

HATE SPEECH IN ARABIC LANGUAGE: CASE STUDY IN INSTAGRAM COMMENTS

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Abstract. Nowadays, many people can gain the information access from many sides, such as television, social media, and so on. They can express their opinions, agreement and disagreement, like and hate. Many people can gain many information and opinions from social media, in the other hand; social media also becomes the main source of hate speech. This speech had the contents of hate, and it makes social public worried and disturbed, because it against some public social's attributes, such as: gender, religion, racialism, colour, national origin, sexual orientation, disability, or other traits. This research will investigate the constructions of hate speech in arabic newspaper. The variants of hate speech will be analysed from the units of language and also the background conditions that make some people using hate speech in the flow of discourse. The second objective of the research elaborated the dominant themes of hate speech in the arabic newspaper, especially in the instagram comments using the contents analysis based on halliday approach. The qualitative method in this research had divided into three main parts, they are: collecting the data, analysing the data, and reporting the data. The main data in this research is arabic newspaper on-line, especially in arabic comments which had been appeared in instagram (al-jazeera english-arabic). This research can be hypothesized into two basic problems to be solved, they are: (1) the variant of hate speech in arabic language based on the units of language, and (2) the dominant themes of hate speech in arabic language. This research will be the model beyond the variants hate speech in all languages. By elaborating the hate speech, the people can avoid massively the units of language containing the sense of hate in social media.

Keywords: hate speech; Arabic newspaper; variant of hate speech; the dominant themes of hate speech.

Introduction

Hate speech is not freedom of speech. This statement becomes the base theory to elaborate about hatespeech. Some people may give legalization of hate speech based on the values of democracy. In fact, democracy does not teach the people about hate, because it gives the people peacefull life.

Hatespeech does not represent the peaceful. Hate speech can be formed by several acts, such as: insulting, abusing, provocation, doing agitates, delivering hoax. Hate speech refers to expressions that advocate incitement to harm (particularly, discrimination, hostility or violence) based upon the target's being identified with a certain social or demographic group (Gagliardone, 2015:10) Thus, hate speech can be defined as the speech expressing hatred of a particular group of people. There are many media for doing hate speech, such as: ethnic group, religion, faith, race/ racialism, gender, and sexual orientation. The phenomenon of hate speech has near correlation with the terms of *hoax* and *cyber law*. Some people in Indonesia had translated this term into “*ujaran kebencian*”, but in Arabic language, the term of hate speech can be translated into */al-khitābāt al-karahiyyah/* (الخطابات الكراهية). Izat had given the definition of hate speech from three main elements below.

خطاب الكراهية : حالة ذهنية تتسم بانفعالات حادة و غير عقلانية من العدا و المقت و الاحتقار تجاه المجموعة أو الشخص المحرض ضده. (Izat, 2017:7)

The definition of “hate speech” (*al-khithābu al-karāhiyyah*) is the condition of mentality (*chālah dzihniyyah*) which had been designated by heated emotion, passion, and agitation related with the unlogical of hostility, hatred, and contempt. Izat also emphasized that hate speech had been correlated with the three main substances in Arabic language, such as: (1) *al-`adā`* (hostility or antagonism), (2) *al-maqat* (hatred), and (3) *al-`ichtiqār* (contempt). Hate speech has a specific form of provocation and agitation that make people, social group, and social demography in dangerous. In the other side, hate speech also was pointed as the expression which has been spreading and propagating in social media and it can make racialism hatred, intolerant. Hate speech also can be expressed by the nationalism sense aggressively. It was also being ethnocentrism and makes some social group discriminatively, such as migrant and minority. In the new modern era, hate speech has some characteristics, based on UNESCO data, such as: (1) *permanence*, the hate speech was taken place in the long period of time, with the different forms, it was spread with many variant kinds of platform, it also was connected each other repeatedly, (2) *itinerancy*, or the power to endure, it means that the contents of hate speech are still being in the other places, with the different names or platforms, although the hate speech had been vanished and completely removed, thus the hate speech still has been enduring, occurring, and continuing, (3) *anonymity/ pseudonymity*, we can usually find the form of hate speech is anonymous, it makes the disseminator of hate speech feeling pleasant and comfortable to spreading it widely, so the disseminator does not take risk and consequences, (4) *transnationality*, it means that the hate speech can break through the nationality boundaries. Lillian (2007:917) had concluded that hate speech usually addresses racist and ethnicist discourses, and less often homophobic discourses. Elaborating about hate speech is particularly thorny, especially for linguist and discourse analysts, because identifying discourse as hate speech and taking a stand against it may be construed by some as taking a position in opposition to free speech rights. This article will investigate the hate speech in Arabic language. The hatespeech in Arabic language had been chosen to be analyzed because it has unique characteristic related with the political in the Middle East area and also it has near relation with the problematic of religion. In fact Middle East area was the cradle of civilization and the three major Abrahamic religions (Islam, Chirstianity, and Judaism). Based on the background of Middle East area studies, the hate speech had been appeared massively with the tension of religion and sectarian factor. In arguing that hate speech is not a freedom of speech, this research tried to elaborate the construction of hate speech in Arabic newspaper on line and also the background conditions why the people had been used the hate speech. The previous research about hate speech in Arabic language which had been done before just focused in pragmatics and discourse analysis (Mazid, 2012). But in the case of material objects of research, the previous research had not elaborated specifically about the comments of the news which had been published in

Instagram of Aljazeera. Zahrah (2014) also had been elaborated the Arabic hate speech, but the research from Zahrah just focused into the hate speech in Arab spring media center. Oksanen (2014) pointed the hate speech on facebook about orientation of sex, physical appearance, and ethnicity. Alam (2016) also had elaborated about hatespeech comprehensively in *Journal of Information, Communication and Ethics in Society*, this research focused in the implementation of laws about the dominance of India police power to punish someone who uploads the comments containing hatred speech. Karjo (2016) had investigated the hate speech from ADP, a well-known Indonesian musician and artist, the findings show that most of ADP's tweets use representative speech act and they can be categorized as hate speech because they contain insults to the addressees based on their race, religion, and sexual orientation. By elaborating the previous researchs about hatespeech, it can be found. Thus, this article will make a focus of analysis from the language side dominantly. Although, it cannot be getting loose from the extra-lingual factors (outside the language aspects). The objective of the study had been focused to the area of discourse using the concept of Halliday (field, mode, and tenor) to gain and to unlock the message of hate speech.

Methods

This research had been used the qualitative method. The data will be analyzed by the descriptive method (describing the structure of language). The methods in this research was divided into three basic parts: (1) collecting the data, (2) analysis the data, and (3) reporting the data. Collecting the data had been used the observation method to gain the informations about hate speech in Arabic language. The main data in this research had been selected from the Arabic newspaper on-line, such as Al-Jazeera (الجزيرة). This portal had been selected for the main data, because al-Jazeera had two models of Arabic on-line newspaper. The first model had been appeared in the main portal and the second portal focusing in the images had been shown in Instagram. To gain the maximal results and findings about Arabic hate speech, this research will be focused in Arabic comments which had been appeared in Instagram (Al-Jazeera). Al Jazeera, also known as JSC, is a state-funded broadcaster in Doha, Qatar, owned by the Al Jazeera Media Network. The data will be analyzed using discourse theory from Halliday (1994). M.A.K Halliday (1994:22) declared three dimensions of field, mode, and tenor to determine the functional variety of a language. These three parameters can gain the context of situation in which language is used and to determine the register or the type of language used in particular situation. The procedure of analysis data related with the concepts from Miles and Huberman (Sugiyono, 2015: 91-95). There are three steps for data analysis, they are: (1) data reduction, (2) data display, and (3) conclusion, drawing, and verification. The data reduction had been implemented to gain the main data from the comments in Instagram. The main data connected with the units of language such as word, phrase, clause, and sentence. The data display had been used the flowchart, but the most frequent form of display data for qualitative research data in the past has been narrative text. Looking at data display about hate speech in Arabic language can help us to understand what is happening and to do something-further analysis or caution on that understanding.

Field of discourse is defined as “the total event, in which the text is functioning, together with the purposive activity of the speaker or writer; it thus includes the subject-matter as one element in it”. The field describes activities and processes that are happening at the time of speech. The analysis of this parameter focuses on the entire situation, e.g. when a mother talks to her child. The **Mode** of discourse refers to “the function of the text in the event, including therefore both the channel taken by the language – spoken or written, extempore or prepared – and its [genre], or rhetorical mode, as narrative, didactic, persuasive, ‘phatic communion’ and so on. **Tenor** of discourse (sometimes also referred to as style) describes the people that take part in an event as well as their relationship and statuses. The tenor refers to the type of role interaction, the set of relevant social relations, permanent, and temporary, among the participants involved.

This research is an introduction research to describe the information about hate speech in Arabic language, especially in the headline of Arabic daily newspaper. Reah (2002:32) concluded that headlines are important in their own right. They are the first text that a newspaper reader sees when buying and reading the paper. They employ a range of creative language devices to produce short, attention getting, highly memorable texts, and have the capacity to encapsulate an entire story in a few words. Some of article in the internet was collected to gain the information, the opinion, and the definition about hate speech in Arabic language. In the other hand, the certain headline in Arabic on line newspaper can give occasion to the freedom of speech, the comments can express the hatred, the provocation, the fanaticism, the happiness and so on. Mazid (2012:35) had concluded that hatespeak from causes to effects. The causes of hatespeak can be divided into three basic causes, they are: (1) damage, (2) coercion, and (3) discrimination. The hate can be divided also into three basic forms, such as: (1) emotions, (2) attitudes, and (3) stances. The hatespeak can be formed into three parts, such as: (1) insults/ slurs, (2) jokes, and (3) threats. Finally, the action/ effects can be divided into three main parts, they are: (1) violence, (2) crimes, and (3) bombing.

Findings And Discussion

The findings of the research will be divided into two main parts: (1) the variants forms of hate speech in Arabic language and (2) the dominant themes in Arabic language hate speech. Gagliardone (2015:10) had been concluded that the definition of hate speech sometimes becomes elusive term, hard to comprehend, and difficult to describe. But there is a main standard to examine the expression being hate speech or not, hate speech can be identified by approximation through the “degrading” or “dehumanizing” functions that it serves. There are two types of expression which can be identified as hate speech. The first is to the targeted group and functions to dehumanize and diminish members assigned to this group. Another function of hate speech is to let others with similar views know they are not alone, to reinforce a sense of an in-group that is under threat. The findings and discussion in this article will elaborate the variant expression and themes which had been identified as hate speech in Arabic language.

The Variants Forms of Hate Speech In Arabic Language

This part will elaborate about the form of hate speech in Arabic language based on the unit of language perspective. Figure 1 is the illustration of hate speech in Arabic language. The intimidation using the words is a crime. Thus, the people have to be careful to write something in social media. There is a form of hate speech using the question: */hal daqqat Sā'atud-dam/* “is there the sound of ticking a blood” as a provocation for doing battle in Tunisia. This sentence represented the intimidation and the agitation for doing the battle, thus the people have to make a distinct between hate speech and free speech. There is a standard and a constraint to make a speech in social media such as a newspaper, on line social media and so on. For the example in Instagram, the headline of image told that “Palestinian medics carry a wounded man during a protest at the #Gaza Strip’s border with #Israel, Friday April, 27, 2018”. Since the protests began on March 30, 45 #Palestinians in the coastal enclave have been killed by Israeli forces with more than 5,500 injured. The comments had been told “More Nazi behaviour from the Israelis” from the account (odowdcathal). It means that this comment contained the hatred to the Israelis because it made the same between Israeli and the Nazi which had been represented as cruel rezim.

The writer should observe the choice of words or vocabularies. Many people agree to encourage the freedom of speech, but doing the freedom of speech must observe the awareness and the responsibility. Mazid (2012:88-90) had concluded about the various kinds of hate speech lexically.

There are nine basic meaning of vocabularies for making hate speech in Arabic discourse, such as: (1) the meaning of **low**: *saafil* and *chaqīr*, (2) the meaning of **dirty**: *nijis*, *najis*, and *wisikh*, (3) the meaning of **double faced**, untrue, and dishonest: *munaafiq*, *firyah*, *kadhib*, (4) **irrational** and unreasonable: *majnuun*, *achmaq*, *chamaaqaat*, *aqlin wa diin*, (5) **sick**: *rabbina yshfiik ya saalim* (*May Allah heal you Salim*), (6) **immoral** and irreligious: *kaafir*, *murtadd*, *aahiraat*, *shaytaan*, *qilit*, (7) **shameless**: *faasiq*, *waqich*, *ikhjalu*, (8) **ethnic labels**: *bdiwi*, *khubaani*, and *chadrami*, (9) **animal**: *kilaab*, *qiradah wa khanaaziir*, *jurdhaan* (*rats*), *chumaar* (*donkey*). By elaborating the Al-Jazeera Instagram under the headline (ماذا تقول شهرزاد عن الناطق الجديد باسم ترمب؟) ‘what does the Syahrazad said about the new spokesman in the name of Trump?’. The comments related to Trump always had the negative representation such as from the account (mohammadzehirygheysi) which told as follow.

يا مجوس مته تكفو من الفتنة بين العرب قناة الجريدة كل عالم يعرف هيه قنوات مجوسيه تابع ايران

(Oh Magi (Majus) please stop the sedition between the Arabs Channel newspaper, every world had known that it is a channel of invaders Iran). This comment had the tendency of religious tension and rasis political. It can gain the the provocation between the reader and the writer of comment, because it used the representation of Magi religion and Iran as the representation of Shiah. Thus, this comment can be classified using the meaning of ethnic labels.

ترامب حالب البقره السعوديه (the account of faisalahay)

(Trump the Milkman of Saudi Arabian), it also used the meaning of low and animal from the word /al baqarah/ ‘the cow’ and milkman of Saudi Arabian. It means that the president of USA had become the servant of Saudi Arabian.

Izat (2017:9-10) had concluded that the form of hate speech has near connection with the “instigation” or “provocation” (*at-tachrīdh* - التحريض). There are three basic forms of hate speech, they are: (1) the provocation for violence (التحريض على العنف), (2) the provocation for hatred/ hostility (التحريض على التمييز), and (3) the provocation for discrimination (التحريض على الكراهية). The form of hate speech in the group 1 (provocation for violence) can be looked at from the data 1 below, from the Yaman daily newspaper.

المؤتمر يسخر من افتراءات العدوان بشأن المعتقلين

Al-mu'tamaru yaskharu min 'iftirā'āti al-'adwāni bi-sya'nil-mu'taqilīn

Data 1 had represented the provocation for violence. The word /al-mu'taqilun/ or ‘under arrest’ has shown the people who had been arrested and tortured by the convention /al-mu'tamar/. This provocation also supported by the verb /yaskharu/ ‘to mock’ or ‘to make fun of’. This verb pressed out the reader for doing violence to the al-mu'tamar /convention/ who had been made fun with the under arrest people. The word /al-'adwān/ in the data 1 also made great provocation for violence. The second group about the provocation for hatred can be found in the data 2 below.

الأمريكي : طموحات أمريكية سعودية وراء الحرب على اليمن

Al-Amrīki : Thamūchāt Amrīkiyyah Sa'udiyyah warā'al-Charbi 'alal-Yaman

Data 2 had concluded about the provocation for hatred toward USA, the choice of the word /thamūchāt/ or ‘ambition’ can make the reader give the bad sense to USA, because the USA ambition is the background of the war in Yaman. The third group is about the provocation of discrimination.

It usually contained about the provocation against the government. This kinds of hate speech can be found in the data 3 below.

واشنطن تعترف بمسئوليتها عن مقتل 12 مدنيا في قيفة

Wāsyinthan ta 'tarifu bimas 'uliyatihā 'an muqtal 12 madaniyyan fi Qifah

Data 3 represented the provocation of discrimination towards the government of USA. Washington was blamed as the responsibility of the murder of 12 urban people from the Qifah group. It makes the provocation of discrimination towards the government of USA as the main actor in the murder of 12 urban people. The word /ta'tarafu/ 'to confess' has the negative sense if it related to the word /muqtal/ 'death', 'murder', and 'killing'. This headline news in the Yemen-today-net was becoming the main element to provocation of discrimination.

The Dominant Themes (Contents) In Arabic Hate Speech

The research about the contents of hate speech had been done before by Oksanen (2014). The findings of his research concluded that the material contents of hate speech are focusing in (1) sexual orientation, (2) the physical performance, and (3) ethnicity. Zahrah (2014:23) had concluded in his research that hate speech in the Arab world was emerged the discourse of radical religious groups. One of the most long-standing "hate speech" in Arab world is the hate speech about "anti-Israel". The Jews and Zionism are like an evil tree. There are very strong reasons for Arabs and Muslims to hate Israel – a history of wars from 1948 to 2010 is quite enough and the memories of a few Muslims wars with Jews at the Muhammad period. There are many forms of hate speech towards Israel. Israel was represented as *wajh qadhir* (dirty face), *'iil chayawaanaat 'ashraf minhum (Israelis) bi ktiir* ("animal are far more honorable than them"). *'alhamdu li llaah 'ala ni'mati `islaam wa `ab'idna 'an haadhihi l `ummati l kaafira l faajira* ("Thank God for the blessing of islam and may He keep us away from this unbelieving/ shameless/ bare-faced nation"), common expressions of hate against Israel and Jews in Arabic also include *qiradah wa khanaaziir* (apes and pigs) (Mazid, 2012:41).

Discourse analysis of hate speech in Arabic language can be elaborated by the Halliday theory. There are some headlines in the Arabic newspaper that make the people being provoked with the violent, hatred, and discrimination, especially in the themes correlated with the religion and sectarian, such as in the data 4 and data 5 below.

اسرائيل تعتذر رسميا لمصر عن قتل الجنود في سيناء

Isrā'il ta 'tadziru rasmiyyan li-Mishr 'an qatlil-Junūd fi Sīnā'

Israel made apologized to Egypt officially about the murder of soldiers in Sina (Data 4)

سياسيون و عسكريون إسرائيليون يطالبون بحوار استراتيجي مع مصر

Siyāsiyyun wa 'askariyyūn yuthālibūna bi-chiwāri istirātijyyu ma 'a Mishr

The diplomatic and the soldiers of Israel asked to Egypt for dialogue about strategy (Data 5)

By looking data 4 and data 5, both of them can be elaborated from three basic elements of discourse based on Halliday, such as: field, tenor, and mode. Field was correlated with the time when the headline had been published. At this time, there was a conflict between Israel and Egypt, and five soldiers of Egypt had been killed by Israel in *Sina*'. This headline can press out the reader to get the provocation of hatred to Israel, because Israel was doing murder to the five Egyptian soldiers. In the other hand, Israel also gets some conflicts with the Hamas Movement. The tenor here involves the

participants and their relationship. The participant here is the Israel government. Relating to the act of murder, this headline, in the data 4, was addressed to many public societies in Egypt, and also Hamas movement. The last element is mode. The text in the data 4 is headline news in *Al-Ahram* daily newspaper in Egypt. The function of this headline was persuasive, in which it tried to persuade the readers (Egyptian) to believe what had been written by *Al-Ahram* daily newspaper. Data 6 below had been taken from the *Al-Jazeera* Instagram. Nowadays, Instagram had become the power of communication. Miles (2014) had been concluded that Instagram became the new battlefield of on-line market. In the other hand, Instagram also became the new battlefield of political ideology and religion sectarian. This is the example of headline news in Instagram (posted at April, 16 2018):

□ [aljazeera](#) هكذا يتخذ قرار شن هجوم بالأسلحة الكيميائية في سوريا
 سياسة → الجزيرة # (data 6)

(So it is decided to launch a chemical weapon attacks in Syria). This headline had been contained about the chemical weapons in Syria. By elaborating the data 6, we can analyze about the field of discourse in the headline in Instagram. The field of discourse had been related with the concept of transitivity. Halliday defines transitivity as a reference to verbs that take objects (Almanna, 2016:151). There are three main components of the process of transitivity: (1) the process, (2) the participants, and (3) the circumstance. The concept of transitivity represented the action, behaviours saying, state of mind, state of being and process of doing. By looking the data 6, we can conclude that the actor was a chemical weapon, the process of doing ‘attack’ related with the material process (process of doing), and the goal was the Syria (actor + process of doing + goal). This headline had made the comments such as: الله يهديك (God guides you). The second comment: May Allah punish the guilty. The third comment: الله يحرق روح جميع من ذكر (God burns the spirit of all male). The comments had been related with the religion tension. It can be elaborated from the word “God”. It can be analysed from the “tenor of discourse”. The tenor of discourse is used to describe the relationship between the in-text participants or the relation between the headline of Instagram and its comments. The data 6 made the comments of disagreement using the religion contexts (the prayer). The prayer had been used to reflect the disagreement of weapon attack in Syria. The last part in discourse/ content analysis is mode of discourse. In register analysis, the channel used by the writer or speaker to carry their message is termed mode of discourse, this channel can be written and spoken (Almanna, 2016:161). By elaborating the data 6, we can conclude that the mode of discourse between writer and speaker (in this case: headline of Instagram) had been utilizing the informative mode and provocative mode. It can be formed from the word /hakadza/ ‘So’ in the beginning of sentence. But the comments in this case had been utilizing the prayer mode to express the disagreement.

Conclusion

This research had concluded two basic results, they are: (1) the variant of hate speech in Arabic language based on the units of language, and (2) the dominant themes of hate speech in Arabic language. The variant of hate speech in Arabic can be divided into three basic forms, such as (a) the provocation for violence (التحريض على العنف), (b) the provocation for hatred/ hostility (التحريض على), and (c) the provocation for discrimination (التحريض على التمييز). These forms had been supported by some vocabularies for constructing hate speech in Arabic discourse, such as: the meaning of low, irrational, and ethnic/ religion/ country label. The dominant contents in Arabic hate speech had been correlated with the religion and sectarian themes. There were many reasons for doing hate speech with the religion and sectarian themes. Studying about hate speech is elaborating about the moral ethic. Thus the public should care with moral ethic to share the information. Sharing information politely and having responsibility. In the other hand, the government should make the

strong regulation to avoid the spreading of hate speech in social public. Finally, the people can gain the peacefull of life and say NO to Hate Speech, from hate speech to heart speech.

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Buku Saku Komisi Nasional Hak Asasi Manusia Republik Indonesia.

- <http://www.yemen-today.net/Today/DetailsNews.aspx?ID=27488> (data 1)
- <http://www.yemen-today.net/Today/DetailsNews.aspx?Id=27706> (data 2)
- <http://www.yemen-today.net/Today/DetailsNews.aspx?Id=27706> (data 3)
- Data 4 : Al-Ahram, October 13, 2011
- Data 5 : Al-Ahram, September 2, 2011.
- Data 6: Instagram of Aljazeera account at April, 16 2018.
(<https://www.instagram.com/p/BhmaohuF2x6/?hl=en&taken-by=aljazeera>)