a harsh sentence that includes an indirect act of violence. It claims that the individual is required to be struck or even murdered (e.g., *I want to hit you*). Additionally, the bull's nose alludes to a specific Indonesian political party. This political party ought to have ceased to exist in this situation. This discourse is characterized as hate comments or speech and violence as it contains remarks that promote violence and even murder. In addition, the example above employs an impolite statement since it shows the violent act occurring virtually. This is considered a very impolite statement, particularly in Indonesian culture. A person's dignity is considered diminished when she/he is compared to an animal, as shown in example 4. It also uses the pronoun "I" that explicitly personalizes and associates with a negative aspect, even a violent structure, by showing to hit a particular person.

4.5 Negative character

The negative characteristics in the current study may refer to envy, jealousy, arrogance, greed, revenge, anger, ambition, dishonesty, and wrongdoing that occurred virtually, as illustrated in the following example.

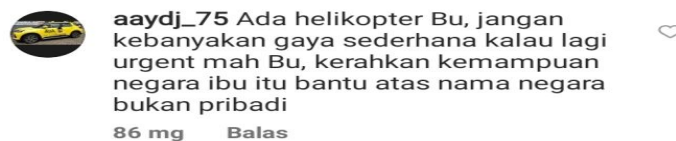


Figure 7: User comment concerning the negative character

Example 5:

"Ada helikopter bu, jangan kebanyakan gaya sederhana kalau lagi urgent mah bu, kerahkan kemampuan Negara ibu itu bantu atas nama Negara bukan pribadi"

"There is a helicopter, ma'am. Do not be too simple. If it is urgent, mobilize your ability because you work to help on behalf of the state, not your personally."

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The sentence in the example above uses negative characters and is directed towards a minister of Indonesia who is thought to lack firmness because she frequently deals with issues in the country. In this instance, it is determined that this person is ineligible (e.g., *do not be too simple*) to serve as a minister in Indonesia. Even she was thought to work for herself solely but not for the nation. Thus, people often judge the character of several governments in Indonesia by typing their opinions or comments on a particular post in terms of showing their negative characters virtually. In addition, the example above indicates an impoliteness strategy since it shows that this person is not interested in how the Indonesian minister leads the country, indicating the use of political power to accommodate the political system in Indonesia.

4.6 Death

Death can be defined as the absolute cessation of all bodily functions, manifested by the absence of spontaneous respiration. However, the current study discusses using harsh words that contain and lead to someone's death or expect that person's death. It can be in the form of killing or destroying. Several comments in the present study contain insults, which also wish for the death of several individuals or a government that is not functioning or not supporting the progress of the Indonesian state.



Figure 8: User comment concerning death

Example 6:

"Percuma saja diganti, jika menteri yang korupsi bansos kemarin aja nggak dihukum mati"

*"It is useless to be replaced if the minister who corrupted social assistance **was not sentenced to death.**"*

The example above is categorized as a death aspect since the minister is anticipated to receive a sentence. The minister did corruption, and the punishment was just in the form of position replacement. Thus, it indicates an unfair decision considered by the government. Moreover, the utterance above indicates impoliteness since it uses impolite words concerning the context of Indonesian culture. It can also be seen that the corruptor should be sentenced to death. However, it did not occur as expected. Moreover, it can be argued that the law did not have any power to decide a proper punishment for those who do corruptions.

5. Discussion

Posts on many social media platforms are typically used to publish user information and distribute news in a variety of languages (Wang, Bahry, and An 2022). The language post content on social media can also express the user's feelings (Wei 2020), reflecting real-life events. Therefore, proper analysis is needed to process text data so that it provides valuable information about a person's opinion, especially in a political context on social media. As the current study investigates hate comments on Indonesian political issues on Instagram, it was found that hate comments employed by Indonesian Instagram users

when commenting on a specific political issue posted on Instagram regarding disagreement and resistance to specific government programs, the majority of these comments criticize the government policies. It was found that there are six categories of hate comments on Indonesian political issues, including demonizing and dehumanizing, negative action, disagreement, violence, negative characters, and death.

In this study, human traits and attitudes determine humanizing and dehumanizing. Previous research suggested the extent to which people conceptualize other people in terms of humanizing that can affect aggression of dehumanizing rhetoric by the political elite to prevent inter-ethnic violence (Christie and Noor 2017). Additionally, people are more likely to choose greater shock intensity to punish the poor performance of others when the other person is described in dehumanizing, animalistic, or nonhuman terms because dehumanizing language is an important type of cognitive bias (Fowler and Utych 2021). Moreover, some researchers identified types of dehumanizing, such as dehumanizing of animals (Utych and Fowler 2022; Prażmo 2020) and dehumanizing of mechanics (Hageman 2012). The current study explores whether conceptualizing others as lacking in human nature or uniquely human attributes can predict more aggression. Furthermore, the terms desirable or humanizing of aggression, self-esteem, and narcissism predict the perceptions in the form of social cognition. It can also be said that self-esteem and narcissism affect aggression *“the governor promised to solve the flooding problem, but he did not”*. In addition, narcissistic individuals, *“I can do better than them, no one even noticed”*, might be more prone to aggression because they tend to be confident and have more human qualities than others.

Moreover, this study found that negative actions mainly tend to show provocations and use harsh words that altogether indicate an impolite strategy employed by Indonesian social media users, especially the political issues spreading on Instagram since it is argued that negative action on language can share neural mechanism and influence each other (Liu et al. 2020). Thus, the negative action of using impolite words can influence provocations in online environments. Regarding the disagreement aspect, the current study found that many people still disagree and have different opinions on decisions based on what people have experienced from the government. This disagreement has been expressed impolitely in the online environment as well, especially commenting on Instagram, considering that there is still little awareness of the dynamics leading the policies on political issues, particularly on comment sections where users feel free to express open criticism or insult (Davoodi, Waltenburg, and Goldwasser 2020) to understand the language of disagreement on political topic.

Furthermore, since violence does not only exist in the real world but also in the form of communication on social media, the current study has investigated the political issues on Instagram in particular. It shows that violence indicates online attacks using impolite language. To support this finding, Al-Tamimi (2022) investigated the existence of the language phenomenon occurring in social media, particularly the hidden violence in language. This study highlighted how individuals use language aggressively, which can lead to significant psychological harm, including anxiety, depression, and a diminished sense of self-worth. Therefore, there should be a need for greater awareness, and social media users should be encouraged to reflect on their language and its potential harm.

Revealing Hate Comments on Indonesian Political Issues on Instagram: A Discourse Analysis

Regarding negative characteristics, it was found that the negative characteristics are jealousy, arrogance, greed, revenge, anger, ambition, dishonesty, and immorality. In fact, individuals would be more violent and emotional when discussing issues regarding the public criminology framework because public criminologists need to recognize and take seriously the public's emotions rather than negate them (Mopas and Moore 2012), for example, politics. The negative characters related to the political aspect can attract individuals to use aggressive tactics to provoke and upset others. This situation includes sending threatening messages and coordinated harassment campaigns against individuals with opposing views.

Concerning hate comments in the current study about political issues spreading on social media, they allow users to write abusive and arrogant comments in impolite ways linguistically. This phenomenon is prevalent on social media, where relative anonymity can encourage individuals to express negative sentiments without the usual social restraints. Issues appearing on social media are varied; every one with different backgrounds, ages, and professions can communicate virtually or leave comments on social media. The current study shows that impolite words employed by Indonesian Instagram users commenting on political issues indicate negative characters.

Furthermore, the current study revealed that many used obscene words conveying death, disease, and negative evaluation (Han 2021) in the comment section have appeared to comment on political issues on Instagram. The governments in Indonesia made these comments as a reflection of digital democracy. This is because digital democracy allows everyone to create issues by replicating images and texts. Thus, memes appearing on social media representing political themes such as digital democracy, digital capitalism, and cultural dimensions are common among societies (Fuchs 2021). In this way, the public articulates, evaluates, and judges socio-political discourse in a meaningful, democratic, and satirical way.

6. Conclusions

The present study has explored the prevalence and nature of hate comments concerning Indonesian political issues on Instagram, revealing several critical insights. These hate comments on Instagram have been categorized into six types such as demonizing and dehumanizing, negative actions, disagreement, violence, negative characters, and death. In addition, the demonizing and dehumanizing aspect is described as the highest level in terms of protesting against the policies taken by the Indonesian government. The analysis highlights that hate speech employed by Indonesian netizens is not only pervasive but also varied in its forms and targets. This phenomenon poses serious risks to the quality of public discourse in the Indonesian language. This study also underscores the role of anonymity and the perceived lack of accountability in fostering a hostile online environment regarding political contexts in Indonesia. Furthermore, the findings provide implications for impoliteness perspectives by illustrating the examples provided in the study. Thus, this study supports Ardila's (2019) argument that impoliteness is nowadays being deployed in such political parliaments, which is a powerful strategy for running the government system.

The findings highlight that hate comments are not only the expression of isolated individuals but are often part of a collective behavioural pattern influenced by social, cultural, and psychological factors. It

also emphasizes the importance of understanding the complexity behind hate comments on social media and the need for a multidisciplinary approach to addressing this issue. This helps to understand how hatred is expressed in different forms. The conclusions of this study are expected to be the basis for further research and efforts to create a more positive and constructive digital space.

Furthermore, the study has only been able to investigate the hate comments on Indonesian political issues on Instagram. No interviews were conducted directly or virtually with governments and Instagram users where their comments and posts were used. All the collected and analyzed data/comments regarding hate comments on Indonesian political issues have been considered influential in examining hate comments on Instagram. Therefore, more attention needs to be paid to online social emergencies and their virtual interaction situationally, culturally, and politically. Several recommendations are proposed. Social media platforms, such as Instagram, Twitter, Facebook, and LinkedIn, should enhance their content moderation algorithms to better detect and address hate speech. Promoting digital literacy among social media users may help to create a more respectful and inclusive online environment. In addition, policymakers and developers of social media platforms must collaborate to develop and implement strategies that balance free speech with the need to curb harmful content among social media users.

الكشف عن تعليقات الكراهية حول القضايا السياسية الإندونيسية على إنستغرام: تحليل الخطاب

إسماعيل طاهر

طالب دكتوراه في كلية اللغات الأجنبية، جامعة بيهانغ، بكين، الصين
جامعة بينا مانديري جورونتالو

الملخص

تبحث هذه الدراسة في تعليقات الكراهية حول القضايا السياسية الإندونيسية التي يستخدمها مستخدمو الإنترنت الإندونيسيون على إنستغرام، وجمعت البيانات على مدى ثلاثة أشهر (أكتوبر - ديسمبر) في عام ٢٠٢٢، وحُلَّت باستخدام برنامج NVivo software أو تصنيف البيانات، وترميزها، وتصورها، وجمعت مجموعة بيانات مكونة من ٢٦٥ تعليقاً تحتوي على تعليقات تحض على الكراهية من إنستغرام، وتكشف الدراسة أن تصنيفات تعليقات الكراهية بشأن القضايا السياسية الإندونيسية تشمل الشيطنة والتجريد من الإنسانية، والعمل السلبي، والخلاف، والعنف، والشخصية السلبية، والموت، ومن المثير للاهتمام أن التشهير والتجريد من الإنسانية هما أكثر أنواع تعليقات الكراهية شيوعاً التي يستخدمها مستخدمو الإنترنت الإندونيسيون على إنستغرام، ومعظم هذه التعليقات تحتج على سياسات الحكومة فيما يتعلق بالخلاف والمقاومة لسياسة حكومية معينة. ولذلك توصي هذه الدراسة بمعالجة التفاعلات الافتراضية ظرفياً، وثقافياً، وسياسياً. وتوفر الدراسة أيضاً أثراً على وجهات نظر قلة الأدب من خلال استكشاف أمثلة لتعليقات الكراهية التي يستخدمها مستخدمو الإنترنت الإندونيسيون على إنستغرام.

الكلمات المفتاحية: تعليقات الكراهية، اللغة الإندونيسية، وسائل التواصل الاجتماعي، القضايا السياسية، إنستغرام، اللغة الإندونيسية.

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