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Forms of Hate Speech in the Comment Section of X Hasyimi Al-Hamdi's Social Media Account

Saka Juang Miftahul Ulum
Arabic Literature Program
Universitas Sebelas Maret
Surakarta, Indonesia
Corresponding author: sakajuang@gmail.com

Arifuddin
Arabic Literature Program
Universitas Sebelas Maret
Surakarta, Indonesia
arifuddin@staff.uns.ac.id

***Abstract*— The increase in interactions on social media has given rise to various phenomena, one of which is linguistic phenomena. Linguistic phenomena are also closely related to the freedom of users to openly express their ideas and opinions. Therefore, this study aims to analyze the forms of hate speech in social media. Hate speech is analyzed using the theory of hate speech forms based on the 2015 National Police Chief Circular Letter explained by Subyantoro. Meanwhile, the social media that became the source of research data was the comment column of Muhammad Al-Hasyimi Al-Hamdi's social media account. Data was collected using wiretapping and recording techniques. Data was analyzed using a matching method with context as the determining factor. Then, the data was presented using an informal method with a verbal method. The results of the study found four forms of hate speech, namely insults, blasphemy, fake news, and provocation. Insults were the most common form of hate speech found. The dominance of insults indicates that identity-based attacks are more often carried out by degrading individuals or groups through harsh words, ridicule, or negative labels. Meanwhile, blasphemy shows a pattern of speech that targets sensitive religious aspects or beliefs, which can lead to potential horizontal conflicts. False news and provocation reveal the function of hate speech as a means of disinformation and a trigger for collective emotions, which, if left unchecked, has the potential to amplify social impacts.**

***Keywords*—hate speech; social media; free speech.**

I. INTRODUCTION

The rise of interaction on social media has given rise to various phenomena, one of which is linguistic phenomena. Linguistic phenomena arise because social media has become a real-time and interactive communication space, resulting in the use of more informal, flexible, adaptive, and expressive language [1]. According to Nani [1], the use of language in social media not only functions as a means of communication but also as a means of cultural expression, conveying social norms and self-expression. Linguistic phenomena are also closely related to the freedom of users to openly convey their ideas and opinions. Thus, freedom of expression that is not used properly can lead to negative impacts such as cyberbullying, hate speech, the spread of false information, and even privacy violations [2].

Freedom of opinion and expression is a fundamental human right, protected internationally in Article 19 of the Universal Declaration of Human Rights (UDHR) [3] and has legal force under all major human rights treaties. International human rights law requires all countries to guarantee the freedom to seek, receive, or impart information or ideas of any kind to everyone, without restrictions, and through any media of one's choice [4]. Freedom of expression, which refers to freedom of speech, gives members of society the freedom to express their ideas and beliefs. Freedom of speech is closely related to human rights. This is in line with Christianto [5], who states that everyone has the right to freely express their ideas. However, there are many individuals who abuse their right to freedom of expression, particularly on social media, which can lead to hate speech.

Hate speech is speech that has malicious motives that express discrimination, intimidation, rejection, or prejudice against individuals or groups related to issues of gender, race, religion, ethnicity, color, country of origin, disability, or sexual orientation [6]. According to the Free Word Centre [4], hate speech can be understood by connecting several factors. These factors include the level of focus on the content and tone of expression, related to protected characteristics, the harm caused by the speech, the causal relationship between the expression and the harm, and the perpetrator's intention to cause harm. Based on this explanation, it can be concluded that hate speech

is an expression of ideas using language based on intense and irrational emotions of contempt or rejection towards individuals or groups.

To distinguish it from freedom of expression, there is international law on hate speech in the International Covenant on Civil and Political Rights (ICCPR) [7]. The ICCPR is an international human rights charter issued by the United Nations (UN). It is categorized into three types, namely (1) Prohibited hate speech as regulated in Article 20 paragraph 2 of the ICCPR. (2) Hate speech that may be restricted as regulated in Article 19 of the ICCPR. (3) Legitimate hate speech is regulated in Article 19 of the ICCPR. To identify hate speech more systematically, Papcunova et al [8] propose ten indicators of hate speech. These indicators are sexist language; attacks on minorities; denial of fundamental human rights; promotion of violent behavior; problematic hashtags, nicknames, and symbols; ad hominem attacks; negative stereotypes of minority groups; texts containing ambiguous statements, irony, and sarcasm; manipulative or misinterpreted texts; and insults and profanity.

In Indonesia, forms of hate speech are regulated in the National Police Chief Circular Letter Number: SE/6/X/2015. Hate speech is a criminal offense as defined in the Criminal Code (KUHP) and other criminal provisions outside the KUHP, namely: (1) defamation, (2) libel, (3) blasphemy, (4) offensive behavior, (5) provocation, (6) spreading false news, and (7) incitement. Insult is an act directed at a person or group based on religion, race, ethnicity, religious sect, ethnicity, gender, disability, and sexual orientation [5]. Insult aims to undermine the dignity, honor, or reputation of a person or group. Insulting speech contains harsh words and curses that cause the target to feel ashamed and offended. Defamation is defined as an attack on a person's dignity and honor. Defamation is committed by stating something that could damage a person's reputation and deliberately publishing it to others. A statement is considered defamatory if it is accusatory, untrue, and contains slander [5]. Blasphemy, according to [5], is a degrading act expressed by accusing someone of doing something degrading or criticizing something that contains disgrace. The aspects of blasphemy can be religion, religious sects, beliefs, gender, and social orientation. Unpleasant acts are statements that express threats, coercion, violence, or oaths. These acts cause discomfort and insecurity for the individuals and/or groups that are the targets [5]. Meanwhile, Ningrum et al. [9] state that unpleasant acts are forcing others to do something, not doing something, and allowing violence. Provocation is conveying information with the aim of inciting and causing fear and unrest in a person or community [5]. Simalmata et al. in Subyantoro [5] define fake news as news that is untrue and linked to a specific purpose, one of which is defamation. Subyantoro [5] outlines several characteristics of fake news, namely (1) the absence of clear and valid sources, (2) linguistic characteristics in the form of provocative sentences that can trigger anxiety, fear, hatred, hostility, and sentences that lead to chain messages, and (3) the absence of time stamps for the information conveyed. Inciting, Unlike provocation, incitement is more subtle than provocation, which is predominantly harsh. Subyantoro [5] explains incitement as an act of influencing others with the aim of making them believe it. Incitement provokes someone to become angry, fight back, and rebel against the individual and/or group being targeted. This statement is reinforced by R. Soesilo [10], who says that incitement is an act of encouraging or arousing enthusiasm to do something.

II. LITERATURE REVIEW

Research on hate speech has been conducted by previous researchers. In Indonesian social media, Batubara and Mulyadi [11] as well as Hutabarat and Radhiah [12] have analyzed hate speech on Instagram using the theory of hate speech forms developed by the Indonesian National Police Chief 2015. Batubara and Mulyadi [11] studied hate speech in comments on Indonesian Instagram news posts. Their research aimed to reveal the types and forms of hate speech. The results showed findings in the form of expressive speech acts with the functions of blaming, hating, and grieving. Then, these types of speech acts showed forms of hate speech in the form of insults (mostly), provocation, incitement, fake news, and unpleasant acts. Another study by Hutabarat and Radhiah [12] aimed to describe the forms of hate speech in the comments section of Anies Baswedan's Instagram account. The results of this study found seven forms of hate speech in the comments section of Anies Baswedan's Instagram account, including insults, provocation, incitement, spreading fake news, blasphemy, unpleasant acts, and defamation. The most frequently found form of hate speech in the research data was insults, while the least frequently found form was spreading false news.

Meanwhile, research on hate speech in the Arab media tends to show that hate speech not only expresses emotions but is also related to religious, political, ethnic, and other group identity issues. Sa'baniyah et al. [13] found comments containing hate speech directed at certain groups on the Al-Jazeera news channel, especially when triggered by political issues. In her research, Sa'baniyah found references that expressed hate speech. There were 6 references found, namely circumstances, activities, objects, kinship, profession, and calls. Meanwhile, in linguistic terms, hate speech was found in the form of words, phrases, and clauses.

Forensic linguistic studies offer a unique perspective for understanding hate speech. Sari et al. [14] in their study of Instagram comments in relation to intensity classification showed that hate speech with moderate and severe intensity did not only originate from explicit insults, but also from narratives that normalized abuse based on age, appearance, and political affiliation. The implications of this study show that a forensic linguistic approach is highly effective in uncovering forms of hate speech that are disguised through linguistic strategies such as sarcasm, stereotypes, and euphemisms. Theoretically, these findings enrich the study of pragmatic linguistics and

speech acts by demonstrating the importance of implicature analysis in detecting implicit hateful intent. Askurny [15] further asserts that forensic linguistic analysis is capable of revealing the intent and target of hate speech through the identification of speech acts and context analysis. The findings show that fraudulent acts via email were examined using linguistic morphosyntactic aspects. This shows that people are often deceived by word tricks. As for published studies on defamation, it appears that a combination of semantics and pragmatics is most often chosen (50%), and 75% of defamation cases in digital discourse occurred on social media platforms from 2019 to 2022. Thus, forensic linguistics is not only useful for academic analysis but also for legal evidence in cases of digital hate speech.

Although there are many studies related to Arabic hate speech, the majority of the literature still focuses on AI-based automatic detection. Such as those conducted by Alhazmi et al. [16], Zerrouki et al. [17], and Al-Saqqa et al. [18]. In other words, in-depth studies based on forensic linguistics of hate speech in the Arab media have not been widely conducted, even though this approach is important for capturing implicit meanings and assessing their potential impact in the social and legal spheres.

Based on the above review, it can be concluded that previous studies have highlighted the role of Arab media as a platform for hate speech and demonstrated the importance of forensic and qualitative linguistic approaches to analyze this phenomenon. However, there is still a gap in the form of a lack of research that systematically uses a forensic linguistic framework to examine hate speech in Arabic-language social media comments. Therefore, this study attempts to fill this gap by emphasizing the analysis of the form of hate speech using the theory of hate speech forms according to the 2015 National Police Chief Circular Letter of Indonesia.

III. METHOD

This study aims to analyze the forms of hate speech. These forms of speech refer to the 2015 National Police Chief Circular Letter explained by Subyantoro [5]. The research data on hate speech was taken from the comments section of the social media account X @malhachimi. The posts used as data sources were content uploaded on April 24, 2024. Meanwhile, the comments used as research data were those posted between April 14 and 15, 2024. The data was collected using the observation method and note-taking technique. The note-taking technique is a technique for collecting data by recording the results of data observation on data cards [19]. The data cards used in this study were Google Sheets. In analyzing the data, this study used the matching method. The matching method is a method used to determine certain linguistic identities using tools outside the language [20]. The matching method in this study involves context, as described in the previous paragraph, as a determining tool. The determining tool aims to identify the form of hate speech. The technique used is the technique of sorting, determining elements with pragmatic sorting power. Meanwhile, the advanced techniques used are the comparative linking technique (HBS) and the distinguishing comparative technique (HBB). The comparative linking technique is used to group data based on similarities. Then, the analysis continues with the distinguishing comparative technique to narrow down the classification based on more detailed categories. The research data is presented using an informal method with a verbal technique. The informal-verbal method communicates the findings in a form that is easy for readers to understand.

IV. RESULT AND DISCUSSION

The source of the research data is the comment section of Muhammad al-Hasyimi al-Hamidi's post on social media platform X (formerly Twitter). Hasyimi, through his YouTube channel al-Mustakilla and his social media accounts, actively voices various socio-political issues, one of which is the Sunni-Shiite conflict. In his post on X on April 14, 2024, Hasyimi claimed that the Shiites were rising and the Sunnis were declining. In his post, Hasyimi cited relevant figures as the reason for this rise and decline. Shiite figures were described as being on the path of righteousness, which does not separate religion from worldly affairs. Meanwhile, Sunni leaders are depicted as being on the opposite path, siding with Zionists and separating politics from religion. The post attracted many hateful comments, both against Hasyimi, Sunnis, and Shiites. In this study, the comments that became the research data were those that responded to Hasyimi's post.

The post was made in a tense communication environment that easily provoked hatred. Hasyimi raised the theme of the Sunni-Shiite conflict. The Sunni-Shiite conflict began with the appointment of Abu Bakar A.S. after the death of the Prophet Muhammad and continues to this day. In addition to Hasyimi discussing the sensitive issue of Sunni-Shiite relations, the post also coincided with Iran's attack on Israel, the occupier of Palestine. In this study, Hasyimi acted as the interlocutor, while the commentators on Hasyimi's post were the speakers. The speakers came from various Arab countries, including Saudi Arabia, Egypt, the United Arab Emirates, Kuwait, and Iraq. The speakers also came from various religious groups, such as Sunni and Shiite. Meanwhile, Hasyimi, as the interlocutor, is a journalist from Tunisia who currently resides in London. Based on his biography, Hasyimi was once part of Hizb Ḥarakatu an-Naḥḍah (an-Naḥḍah). An-Naḥḍah is an Islamic movement in Tunisia led by Sunni [21]. This movement is referred to as the Muslim Brotherhood movement because of the similarity in ideology and movement [22]. Based on this, it can be said that Hasyimi is Sunni. Although Hasyimi is Sunni, in several of his posts, Hasyimi expresses his support for Shiites. This includes the X post which is the source of data for this study. Therefore, Hasyimi has received a lot of criticism from various groups and circles. In addition to

the speaker and the interlocutor, several comments also mention the Shiite, Sunni, the Muslim Brotherhood, and other related parties as the subject of discussion.

A. Insult

This study found 58 instances of insults. The following are samples of the data found:

TABLE I. SAMPLE OF HATE SPEECH IN THE FORM OF INSULT

Sample 1

Fig. 1 Screenshot of hate speech comments in the form of insults
Kadhabta wa khasi'ta, wa hadha huwa daydanukum yā akhūnji al-ḍalāli, antum taṭbalūna li'ikhwānikum wilāyati al-faqīhi akhzākum allāhu.
You are lying and I despise you, that is your habit, O misguided Muslim Brotherhood, you beat the drums [blindly defending] your brothers, the followers of Wilayah al-Faqih [the ruler of Iran]. May Allah humiliate you.

Sample 1 is hate speech data in the form of insults. This speech expresses a demeaning attitude towards Hasyimi's self-esteem and/or honor because of his identity. The speaker believes that Hasyimi is a member of the Muslim Brotherhood group affiliated with the Sunni sect. Sample 1 consists of indicators of hate speech in the form of ad hominem attacks, insults (curses and condemnations), problematic names, and attacks on the Muslim Brotherhood group. These indicators show expressions that demean Hasyimi's dignity and/or honor. At the beginning of the speech, the speaker made derogatory claims and curses against Hasyimi, then attacked Hasyimi's character and the Muslim Brotherhood group, and ended with direct curses against them. Instead of focusing on expressing differences of opinion, the speaker attacked Hasyimi's character. This attitude is referred to as an ad hominem attack [8].

The attitude of demeaning dignity and/or honor is shown by attacking Hasyimi as a person who has lied "kadhabta". The speaker also labels Hasyimi as a misguided member of the Muslim Brotherhood. In addition to Hasyimi, the speaker also targeted the Muslim Brotherhood group in general by stating that blindly defending Iran, including by lying, is their habit. This statement is a form of insult. Claiming that they have a habit of lying and are misguided is behavior that degrades Hasyimi's dignity. Moreover, these comments were made on social media, where they could be read by the general public.

The insulting attitude is reinforced by derogatory and cursing words. Derogatory words are directed at the Muslim Brotherhood, including Hasyimi, with the word "akhunji". According to Al-Asmar [23], the use of this term is commonly used by extreme opponents of the Muslim Brotherhood to refer to them and their supporters. Meanwhile, the expression of curses was shown by the phrases "khasi'ta" and "akhzākum allāhu". The use of these phrases cursed the Muslim Brotherhood and Hasyimi's actions, which were claimed to be lying about the rise of Shiites to defend Iran.

From the analysis of the above data, it can be concluded that sample 1 is a form of insult targeting Hasyimi because of his identity as a member of the Muslim Brotherhood. The message is conveyed with harsh words and insults that could offend Hasyimi.

B. Blasphemy

This study found one instance of blasphemy. The following is the data on the form of blasphemy that was found:

TABLE II. SAMPLE OF HATE SPEECH IN THE FORM OF BLASPHEMY

Sample 2

Fig. 2 Screenshot of Hate Speech Comments in the Form of Blaspheny

Sayafshalu (al-sunnatu) kathīran liannahum madhāhibu siyyāsiyyatin wa laysat dīniyyata. Wa liannahā mabniyyatun ‘alā al-kadhibi wa al-mughālatāti
And the Sunnis will experience many failures because they are a political sect, not a religious sect. Because this sect is built on lies and errors.

Sample 2 is hate speech data in the form of blasphemy. This data was conveyed by a Shiite and addressed to Hasyimi as the interlocutor. The subject being disparaged by the speaker is the Sunni group, which is a religious group within Islam. The message was conveyed in the public media so that the comments could be heard by the general public. In this sample, there are indicators of hate speech in the form of attacks on the Sunni group, ad hominem attacks, and negative stereotypes. These indicators show that there are accusations of doing something that demeans the Sunni group. The accusation is that Sunnis have a false doctrinal basis, so they are referred to as a political sect.

The speaker conveyed the accusation that the Sunni group is not a religious school of thought, but rather a political school of thought. This is because the religious basis of the Sunni school of thought is built on lies and errors. Through his speech, the speaker described that the Sunni group does things based on a foundation that is false and erroneous. The speaker described these accusations as the reason for the Sunni school of thought's constant failures. This is a demeaning attitude towards the Sunni religious group.

From the above analysis, it can be concluded that sample 2 is hate speech in the form of blasphemy. The Sunni religious group is the subject of this blasphemy.

C. Fake News

This study found one instance of fake news. The following is the data on the fake news found:

TABLE III. DATA ON HATE SPEECH IN THE FORM OF FAKE NEWS

Sampel 9
 Fig. 3 Screenshot of Hate Speech Comments in the Form of Fake News
.. ḥamāsu shī’iyyatu tabī naḥarrir al-quds nusallimhu īrān lā yabqā yahūdī afḍal
Hamas is Shiite. They want to liberate Al-Quds only to hand it over to Iran. In that case, it's better to remain under Jewish control.

Sample 3 is hate speech data in the form of fake news. Judging from how the speaker describes Shiites, the speaker is someone who hates Hamas and Shiites. The message is conveyed as a comment on social media so that it can influence readers in general. This comment is not accompanied by valid references and/or sources. Based on the indicators of Papcunova et al. [8], this comment contains manipulative text and negative stereotypes. Therefore, the information conveyed by the speaker is categorized as fake news. The fake news aims to tarnish the identity of Hamas as fighters for al-Quds.

The fake news is indicated by the phrase “Ḥamās shī’iyyah”. This information is not accompanied by valid references and timestamps. According to Subyantoro [5], one of the characteristics of fake news is the absence of valid references and timestamps. In addition, Loft [24] states that Hamas is not Shiite, but Sunni. The issue that Hamas is Shiite is caused by Hamas receiving weapons assistance from Iran to fight the Israeli occupiers. This is reinforced in the Hamas charter, which identifies Hamas as the Palestinian wing of the Muslim Brotherhood [25]. Another piece of fake news is the statement that Hamas liberated al-Quds only to hand it over to Iran. This statement is manipulative and untrue. Hamas is an armed group from Palestine fighting for Palestinian independence [25].

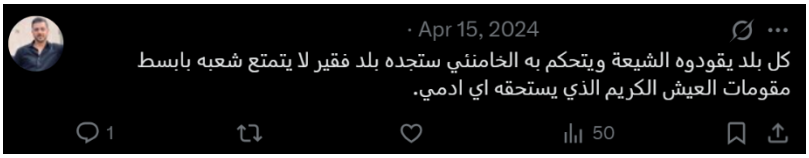
In addition, the message is also conveyed with provocative language, expressed in the statement “better to be ruled by the Jews.” In his comments, the speaker attempts to create negative stereotypes about Hamas and Iran. This statement aims to deny Hamas' existence as a freedom fighter. In the current context, the conflict in Palestine is a sensitive issue that attracts global sympathy. The information in sample 3 about Hamas can trigger anxiety, fear, and even hostility towards Hamas.

Sample 3 is hate speech in the form of fake news with the aim of defaming Hamas. The message is conveyed with provocative statements rejecting Hamas. This information can trigger anxiety, fear, and even hostility.

D. Provocation

This study found eight instances of provocation. The following are samples of the data found:

TABLE IV. SAMPLE OF HATE SPEECH IN THE FORM OF PROVOCATION

Sampel 4
 Fig. 4 Screenshot of Hate Speech Comments in the Form of Provocation
Kulllu bilādin yaqūdūhu al-shī’atu wa yataḥakkamu bihī al-khāmina’ī sa-tajiduhu baladun faqīrun lā yatamatta’u sya’buhuh biabsaṭi muqawwimāti al-‘īshi al-karīmi al-ladhī yastaḥiqquhu ayyu ādamiyyin.
Every country led by Shiites and controlled by Khamenei[,] you will find it to be a poor country whose people do not enjoy the most basic necessities for a decent life that every human being deserves.

Sample 4 is hate speech data in the form of provocation. This data was submitted by an Iraqi national. The speaker actively voiced sharp, provocative criticism to incite hatred against Iran through social media. In this comment, Shiites and Khamenei (the leader of Iran) were the subjects of the attack. Based on the indicators of Papcunova et al. [8], this comment contains negative stereotypes and sarcasm that attack the Shiite group. The message is structured with cause-and-effect sentences. The beginning of the sentence is preceded by a phrase that serves as the cause, and then ends with a sentence that describes the effect. In his speech, the speaker tries to build negative stereotypes with cause-and-effect generalizations.

In his speech, the speaker builds negative stereotypes to provoke the reader. This is demonstrated by the speaker's attempt to show a generalization of the cause that results in the misery of countries led by Shiites. The data begins with the phrase “Kulllu bilādin yaqūdūhu al-shī’atu wa yataḥakkamu bihī al-khāmina’ī”. This phrase serves as a matter that is generalized as a cause. The word “kullu” indicates a generalization of objects associated with the Shiite and Khamenei. As a result of this, the speaker expresses it with the phrase “sa-tajiduhu,” which means “you will find it.” This phrase indicates the consequences that a country will experience after the Shiite and Khamenei leadership, namely poverty and unfitness. The speaker describes this unfitness in extreme terms, to the extent that the country will have a below-standard quality of life. This description can cause fear and anxiety among the public regarding the existence of the Shiite group. The emergence of this fear can lead to hostility towards the Shiite group and Khamenei.

Based on the context, this data is a response to Hasyimi's statement in his tweet about the glory of Shiite clerics being the cause of revival. This contradicts sample 4, which considers the Shiite group and its leaders to be the cause of destruction. Based on this, it shows that the speaker of sample 4 is trying to incite readers in general to reject and be hostile towards the Shiite group.

From this analysis, it can be concluded that sample 4 is hate speech in the form of provocation. Provocative speech can cause hostility towards the Shiite group.

E. Discussion

The findings show that the forms of hate speech found in the comments section of Hasyimi's tweets were insults, blasphemy, fake news, and provocation. These forms have different characteristics, but the findings show that they have one thing in common, namely that they are all oriented towards attacking identities, both individual and group. Insults were the most common form of hate speech. This is in line with the research conducted by Batubara and Mulyadi [11] as well as Hutabarat and Radhiah [12].

First, the large number of insults found indicates that the public, especially netizens, tend to attack individuals (ad hominem attacks) rather than criticizing the substance of what is being said. In their statements, speakers use harsh words such as “you are lying,” pejorative terms such as “akhunji,” dehumanizing terms, and other insults aimed at degrading individuals or groups. This is evidence that hate speech on social media tends to target social,

ideological, and religious identities. This is in line with Mubarak et al., who found that hate speech in Arab media often uses name-calling involving animal words, curses, and other moral insults[26].

Second, the form of blasphemy directed at certain religious groups shows that hate speech can be used to weaken the legitimacy of the teachings or beliefs of others. The finding that Sunnis are a "political sect" indicates a linguistic strategy that undermines the religious legitimacy of Sunnis. This form of blasphemy risks triggering greater sectarian conflict because it attacks the identity of religious groups.

Third, the fake news contained in the comments shows an attitude of claiming that Hamas is Shiite. In this case, hate speech is often disguised as fake news. This pattern is in line with Loft [24] and Basyuni et al. [25] that Hamas is a Sunni group, not Shiite. In other words, fake news can be used as a strategy to undermine legitimacy in order to reject the existence of certain groups. This is in line with Mubarak et al. [26], who state that hate speech in Arab media is often carried out by conveying misleading false information and deepening sectarian polarization.

Fourth, provocations that corner Shiite groups through negative stereotypical generalizations, such as in the finding that "every country led by a Shiite will experience destruction," demonstrate the use of stereotypes in hate speech. The use of the word "every" indicates generalization as a strategy to convey hatred. As stated by Armas et al. [27], provocative insinuations in hate speech serve to encourage the audience to make their own generalizations, thereby making stereotypes seem reasonable. This type of provocation is effective because it invites listeners to view a negative trait as if it applies to the entire group.

In this context, this study shows that hate speech comments in the comments section of Hasyimi's X account are influenced by religious, political, and group identity factors. This is in line with Mubarak and Darwish [28], who show that hate speech in Arabic tends to be related to political-religious issues. In addition, comments made publicly increase the likelihood of hate speech spreading. This is because comments can be accessed, imitated, and even disseminated freely by the public. Therefore, this study reinforces previous research that hate speech is not only a linguistic phenomenon but also a social phenomenon that deepens polarization, discrimination, and conflict. Insults, blasphemy, fake news, and provocation not only serve to attack certain groups but also shape the identity of the speaker's group and strengthen solidarity with those who share the same views.

V. CONCLUSION

The results of this study confirm that the forms of hate speech that appear in the comments section of Hasyimi's tweets are very diverse, including insults, blasphemy, fake news, and provocation. Although they have different characteristics, these four forms of hate speech share a common orientation, namely that they are all directed at attacking identities, both personal and collective. This shows that hate speech in the context of social media is not merely an expression of momentary emotion, but a communication practice deliberately produced to weaken, demean, and even delegitimize certain parties.

The dominance of insults indicates that the strategy of attacking identity is more often carried out by demeaning the dignity of individuals or groups through harsh words, ridicule, or negative labels. Meanwhile, blasphemy shows a pattern of speech that targets sensitive religious or belief aspects, which can lead to potential horizontal conflicts. Meanwhile, fake news and provocation show the function of hate speech as a means of disinformation as well as a trigger for collective emotions, which, if not controlled, has the potential to widen the social impact.

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