

Hate Speech: Commentary Analysis on Celebrity Instagram Accounts Based on Prophetic Communication

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Abstract

Social media has seamlessly integrated into the daily lives of countless individuals, captivating users who spend significant portions of their time scrolling through their feeds and interacting with their online connections. This digital era, however, has brought to light a darker side – the prevalence of hate speech and abusive behavior, notably among Indonesian netizens. This study seeks to identify and scrutinize official Instagram accounts of certain celebrities, focusing on the presence of hate speech. Employing a quantitative research method with content analysis, the research centers on comments made by fans. Data will be gathered, coded, and subjected to a reliability test for categorization. The findings underscore a disturbingly high incidence of hate speech on Instagram accounts, highlighting the need for intervention from multiple stakeholders, particularly within the realms of communication science and prophetic communication. This research offers invaluable insights into social media usage and paves the way for corrective measures, education, and evaluation, ultimately striving to foster a more positive and constructive social media environment for all users.

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Introduction

The pervasive influence of social media (Ardianto 2011) addiction is evident, facilitated by the affordability of gadgets and widespread internet access. Internet users, commonly referred to as netizens, comprise approximately 50.46% of Indonesia's total internet user population, amounting to 143.26 million people (Ulfah and Anam, 2020). Netizens from Indonesia have gained notoriety for their negative reputation on social media, making it the country with the highest number of uncivilized netizens in Southeast Asia (Bagus and Adnyana, n.d.). The interaction patterns between individuals have changed due to the

characteristics of social media (Heryanto, 2011), which enable users to not only consume information but also produce and distribute it (Syahputra, 2017).

The term “hater” describes individuals or groups who focus on criticizing others’ lives. However, when this hatred is excessively expressed on social media (Putri, Annisarizki, and Andika 2020), it becomes dangerous, impacting not only the individuals targeted but also their associates and potentially even the legal system (Ramadani n.d.). Netizens (Ramadani, 2021) who lack literacy contribute to excessive and misleading content on social media. Their uninformed opinions and baseless claims spread misinformation and disrupt public discourse (Muannas and Mansyur 2020)

Domestic violence, a pervasive issue affecting individuals regardless of social status, has garnered attention within the celebrity sphere. Through her TikTok post, a well-known Indonesian celebrity shed light on the various forms of domestic violence, including physical, psychological, and sexual abuse¹. She also reported her ex-husband’s harsh treatment to the local police (Polda Metro Jaya) (name withheld for anonymity).²

Domestic violence has also affected public figures, including two individuals (names withheld for anonymity). After one withdrew their report and reconciled with their partner, their decision faced criticism and confusion. Some netizens openly expressed disappointment when the individual received support and sympathy from the public. One netizen’s tweet, “@O*****S,” read, “What’s more complicated than the path to your heart? The path to their mind.”³

Another recent case involves two individuals (names withheld for anonymity), where one reported their spouse to the police for alleged domestic violence. A circulating photo on social media showing the individual with a bloody face sparked outrage and shock among netizens. Netizens directed their anger towards the uploads on a particular individual’s Instagram account, with one netizen expressing disgust over a caption that indicated the domestication of the individual’s mother.⁴

In the multicultural Unitary State of the Republic of Indonesia (NKRI), ethics in communication remain crucial (Alfiansyah n.d.). While freedom of opinion exists and the ability to distinguish between private and public conversations is important, individuals should refrain from reckless behavior. Hate speech, a form of dehumanization contrary to the humanization of prophetic communication seems to diminish the exemplary behavior displayed by the figure of a prophet that humanity should emulate. Hate speech has the potential to threaten national unity (Elan and Dkk 2022). One characteristic of a believer is to spread goodness, particularly through their conduct. Additionally, the Qur’an states, “And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims?’” (QS. Fushilat, Verse 33).

Given the potential for abusive language and hate speech to trigger conflict, division, and mental illness, this research holds significant importance. The anonymity provided by digital technology enables the rapid spread of abusive language (Tjahyanti 2020), making it a severe public concern (Price and Dalglish 2010). In this study, researchers aim to categorize “hate speech” in the Instagram accounts of selected celebrities. Establishing specific guidelines for conveying messages on social media is crucial to mitigate cybercrime, particularly instances of insult and defamation.

¹ KDRT di Kalangan Artis Merebak, Maia Estianty: Laporkan Saja ke Polisi! (suara.com)

² <https://hot.detik.com/celeb/d-6509684/sederet-artis-yang-jadi-korban-kdrt>.

³ <https://www.liputan6.com/citizen6/read/5096932/lesti-kejora-cabut-laporan-kdrt-rizky-billar-netizen-harus-dengar-kata-mamah-dede>

⁴ Akun IG Ferry Irawan Jadi Bulan-bulanan, Netizen Auto Jijik Baca Caption Semanis Madu | POP - MataMata.com

Here are the theories used in this research, the first theory is mass communication involves conveying messages through print, electronic, or digital mass media, broadly encompassing communication between individuals or groups with expected reciprocity. Narrow mass communication is directed to a larger audience through mass media. The distinguishing feature is the mass media itself, enabling widespread dissemination to the general public. New media (Flew 2007) includes computing, communication networks, and digitized content, transforming society through interactive technologies, notably the internet. Social media, a subset of new media, empowers users to control information consumption, fostering interactivity.

Structural Functional Theory analyzes society's elements maintaining balance, examining human behavior's impact on societal equilibrium. Modern lifestyles disrupt this balance, evidenced by hate speech on social media, shifting goals towards personal recognition. The Theory of General Semantics underscores accurate language reflecting reality, but hate speech distorts this, causing harm. The theory of general semantics is a theoretical framework that posits language should better reflect the world we live in. The underlying assumption of this theory is that 'the word is not the thing (Rahardjo 2016). Hate speech, targeting individuals or groups based on race, gender, religion, etc., yields severe consequences. Hate speech varies in severity, requiring recognition and confrontation to mitigate its harm.

Parasocial interaction is a form of friendship or attachment that develops with media figures, based on the emotional connection felt by an individual towards those media figures. (Maltby et al. 2005) classify the involvement into three levels: a) Entertainment social-value, b) Intense-personal feeling, and c) Borderline-pathological tendency. (Hoffner 2002) identifies factors influencing parasocial interaction, including the motivation to fulfill social and emotional needs, similarity with celebrities, the desire to identify, and fan communication. Individuals engaged in parasocial interactions exhibit characteristics such as reduced social relationships, attachment type, individual differences in empathy, self-esteem levels, and gender.

Prophetic Ethics (Nazaruddin and Alfiansyah 2021; Rahman, Muzaiyanah, and Suryati 2023), rooted in prophetic literature, emphasizes humanization, liberation, and transcendence. Humanization counteracts dehumanization in society, nurturing empathy and tolerance. Liberation frees individuals from unjust social structures, reflecting faith in God's guidance. Transcendence aligns with divine values, transcending societal constraints. This ethical framework counters relativism and fosters values grounded in a transcendent perspective.

Based on the aforementioned background, the researchers formulate the following research problem: What are the types of abusive language (Jadmiko and Damariswara 2022) and the extent of hate speech in the Instagram content of the selected accounts? The objective of this research is to categorize the level of hate speech in. The operationalization of the variables mentioned above, the researcher establishes the following hypotheses for this study:

Ho: There is a low level of inconsistency in the usage of hate speech on social media.
H1: There is a high level of inconsistency in the usage of hate speech on social media.

Methodology

This research adopts a positivist paradigm associated with specific social theories such as functional structuralism, rational choice theory, and social exchange theory. Positivist

researchers prefer precise quantitative data and often employ experiments, surveys, and statistical analysis (Neuman, 2003:64). The approach used in this study is quantitative, characterized by a focus on quantification in data collection and analysis using a deductive approach. Thus, quantitative research investigates social issues by testing a theory composed of variables measured numerically and analyzed using statistical procedures to determine the accuracy of predictive generalizations (Silalahi, 2009:77).

The method employed in this study is content analysis (Eriyanto 2011). The basic procedure for designing and conducting a content analysis study consists of six steps: (1) formulating research questions and hypotheses, (2) sampling selected data sources, (3) establishing categories for analysis, (4) collecting and coding a sample of selected documents, (5) creating scales and items based on specific criteria for data collection, and (6) interpreting the obtained data (Silalahi, 2009:77).

This research uses the content analysis method to analyze the selected Instagram accounts. Two celebrity accounts were selected, and their names were disguised as individual Instagram accounts B and Instagram account C (owned by individuals A and B) to protect their privacy. These accounts were chosen due to the abundance of netizens' comments containing abusive language and hate speech. The selected unit of analysis is the netizens' comments on the posts of that Instagram account. The content of the posts will be examined and coded according to predetermined categories to extract meaningful information. The data collected will be interpreted to answer the research questions and test the hypotheses. Through this method, the study aims to provide insights into the presence and extent of hate speech and abusive language in the Instagram content of the selected accounts.

By employing a quantitative approach and content analysis method, this research seeks to contribute to understanding hate speech and abusive language (Nobata et al. 2016) on social media platforms. The findings will have implications for developing guidelines and strategies to mitigate the negative impact of such language and promote a more respectful and inclusive online environment.

Source and Research Object

The specific entities considered subjects of study in research are referred to as units of analysis, elemental units, or research elements. The most commonly studied research subjects or units of analysis in social research are individuals, families, groups, organizations, informal social structures, and formal social structures (Silalahi, 2009:250). In this study, the unit of analysis used is the comments from netizens who are fans of Individual A and Individual B on the social media accounts of Individual B and accounts owned by both individuals (Instagram accounts C), starting from the beginning of the domestic violence incident until both Individuals reconcile.

Population and Sample

The population refers to the total number of comments in each account's posts. The total number of comments until the last data collection on Individual B's account is 134,080 comments, while both individuals' account (A and B) has 3,760 comments. The sample includes all the comments from both accounts until Saturday, January 7, 2023.

Concept	Abusive Language	Hate Speech	
Category Construction	The using of abusive language in social media	The strength of hate speech on social media	
	Abusive language used to attack someone or another group.	Weak	Hatred in the form of swearing/ slander directed at an individual without including incitement/ provocation to bring about an open conflict
		Moderate	Hatred in the form of swearing/ blasphemy / stereotyping/labeling directed at a group without including involvement/provocation to bring open conflict
		Strong	Hatred in the form of swearing/ slander / defamation / stereotyping / labeling directed at individuals or groups including incitement/ provocation to bring about open conflicts

Table 1. Category Construction

Data Coding Process

The researcher provides a technical overview of its implementation in the data coding process. In this study, the researcher is assisted by another person known as a coder. The purpose of having a coder is to assist the researcher in measuring the accuracy of the categorical structure predetermined by the researcher, and the coder helps determine whether a category established by the researcher is reliable or not.

The inter-coder reliability test was carried out using the formula:

$$\text{Inter-Coder Reliability} = \frac{2M}{N1+N2}$$

Description:

M = Number of the same coding (agreed by each coder).

N1 = Number of codings made by coder 1.

N2 = Number of codings made by coder 2.47

Data Processing

After passing reliability tests for category construction, the data obtained from coding will be interpreted and described to provide an overview of abusive language and hate speech (Ibrohim and Budi 2019) on the Instagram account.

Results and Discussion

From the measurement results on the Instagram account, it can be seen that the highest level is at the weak level. Weak hate speech, i.e., hatred in the form of oaths/slander directed at individuals without involving incitement/provocation to bring open conflict. In Indonesia, hate speech in this form is categorized as weak because it is a personal matter. This means if the target of hate speech does not report it to the authorities (feels normal and forgives those who spread hate speech to him), then the hate speech is not highly prioritized to be resolved by the authorities (Hernanto&Jeihan, 2018).

The highest percentage at a weak level is 47 percent, and the lowest rate is at a moderate level of 12 percent. Average hate speech, i.e., in the form of oaths/blasphemy/stereotypes/labeling, is aimed at groups without involvement/provocation to present open conflict. Although it can invite conflict between groups, this type of hate speech is moderate because the battle is thought to be limited to disputes in social networks (Hernanto&Jeihan, 2018). Comments that are fair (impartial), not blasphemous, and not at all hate speech are found in this account as much as 7 percent. Hate speech still dominates in these accounts.

At a weak level, it can be seen that support is given to the victim by providing a negative opinion of the perpetrator of domestic violence. Still, many fake accounts are circulating on this account, especially when giving negative thoughts that are indicated to contain hate speech and abusive language. One of the accounts that showed fake said to put the perpetrator of domestic violence in jail. This account support victims to get a divorce from their husband immediately because there are still many better men. It is also supported by several accounts that are not fake, one of which agrees with the statement. At this weak level, the average fake account and accounts not indicated as fake accounts give more negative comments to perpetrators of domestic violence. However, not a few also ended up addressing negative comments to the celebrities when they found out that they do things that are not in line with what netizens want.

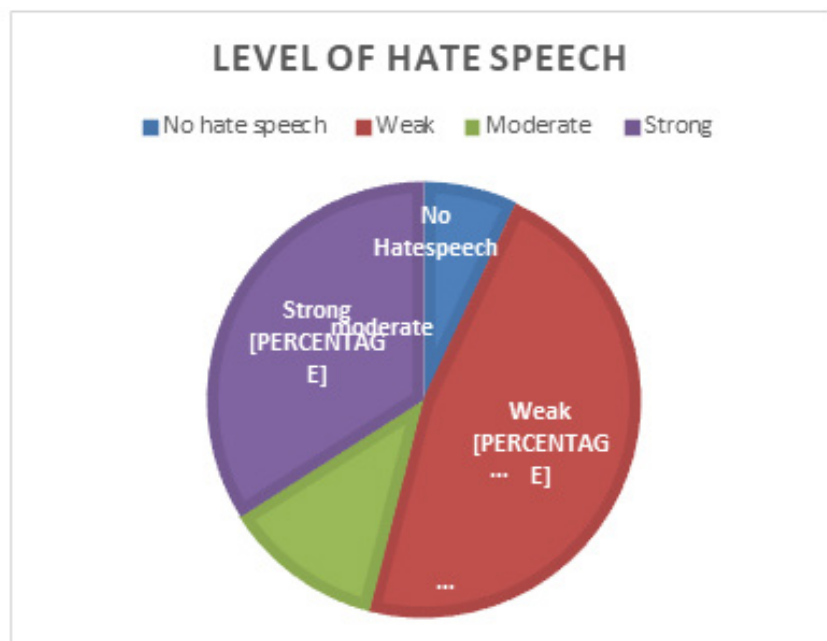


Figure 1. Level of Hate Speech 1st Account
(Source: Processed by Researcher)

In the second account, it can be seen that the level with the highest percentage is at the comment level, where there is no indication that the comment contains hate speech. Followed by the presentation of hate speech with a strong level, then the weak level occupies the third position, and the last is the moderate level, hate speech which attacks not only individuals but also groups, occupies the last position with a presentation of 18 percent.

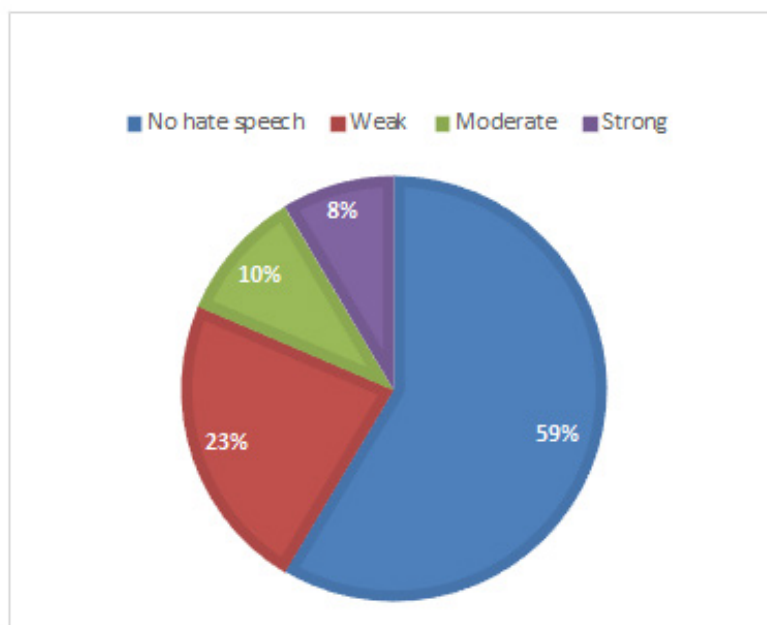


Figure 2. Level of Hate Speech 2nd Account
(Source: Processed by Researcher)

The combined total of comments on the two accounts reached 137,840. Upon coding these accounts, the findings indicated that approximately 49% of the comments contained hate speech, including those explicitly expressing hatred and those that did not. Among the hate speech categories, 14% were classified as the lowest level (referred to as “weak”), 20% as moderate, and 17% as the most severe form. Notable examples of dominant comments included statements such as, “Yeah, feels tremor, and so afraid to be slammed twice” (comment from user @t*****f), “Just strangle her again, bro, so you can get a quick divorce” (posted by user @m*****5), and “CERTAINLY PAID BY THE WIFE” (comment from user @r*****3), among others.

Moderate hate speech was observed to occur frequently, particularly within the comments related to two individuals, anonymized as Individual A and Individual B. The replies and subsequent comments in these instances displayed hate speech characteristics that could lead to open conflict. These observations suggest that the comments categorized as hate speech may contribute to the propagation of hostility and confrontation.

Discussion

Hate speech is a complex phenomenon (Muannas and Mansyur 2020; Rahmadhany, Safitri, and Irwansyah 2021). Hate speech has several types/levels. The findings of this study show the existence of hate speech and abusive language directed at several Indonesian celebrity Instagram accounts. This shows that netizens still commit disgraceful acts that violate the Qur’an Surah Al Hujurat verse 11 regarding blasphemy and abusive language

prohibition. If viewed from the understanding of amar ma'ruf nahi munkar (enjoining what is good and forbidding what is evil) as a form of prophetic communication practice, especially Islamic communication studies, then as the spread of hate speech and abusive language, we can also educate the internet community.

Amar ma'ruf nahi munkar is an obligation imposed by Allah SWT on Muslims according to their ability. Allah says: "Let there be a group of people among you who call for virtue, order (do) what is ma'ruf, and prevent what is wrong. They are the lucky ones." (QS. Ali Imran / 3: 104).

Hate speech is an act that is troubling and very detrimental to many parties, not only the celebrities but also the netizens, who then end up blaspheming each other and reporting each other to the police. In the current online world, it is necessary to uphold ethics (Lusianai and Jabar 2021) to prevent further occurrence of larger-scale crimes and violations. Hatred is an intense and strong emotion that represents a feeling of dislike. It is often masked through gossip and the spreading of false accusations or creating divisions among individuals who are supposed to be united (Matamoros-Fernández and Farkas 2021). The measurement of hate speech levels in these accounts is then carried out to see how netizens make powerful hate speech.

The exemplary behavior of the Prophet should serve as the foundation for communication on social media. The Prophet intertwined divine revelation with his practical approach, to the extent that his mode of communication became profoundly significant and influential for humanity (Usman, Sailin, and Abdul Mutalib 2019). The practice of amar ma'ruf nahi munkar, as emphasized by Allah SWT in the Quran, recognizes Muslims as the best people because they encourage good, discourage evil, and have faith in Allah. By implementing this principle, it would have been beneficial for the People of the Book had they embraced it. However, while some of them believed, the majority remained wicked. In the context of communication, particularly in the digital realm, it is essential to promote ethical conduct. This includes raising awareness about the appropriate way to comment on others' posts, be it public figures, politicians, or any individuals. By adhering to the principles of prophetic communication, such as avoiding abusive language and hate speech, people can foster respectful and constructive interactions, fostering unity and understanding among them. In prophetic communication, it encompasses the principles of humanization, liberation, and transcendence, seeking to foster ethical and impactful engagements (Abdul Hak et al. 2018).

Based on the domestic violence case reported by a popular singer, referred to as Individual A, that made Individual B a suspect, the case has now ended peacefully. Netizens gave various comments on their official accounts. This research detects hate speech in several celebrity Instagram accounts, including the official account of Individual B, referred to as Account B, and the official account of the digital company owned by Individual A and Individual B, referred to as Account C.

In both accounts, many netizens state that Individual A is a celebrity who is an example of a "bucin" wife. This "bucin" is an abbreviation of love slaves, a popular slang term which means being crazy or really in love with someone. The researcher sees the concept of "bucin" embedded in some of the comments on the account as more of a feeling of loving someone too much so that sometimes the victims do not pay attention to some of the facts about domestic violence that happened to her because of her feelings as a wife for her husband. As seen on one of the accounts, which said that even though a celebrity had experienced domestic violence by her husband, her feelings of love had not changed. Other Instagram accounts, which we'll refer to as account @f*****g, commented the same as one of the accounts stated that this couple did much drama in their married life.

Based on the case, some Instagram accounts think the two are doing just a “prank” usually done by other YouTubers. “*Kayak prank loh kasus kalian... Malam tersangka pagi cabut laporan... Apaan...*” (It is like a prank in your case... Tonight the suspect withdraws the report... What is it..) (comment on the Instagram account @f***_*****i). “*Prank adalagi gak?*” (Is there any prank or not?) (comment Instagram account @e***.*****1).

YouTubers make Pranks to gain followers or for the sake of AdSense. AdSense is a Google program that allows creators in the YouTube Partner Program to receive payments. Not a few later, some YouTubers get blasphemed due to their “prank” content, which netizens consider outrageous. As recently done by Baim Wong (one of the famous Indonesian YouTubers) on his YouTube channel, he made a prank showing that his wife also experienced domestic violence, which was aimed at the police. The prank was deemed inappropriate because it was carried out close from Individual A and B cases. This case made Baim Wong, and his wife occupy the trending topic of Indonesian Twitter on October 2, 2022⁵

At the strong level, it is not only aimed at individuals (Individual A and Individual B) but also the two of them as a couple. “*Makan LUDAH SENDIRI, bilangnya gak bisa maafin kalo si Individual B selingkuh, tp nyatanya silau bgt sm KEGANTENGAN si Individual B*” (Eating YOUR OWN SPIT, you say that you can’t forgive him if Individual B cheated on you, but it is so dazzling because of the handsomeness of Individual B”) (comment on Instagram account @m*****6). Not only hate speech, but several accounts also defended it. “*Kt TDK berhak menghujat kt hny memberi support dan doa yg baik2, kt jni memperkeruh suasana TDK udh kompor, Individual A aj TDK prnh menghakimi atw menghujat orng, mari sama2 berbuat baik tanpa menyudutkn siapapun. mari sama2 kt membrikn support yg baik.*” (We don’t have the right to blaspheme, we can only provide good support and prayers, so we don’t make things worse, Individual A herself never judges or blaspheme people, let’s do good together without cornering anyone. Let’s give good support together (comment on Instagram account @****_****7).

As reported by Kompas TV, fake accounts are usually recognized based on many things. Including that an Instagram account does not have personal branding, which is usually used to identify the account's owner, fake accounts only have a few followers or sometimes are not followed by anyone and are usually equipped with an unclear profile photo or even no profile photo at all.

The analysis of the second account revealed that hate speech on the Instagram account associated with Individual A was predominantly characterized by blasphemy targeted at Individual B. Moreover, the comments on Individual B's account reached a strong level of blasphemy, directed not only at Individual B but also at Individual A, their families, and lawyers. Among the comments, one Instagram account posted a fake comment (@d*****_9), urging Individual B to demonstrate more respect towards their spouse, referred to as Individual A, by removing photos and videos featuring other women. It's worth noting that these comments also involved other celebrities.

A netizen expressed the opinion that airing family problems on social media was inappropriate, stating, “Shameless couple. The family’s disgrace was reported to the police and publicized. However, it ended peacefully. Rubbish news” (comment from Account @c***_p***_jr). Furthermore, terms like “kang banting” and “kang Cekek” circulated in several comments, one of which came from a fake account, stating, “A****... slam me D****” (referring to Individual B and Individual A) (comment from @c*****.****4). This comment specifically addressed both individuals as a married couple.

5 Baim Wong dan Paula Verhoeven DiKecamBikinKonten Prank KDRT, Ini 4 Faktanya - Hot Liputan6.com

At a moderate level, it contains comments involving the family and them as husband and wife. One netizen stated that to report the Individual B account simultaneously with other followers so that Instagram deactivated it because a provision was violated, *"mending kita report rame rame akunnya"* (we had better report their accounts) (comment from account @a*****2). One netizen also commented that Individual B's family and his team of lawyers should not talk to the media too often, which ultimately cornered Individual A as the party experiencing domestic violence. In contrast, the Individual A family has not issued any statement regarding this case. *"Keluarga kamu sama pengacara kamu ,mending gak usah banyak ngomong, soalnya dr keluarga Individual A juga gak banyak ngomong, gak banyak menyudutkan kamu bilar.. apapun yg netizen lakukan skrg, itu krn perbuatan kamu,bukan krn Individual A !! Kita sayang Individual A, sya sebagai perempuannya support Individual A sebagai perempuan. Apapun masalahnya,besar kecil masalahnya jangan main tangan dan mukulin anak orang !!"*(Your family and your lawyer, it is better not to talk too much because, from the Individual A family, they do not talk much either. They do not corner you a lot. Whatever that netizens are doing now, it is because of your actions, not because of Individual A!! We love Individual A, and as a woman, I support Individual A as a woman. Whatever the problem, big or small, do not beat other people's children!!" (comment from account @r****_*.k). Individual B's family background is also the target of netizens. One of the accounts that indicated a fake account stated, *"keluarganya orang kere semua bang"* (The family is all poor people, bro) (comment from the account @a*****e). Apart from family, netizens also insinuated that both individuals are husband and wife by stating that *"Gapapa di kasar in ,yg penting suamiku ganteng"* (It is okay to be bullied, the important thing is my husband is handsome," – Individual A) (Comment from account @d*****_y)

Many comments are not indicated as not hate speech on this account, even occupying the highest ranking of 30 percent. Moderate comments at this level support both of them or each of them as individuals. One of the accounts that supported the two stated, *"Manusia tempatnya salah ..kesalahan menjadi pelajaran hidup yg berharga untuk memperbaiki diri kita.. . Karena Allah syg ingin kita tidak terjerumus kedalam lembah dosa ..kehilangan pekerjaan, temen dan materi tak sebanding jika Allah yg berpaling dari kita ..semua menjauh dan memusuhi... Tapi Allah tersenyum melihat kita menadahkan tangan dan meminta pertolongannya ... Allah tdk pernah sedikit pun meninggalkan umatnya .. Alhamdulillah kasusnya selesai.... Semoga kalian samatwa sampai Jannah..."* (Humans always make mistakes. Mistakes become valuable life lessons to improve ourselves. Because God wants us not to fall into the valley of sin. losing jobs, friends and material is nothing compared to God, who turns away from us, everything is away and hostile... Nevertheless, God smiles when he sees us stretch out his hands and ask for His help... God does not ever leave his followers for a bit, thank God the case is over.) (comment from account @r*****r)

Conclusion

The research findings shed light on the significant presence of hate speech and abusive language in the two undisclosed celebrity accounts. This demonstrates the importance of communication science in understanding and analyzing the impact of online communication on societal values. By studying the comments and categories within the hate speech construct, communication science especially social media literacy, contributes to unveiling the underlying dynamics and implications of such language use. The research highlights the need to continue investigating this topic to deepen our understanding. By delving further into the phenomenon, researchers can explore the reasons behind the prevalence of hate speech and abusive language in these accounts and its effects on individuals and

society. This ongoing research aims to provide valuable insights and develop strategies for mitigating the negative consequences associated with online communication.

By incorporating the principles of *amar ma'ruf nahi munkar*, which emphasize promoting good and preventing evil, communication science can play a crucial role in guiding individuals and society towards responsible and ethical online interactions. By encouraging the interpretation of technological advancements within the Al Quran and As-Sunnah framework, communication science can contribute to the development of human life while promoting unity instead of division. In conclusion, the research findings underscore the significant presence of hate speech and abusive language in the selected celebrity accounts, highlighting the importance of communication science in understanding and addressing these issues. Continued research in this area is necessary to deepen our knowledge, and by upholding the principles of *amar ma'ruf nahi munkar*, we can work towards creating a positive and respectful online environment.

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