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## Analysis Of Hate Speech In The Comments Section Of The Ahmadsahroni88 Account

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### **Abstrak**

Penelitian ini bertujuan untuk menganalisis bentuk, karakteristik, dan strategi realisasi linguistik ujaran kebencian yang terdapat di bagian komentar akun Instagram Ahmad Sahroni (@ahmadsahroni88). Dalam komunikasi digital, akun media sosial tokoh publik sering berubah menjadi arena wacana publik yang kompleks yang memfasilitasi interaksi agresif. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan analisis konten sebagai metode utama. Data yang terdiri dari komentar pengguna yang menunjukkan ujaran kebencian dikumpulkan dari beberapa posting yang sangat interaktif yang menggunakan teknik purposive sampling. Data yang dikumpulkan secara sistematis diklasifikasikan dan dianalisis berdasarkan teori kesopanan Brown dan Levinson, dengan fokus pada konsep Tindakan Mengancam Wajah (FTA). Hasilnya mengungkapkan bahwa ujaran kebencian terjadi dalam berbagai bentuk, termasuk penghinaan, provokasi, dan ancaman. Penghinaan yang disampaikan melalui strategi botak on-record adalah bentuk yang paling umum, secara langsung menyerang wajah positif target tanpa mitigasi apa pun. Provokasi sering diwujudkan melalui strategi off-record seperti sarkasme dan ironi, memungkinkan pembicara untuk mempertahankan penyangkalan yang masuk akal. Ancaman yang menargetkan wajah negatif lawan bicara juga diidentifikasi. Studi ini menyimpulkan bahwa ujaran kebencian online adalah praktik sosial multidimensi yang sangat dipengaruhi oleh polarisasi politik dan anonimitas digital.

**Kata Kunci:** brown dan levinson, tindakan mengancam wajah digital, ujaran kebencian, komentar instagram

### Abstract

This study aimed to analyze the forms, characteristics, and linguistic realization strategies of hate speech found in the comments section of Ahmad Sahroni's Instagram account (@ahmadsahroni88). In digital communication, the social media accounts of public figures often turn into complex public discourse arenas that facilitate aggressive interactions. This study employed a descriptive qualitative approach with content analysis as the primary method. Data consisting of user comments indicating hate speech were collected from several highly interactive posts employing a purposive sampling technique. The gathered data were systematically classified and analyzed based on Brown and Levinson's politeness theory, focusing on the concept of Face Threatening Acts (FTAs). The results revealed that hate speech mainly occurred in the forms of insults, provocations, and threats, while several comments reflected positive politeness strategies through constructive criticism and advice. Insults delivered through a bald on-record strategy were the most prevalent form, directly attacking the target's positive face without any mitigation. Provocations were frequently realized via off-record strategies such as sarcasm and irony, allowing speakers to maintain plausible deniability. Threats targeting the interlocutor's negative face were also identified. This study concludes that online hate speech is a multidimensional social practice heavily influenced by political polarization and digital anonymity.

**Key Words:** brown and levinson, digital face threatening acts, hate speech, instagram comments

### A. Pendahuluan

Language is a system of arbitrary sound symbols used by members of society to collaborate, communicate, and identify themselves (Kridalaksana, 1983). Over time, the function of language has expanded beyond direct communication to digital spaces, with advances in information technology. The presence of social media has transformed the way individuals interact, enabling communication to occur quickly, broadly, and without the constraints of space or time. Platforms like Instagram have become digital public spaces that facilitate the free exchange of information and the expression of opinions. However, this freedom also brings negative consequences, one of which is the rise in hate speech. Social media, as explained by Kaplan and Haenlein (2010), are web-based applications that allow users to create and exchange content. In this context, users become not only consumers of information but also producers of discourse that has the potential to trigger social conflict. Hate speech emerges as a form of expression that contains insults, discrimination, or hostility toward individuals or groups based on specific identities, such as race, religion, gender, or social background.

The phenomenon of hate speech is growing in the digital age due to anonymity and minimal social control. Papacharissi, Z. (2014) explains that social media provides a space for individuals to express feelings, opinions, and emotions openly in online communication. The study states that social media allows users to participate in public conversations through emotional expressions conveyed online. Furthermore, anonymity and freedom of expression in digital media often encourage the emergence of aggressive speech, insults, and hate speech due to weak social control in virtual interactions. In the Indonesian context, this practice is often related to sensitive political issues, contributing to political polarization in online communities and social interactions (Sitorus et al.,2024) Furthermore, the spread of hate speech on social media often intensifies during political events, where identity politics and ideological divisions increase polarization among citizens (Mathias & Blessica, 2022). The social media accounts of public figures, particularly politicians, are highly vulnerable to hate speech. One account with a high level of interaction is the Instagram account of Ahmad Sahroni (@ahmadsahroni88), a member of the Indonesian House of Representatives (DPR RI), who actively shares social and political issues. Furthermore, Ahmad Sahroni's controversial statements regarding demonstrations and the DPR have angered and infuriated the crowd. Ironically, after the incident, he was appointed Deputy Chairman of

Commission III of the DPR RI from the NasDem Party faction. However, despite this, the crowd began attacking him through his Instagram account (@ahmadsahroni88).

The high level of user participation in the comments section makes these accounts a complex arena for public discourse, where various forms of expression, including hate speech, can be directly observed. While research on hate speech on social media has grown, most studies still focus on platforms such as Twitter (Davidson et al., 2017; Evkoski et al., 2021) and Facebook (Abdalla et al., 2021), while studies specifically examining Instagram (Matamoros-Fernández, 2017; Farkas et al., 2018), particularly in the context of Indonesian political figures' accounts, are relatively limited. Furthermore, the approaches used are generally macro-level or based on general classifications, resulting in limited in-depth exploration of linguistic and pragmatic aspects, particularly regarding how hate speech is realized in real-life interactions.

Studies of hate speech on social media show that this phenomenon is complex and multidimensional, involving linguistic, pragmatic, social, and political aspects. In the context of digital communication, hate speech is not only understood as a form of abusive verbal expression, but also as a discourse construction influenced by social context and ideology. Research by Nikunen et al. (2025) shows that hate speech has contested meanings and is highly dependent on social context and post-truth conditions. Hate speech does not always appear in explicit form, but can also emerge through satire, irony, or forms of delegitimization of others. This emphasizes that the analysis of hate speech requires an approach that is sensitive to context and implicit meaning.

Furthermore, Mubarok et al. (2024) in their study using a forensic linguistics approach found that hate speech on Indonesian social media often manifests itself in expressive speech acts, particularly insults containing implied meanings. This finding suggests that hate speech cannot always be identified directly through lexical form, but rather needs to be analyzed through language structure and function. From a pragmatic perspective, Yusuf and Resha (2025) revealed that interactions in social media comment columns often involve violations of politeness principles, particularly regarding negative face. These violations include direct criticism, the use of harsh language, and unmitigated sarcasm. However, this study also shows that some utterances still use politeness strategies implicitly, demonstrating the complexity of digital communication.

From a socio-political perspective, Vasist et al. (2023) explain that hate speech plays a role in strengthening societal polarization, especially when combined with disinformation. Social media accelerates the spread of hate speech and expands its impact. This is reinforced by the findings of Segado-Boj et al. (2026) who stated that hate speech in political communication is often used as a rhetorical strategy to attack opponents, exploiting public emotions such as anger and fear. Overall, previous research shows that hate speech is not only a linguistic phenomenon, but also a social practice closely related to the dynamics of power, identity, and ideology in the digital space.

Although the study of hate speech has advanced rapidly, several significant research gaps remain. Most studies have not applied a pragmatic approach based on politeness theory in depth, particularly Brown & Levinson's (1987) concept of the Face Threatening Act. Furthermore, research specifically examining the accounts of Indonesian political figures is still limited, thus lacking a specific contextual overview. The relationship between types of hate speech and politeness strategies has also not been widely analyzed, even though this is crucial for understanding how these speeches are conveyed, both directly and implicitly. Furthermore, most research is macro-level and has not examined concrete interactions in the comments section as a direct communication space. Studies on attacks on positive face have also received limited attention, even though this aspect is highly relevant in Indonesian communication culture.

Based on the background and research gaps above, this study aims to analyze the forms and characteristics of hate speech found in the comment section of the Instagram account @ahmadsahroni88. This study also seeks to identify the dominant types of hate speech and examine how they are expressed through a pragmatic perspective and content analysis approach. The novelty of this research lies in the use of Brown and Levinson's (1987) politeness theory, particularly the concept of Face Threatening Acts (FTAs), to explore the relationship between hate speech and politeness strategies in online interactions. In addition, this study not only examines the types of hate speech but also investigates how such expressions are delivered, whether directly or indirectly.

This research is important because hate speech on social media continues to increase and has become a significant issue in digital communication, especially in political discussions. Instagram

has developed into a public online space where users freely express opinions, criticism, emotions, and even hostility toward political figures. Such interactions may encourage social polarization, normalize aggressive language, and reduce ethical communication in digital environments. Although studies on hate speech have grown rapidly, research focusing on the linguistic and pragmatic aspects of hate speech on Indonesian political figures' Instagram accounts is still limited. Therefore, this study is expected to provide a deeper understanding of how hate speech is constructed and communicated in social media interactions.

The findings of this study are expected to contribute both theoretically and practically. Theoretically, this research contributes to the development of pragmatics and digital communication studies by applying Brown and Levinson's politeness theory to the analysis of hate speech in online discourse. Practically, the results may help researchers, educators, policymakers, and social media platforms better understand patterns of hate speech and encourage more ethical communication in digital spaces. Furthermore, this study may support the development of digital literacy programs and content moderation strategies to reduce hate speech on social media.

Furthermore, this study examines a specific and contextual object, namely the Instagram account of Ahmad Sahroni, an Indonesian political figure, and highlights forms of hate speech that attack positive face, which have high relevance in the context of local communication culture. This study also reveals the use of implicit strategies such as satire (off record) in hate speech, indicating that such practices do not always appear explicitly. Thus, this study not only fills a gap in previous studies but also provides theoretical and empirical contributions to the development of pragmatics and digital communication studies, particularly in understanding the phenomenon of hate speech on social media

## **B. Metodologi**

This study uses a qualitative approach with a content analysis method to examine the phenomenon of hate speech in the social media comment column. This approach was chosen because it allows researchers to understand the forms, characteristics, and meanings of hate speech in the context of digital communication in depth. Content analysis is used to identify, classify, and interpret linguistic messages that appear in online interactions in a systematic manner.

### *1. Research Design*

This study employed a qualitative research design with a descriptive content analysis approach to examine hate speech in social media comment sections. A qualitative approach was selected because the study aimed to explore and understand the forms, characteristics, and meanings of hate speech within the context of digital communication. Content analysis was used as the primary method because it enables researchers to systematically identify, classify, and interpret linguistic messages and communication patterns (Krippendorff, 2018). This research focused on analyzing hate speech comments posted on the Instagram account of Ahmad Sahroni (@ahmadsahroni88) through the perspective of Brown and Levinson's (1987) politeness theory, particularly the concept of Face Threatening Acts (FTAs).

### *2. Participants (Population and Sample)*

The subjects of this study were user comments posted on the Instagram account @ahmadsahroni88. The Instagram account was accessed at <https://www.instagram.com/ahmadsahroni88>. The data were collected from several highly interactive posts related to social and political issues published between January and February 2026. The comments were selected using a purposive sampling technique, which allowed the researcher to choose data that were relevant to the research objectives. The selected comments contained indications of hate speech, including insults, provocations, and threats. This sampling technique was considered appropriate because it ensured that the collected data represented the phenomenon of hate speech being investigated.

### *3. Technique of Data Collection*

The data collection process was conducted in several stages. First, the researcher identified posts from the Instagram account @ahmadsahroni88 that generated a high level of public interaction, particularly those discussing social and political issues. Second, comments from these posts were observed and documented through screenshots and note-taking techniques. Third, the collected comments were archived and screened based on predetermined criteria,

namely comments containing insults, provocations, and threats. Finally, the selected comments were compiled into a data corpus for further analysis. Since the data were obtained from publicly accessible social media content, no direct interaction with participants was involved. Nevertheless, usernames were treated as research data and were used only for analytical purposes.

#### 4. *Instruments*

In qualitative research, the researcher served as the primary instrument for collecting, selecting, classifying, and interpreting the data. To support the research process, documentation sheets and data classification tables were used to record and organize comments containing hate speech. The classification of the data was based on hate speech categories and politeness strategies proposed by Brown & Levinson (1987), including bald on record, positive politeness, negative politeness, and off-record strategies. To ensure validity, the analysis was supported by theoretical triangulation through comparison with concepts from pragmatics and forensic linguistics.

#### 5. *Technique of Data Analysis*

The data analysis was conducted through several stages. First, comments containing indications of hate speech were identified and extracted from the collected corpus. Second, the comments were categorized into types of hate speech, including insults, provocations, and threats. Third, each comment was analyzed using Brown & Levinson's (1987) politeness theory to identify the Face Threatening Acts (FTAs) and the politeness strategies employed by the commenters. The analysis focused on how hate speech was linguistically realized through bald on record, positive politeness, negative politeness, and off-record strategies. Finally, the meanings and communicative functions of the comments were interpreted within their social and political contexts. To enhance the credibility of the findings, theoretical triangulation was applied by comparing the results with relevant studies in pragmatics and forensic linguistics (Denzin, 1978).

### C. Hasil dan Pembahasan

#### 1. *Hasil*

This section presents the research results obtained from the analysis of hate speech in the comments section of the Instagram account @ahmadsahroni88. The results are presented along with a discussion to provide a comprehensive interpretation of the data, in accordance with qualitative research principles (Pabla, 2004; Plomp, 2013). The analysis focuses on the forms of hate speech and the politeness strategies employed by users. Based on the analyzed comment data, it was found that hate speech occurred in various forms, including insults, provocation, and threats. Among these three categories, insults were the most prevalent. Many comments directly attacked personal identity using harsh and vulgar language, such as stupid, najiss, idiot, and various other derogatory terms. These comments fall under the Face Threatening Act (FTA), specifically those that attack positive face, negative face, bald on record, and off record strategies.

#### **Bald on Record**

Bald on record is a politeness strategy used to convey Face Threatening Acts (FTAs) directly and clearly without any mitigation or indirectness (Dwijayanti et al., 2021). Bald on record is a politeness strategy used to convey Face Threatening Acts (FTAs) directly and clearly without any mitigation or indirectness (Dwijayanti et al., 2021). The most dominant form of hate speech in the data is insults delivered using the bald on record strategy, that is, directly without any mitigation or de-escalation efforts. These utterances have a very high level of Face Threatening Act (FTA) and constitute a serious violation of the target's positive face. The insults often use coarse, vulgar, or derogatory language to attack Ahmad Sahroni's personal identity. Data 1 @dycelsubrin99: "Bra istri Lo warna apa Sahroni botie." What color is your wife's bra, Sahroni botie) This comment contains derogatory remarks about Ahmad Sahroni and involves his family members. Data 2 (@starsherbss) "NAJISS!" (Disgusting) This comment is a direct insult directed at Ahmad Sahroni. The expression najis is used to convey strong contempt and negative evaluation toward the target. Although the term may also carry stigmatizing connotations and potentially imply social exclusion, in this study it is classified as an insult because it directly attacks the target's

personal image rather than discriminating against a particular social, ethnic, religious, or gender group. The use of capital letters further emphasizes the intensity of the speaker's negative emotion.

### **Off-Record**

A form of hate speech or provocation delivered using off-record strategies, namely implicitly through satire, irony, or hints that require interpretation by the reader. Off-record strategies in hate speech are more sophisticated than on-record ones because they allow the speaker to convey a strong FTA while maintaining plausible deniability about their true intentions.

Data 1. from the account @nandasyaputra\_92 "Selamat ya pak kembali menjabat di DPR...pasti bapak sangat senang dan bahagia sekali.. apa lagi di tambah mau dapat THR KAN... nggak usah perduliin rakyat yg gak suka sama bapak" (Congratulations on returning to your position in the House of Representatives... you must be so happy and thrilled... especially since you're about to get your year-end bonus, right... don't worry about the people who don't like you). This comment appears to be a congratulatory message, but it also contains implicit criticism of Ahmad Sahroni's political stance.

Data 2 (@mulletgojek17) "Bapak kok hebat banget yaa, ditunggu pak keadilan nya diakhirat meskipun bapak banyak harta... meskipun jabatanmu seperti gimana tidak mungkin mempan oleh malaikat" (You're really something, aren't you? We'll be waiting for your justice in the afterlife, even though you have so much wealth... even if your position is whatever it is, it won't hold up against the angels)

This comment uses religious references to convey criticism of Ahmad Sahroni. Off record comments are generally conveyed through sarcasm, irony, and indirect criticism. The intended meaning often requires interpretation based on context.

### **Negative politeness**

The third form of hate speech is threats that target negative faces, namely the target's right to liberty and physical safety. These threats come in various forms, from explicit to implicit, and are often designed to create intimidation or fear.

Data 1 @gfs.66rb: "Geruduk lagi nanti rumahnya paling gak bakal nyenyak tidurnya"(If we raid his house again later, he won't be able to sleep soundly.) This comment refers to an incident that previously occurred at Ahmad Sahroni's residence and hints at the possibility of a similar incident happening again. Data 2 @hehebolJunior "Awas jgn blunder lagi bang.. gue gasak dildo lu lagi kalau engk dengar keluhan masyarakat." (Watch out, don't screw up again, bro... I'll take your dildo again if you don't listen to the public's complaints) This comment contains a warning accompanied by an implied threat. Comments containing threats often refer to previous events and aim to intimidate the target or exert psychological pressure on them.

### **Positive politeness**

Positive face is a person's need to be valued, accepted, supported, and considered part of a social group. According to Penelope Brown and Stephen C. Levinson in *Politeness: Some Universals in Language Usage*, positive face refers to "the desire of every member to be desirable to at least some others" (Brown & Levinson, 1987, p. 62). This statement indicates that every individual desires to be valued, accepted, and receive positive recognition from others in social life. Based on the analyzed comment data, most comments constitute Face Threatening Act (FTA) because they contain insults, ridicule, harsh criticism, and demeaning remarks. However, there are some comments that can still be categorized as forms of positive face or at least demonstrate an effort to maintain social relationships and solidarity.

Data 1 (@allsjip28) "Tobat pak."( Repent, sir) This comment offers criticism in the form of advice while maintaining a polite tone. Data 2 (@Lydia\_wol29) "Jangan korupsi lagi bro." (No more corruption, bro) This comment combines criticism with an informal expression of solidarity. Data 3 (@ozhyahmad63) "Kerja yang bener dah ron, biar bijak sama masyarakat." (Do your job right, Ron, and be fair to the people) This comment encourages improved behavior without using insulting language. Data 4 (@spra\_nipil) "Coba tunjuk kan prestasi beri rakyat kepercayaan." (Show us your achievements to earn the people's trust) This comment focuses on performance and public trust, not on personal attacks. Data 5 "Menjadi lebih baik apa sebaliknya pak??(Will things get

better, or the opposite, sir) This comment is phrased as a reflective question while maintaining a polite tone.

Data 6 (@\_anto): “Pak punten banget ini, bapak ga berniat mengundurkan diri aja pak setelah menjabat kembali menjadi Waka Komisi DPR? Biar lebih terhormat gitu” (Excuse me, sir, but don't you intend to resign after being reappointed as Deputy Chair of the House of Representatives Commission? It would be more honorable that way) This comment conveys criticism using polite and indirect language. Comments in this category are characterized by the use of polite forms of address, advice, suggestions, and constructive criticism. Although critical in nature, these comments do not use direct insults or personal attacks.

## 2. Pembahasan

The bald on record strategy observed in this study's data indicates a shift in politeness norms in political communication on social media. Based on Brown & Levinson's (1987) theory of politeness, the bald on record strategy is used when a speaker makes a statement directly without any attempt at mitigation. In the context of social media, this pattern appears increasingly common as digital interactions reduce the social distance between citizens and public figures. This finding aligns with research by Juditha (2017), which shows that social media has become an open space for the public to express anger, criticism, and hate speech toward public figures without regard for the politeness norms that apply in face-to-face communication. Furthermore, the high emotional intensity in bald on record attacks such as the use of capital letters and direct insults indicates the deliberate use of a discourtesy strategy aimed at damaging the target's social image. This finding aligns with the view that hate speech is not only intended to convey disagreement but also to publicly attack an individual's dignity and reputation Paz et al. (2020). On the other hand, the use of off-record strategies through innuendo and sarcasm indicates that social media users do not always express criticism explicitly. According to Brown & Levinson (1987), off-record strategies allow speakers to convey their intentions indirectly, thereby leaving room to deny the true meaning if necessary. In this study, sarcasm related to political office, wealth, and religious aspects indicates that criticism is often conveyed through implied meaning. This pattern aligns with the findings of Jamilah and Wahyuni (2020), which show that hate speech in digital spaces is often constructed through innuendo, irony, and implicature to amplify the critical effect while reducing the speaker's direct liability. The most alarming phenomenon in this study is the emergence of threats directed at Ahmad Sahroni, particularly those related to personal safety and freedom. Some comments contain references to physical acts or threats that could cause psychological distress. From a forensic linguistics perspective, this type of discourse is no longer merely political criticism but has escalated into verbal intimidation. This finding aligns with Matamoros-Fernández and Farkas (2021), who state that hate speech on social media does not merely function as an expression of hatred but also contributes to the creation of a hostile communicative environment, thereby increasing fear, insecurity, and vulnerability among targeted individuals. Thus, the threats found in the comment section of the @ahmadsahroni88 account indicate that hate speech can transcend the realm of linguistic expression and evolve into a form of intimidation that impacts the psychological well-being of the target. Nevertheless, this study also found the presence of positive politeness strategies, characterized by the use of terms of address such as sir, bro, and polite expressions like punten. The presence of these forms indicates that not all social media users disregard norms of politeness. Some comments still strive to maintain social relationships by conveying criticism in a more constructive manner. This finding supports Brown & Levinson's (1987) theory that the need for positive face the desire to be valued and accepted within a social group remains a crucial aspect of communicative interactions, including in digital spaces. A similar pattern was also found by Suryani, Istianingrum, and Hanik (2021), who showed that criticism on social media is not always expressed in the form of insults but can be conveyed through more polite advice and evaluation.

Theoretically, the findings of this study can also be explained by the Social Identity Deindividuation Effects (SIDE) theory developed by Spears and Lea (1994). This theory posits that anonymity in online communication can reduce individuals' sense of identity and increase their identification with specific social groups. In the context of this study, social media users who belong to a group with shared political views tend to feel freer to express hate speech due to reduced direct social control. This condition contributes to the normalization of the use of on-record and off-record strategies, which dominate the research data.

Overall, the results of this study indicate that hate speech in the comment section of the Instagram account @ahmadsahroni88 is not merely a linguistic phenomenon but also reflects broader social, political, and digital cultural dynamics. The dominance of attacks on the positive face, the emergence of threats against the negative face, and the presence of positive politeness strategies highlight the complexity of social interactions within Indonesia's digital space. Thus, Brown and Levinson's politeness theory remains relevant for explaining how social media users construct, threaten, and maintain their self-image in digital communication.

#### **D. Kesimpulan**

This study aims to identify the forms, characteristics, and delivery strategies of hate speech in the comments section of the Instagram account @ahmadsahroni88 using a content analysis approach and Brown and Levinson's politeness theory. Based on the analysis, it can be concluded that hate speech predominantly occurs in the form of insults and provocations that directly attack an individual's positive face. The most frequently used communication strategy is bald on record, indicating that users tend to deliver speech directly without considering politeness norms. Furthermore, the use of implicit strategies, such as off record through sarcasm and innuendo, is also found, demonstrating the complexity of hate speech practices on social media. The strength of this study lies in the integration of linguistic analysis and pragmatic approaches, particularly through the application of the Face Threatening Act (FTA) concept. This approach allows for a deeper understanding not only of the forms of hate speech but also of the methods and strategies used to deliver it. Furthermore, the focus on the Instagram platform and the accounts of an Indonesian political figure provides a contextual contribution that has rarely been examined in previous studies.

This study contributes to the understanding of hate speech in Indonesian political Instagram discourse by demonstrating that online hostility is expressed not only through direct insults and provocations but also through indirect pragmatic strategies such as sarcasm and innuendo. These findings highlight the importance of applying Brown and Levinson's politeness theory and the concept of Face Threatening Acts (FTA) to analyze the relationship between hate speech forms and communication strategies in digital interactions. Consequently, this study enriches research on digital communication, online discourse, and forensic linguistics within the Indonesian social media context. However, this study has several limitations. First, the data used is limited to a specific time period and only covers a few posts, so it does not fully represent the overall dynamics of comments on the account. Second, the analysis is qualitative, so data interpretation is highly dependent on the researcher's subjectivity. Third, this study did not quantitatively examine the frequency of each type of hate speech statistically. Based on these findings, this study has several practical implications. First, the results can be used as a basis for developing content moderation policies on social media, particularly in detecting and reducing hate speech. Second, this study can serve as a reference for improving the public's digital literacy so they are more aware of ethical communication in online spaces. Third, these findings can also be utilized in the field of forensic linguistics to identify patterns of hate speech in a legal context. For future research, it is recommended to expand the data coverage by involving more accounts and over a longer time period. Furthermore, further research can combine qualitative and quantitative approaches (mixed methods) to obtain more comprehensive results. An in-depth study of cultural and ideological aspects is also important for a more holistic understanding of the background of hate speech. Thus, future research is expected to be able to provide a broader contribution in understanding and addressing the phenomenon of hate speech in the digital era.

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