

# Exploring Indonesian Celebrity Controversial Issues and Hate Speech Expressions on Social Media

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## ABSTRACT

The purpose of this study is to explore the interplay between Indonesian celebrity's controversial issues and the responses of haters as seen in the on-line hate speech. To have a better understanding of the controversies, a case study was applied, in the meantime, the issue of hate speech was viewed from content analysis. The data concerning the celebrity's life were taken from both printed and on-line media; meanwhile, the ones relating to hate speech were gathered from two mainstream social media platforms: Instagram and Twitter spanning from 2015 to 2022. The results of the study indicate that there are three controversial issues which might bring about hate speech: a celebrity's past controversial marriage life, the status as a divorcee who often changes boyfriends, and the family's controversies. In addition, haters' reactions toward those controversial issues were expressed through swearing, the use of euphemism and dysphemism consisting of social, personality, religious insults, satanic expressions, provocations, mockery, anger expressions written with capital letters, and accusations for blowing up the reputation relating to the family. The hate speech expressed by Indonesian netizens is in serious condition and can influence other aspects of life in society.

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## 1. Introduction

The role of media as a means to inform and entertain people, but today it has another crucial function which is to promote peace including building bridges between people and groups, improving governance, increasing knowledge of complex issues, providing early warning of potential conflicts, as an outlet to express emotions; and as a motivator for action to promote peace (OCHA Service, 2020). If media is used to create peace, it will eventually encourage the creation of a peaceful world in which people can pursue their dreams. However, nowadays some people have misused the media. With the emergence of social media, unfortunately, it has become an instrument to spread harmful content with a significant impact on conflict dynamics and peace (UNESCO, 2021).

The issue has received serious attention since the emergence of hate speech on social media recently. There have been many definitions of hate speech proposed. The United Nation Strategy and Plan of Action on Hate Speech defines hate speech as any kind of communication in speech, writing or behavior. They can attack or uses pejorative or discriminatory language concerning a person or a group based on who they are, in other words, based on their religion, ethnicity, nationality, race, color, descent, gender or other identity factors (United Nations).

Hate speech on social media, according to Laub (2019), may trigger acts of crime in many parts of the world. In Germany for example it is known that posts on social media about hatred of refugees have led to attacks on refugees. In Myanmar, Buddhist nationalist spread their hatred toward Muslims through social media, as a result, thousands of Muslims left the country to find asylums. In India, too, social media has created serious problems. Hoax on WhatsApp Group has been reported to cause communal violence. Indian Muslims have become the targets

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of threats, assaults, and killings which are classified as humanitarian crimes. The facts indicate how dangerous is hate speech if it is not combated by all concerned parties.

This paper did not discuss the issue of hate speech from a political perspective but elaborated on the issue in the context of the entertainment industry, more specifically the personal life of a celebrity. The issue of celebrity fandom has undergone significant changes recently. Celebrities generally use social media to share their most recent albums or films so that their fans will stay updated with their latest works. In addition, celebrities, too, share their personal lives which attract the attention of their fans. The netizens at the same time may comment on the celebrity's films or albums and their private lives as well.

Social media platforms such as Facebook and Instagram have been accused of letting hate speech and misinformation spread. This issue has caught the attention of Hollywood celebrities. Kim Kadharsian stated that she would join several celebrities who had decided to freeze their Facebook and Instagram accounts on Wednesday on the grounds that both don't take action against social media users who misuse them (Axios, 2020). This protest indicates that people are now aware of the dangers of hate speech on social media. Celebrities as the role models for common people have taken action to protest the misuse of social media.

With regards to the issue of hate speech, Indonesian netizens were named the most impolite in Southeast Asia according to the 2020 Digital Civility Index (Mazrieva, 2021). It is easy for us to find inappropriate hate expressions on social media in Indonesia today. It is the purpose of this paper to explore the phenomenon of hate speech targeted to an Indonesian celebrity, Ayu Ting Ting. In the first place, the paper explored Ayu Ting Ting's life as a celebrity, more specifically her controversial deeds. Second, it classified hate speech types targeted to her as the consequence of her controversial life.

The reason for choosing Ayu Ting Ting as the object of the study is that she is one of the most famous Indonesian celebrities. This can be seen from the large number of her social media followers – more than one million followers. Although she has a plethora of fans, she has an overwhelming number of haters as well. She is one of the most controversial Indonesian celebrities who has been widely highlighted by the media recently.

To have a better understanding of Ayu Ting Ting as a celebrity, a case study method would be applied. In addition, this research applied content analysis to investigate the hate speech targeted to the celebrity. Several hate speeches posts have been selected to be analyzed for unrevealed hate expressions posted by celebrity haters. Here hate expression posts would be classified into several categories which indicate the haters' level of hatred.

### ***Celebrity Fandom***

The issue of celebrity fandom has received the attention of experts since the 1990s. The history of fandom itself started as early as 1893 when the fans of Sir Arthur Conan Doyle protested the detective's death. People began to form clubs to discuss their favorite fiction in the early 20th century. With the emergence of social media, it got more and more attention from various experts ranging from psychologists, sociologists, media experts, and the like. Several researchers have discussed fandom, including Meloy et al. (2008), O'dweyer (2016), Findley (2021) among others.

A celebrity is someone whose fame rests overwhelmingly on what happens outside the sphere of their work, and who is famous for having a lifestyle. (Christine Geraghty in David C. Giles, 7). Ferris, claims that celebrity is the experience of being recognized by far more people than one can recognize back (Giles, pp. 7-8).

The focus of fandom covers fandom worship and haters as well. However, at the beginning of the scholarship, the most widely discussed topic was fandom worship. Later on, we shifted their attention to the issue of anti-fandom. It has received attention recently with the emergence of social media that allows netizens to interact directly with celebrities. A handful of works on anti-fandom have been written by Click (2019), Kilkington (2020) and Polak and Trottier (2020), and the like. Anti-fan is defined as those who strongly dislike a given text/genre considering it inane, stupid, morality bankrupt and or aesthetic drivel (Melissa, 2019).

Social media has played a crucial role in the increasing phenomenon of anti-fandom. It is defined as the wide range of internet-based and mobile services that allow users to participate in on-line exchanges, contribute users created content or join on-line communities (Dewing, 2010). It is common that generally celebrities have social media to promote their projects. Apart from that they can also share their daily activities. As a result, the

relationship between celebrities and netizens is getting closer. One of the advantages is that fans can directly check what films or albums will be released soon or their daily affairs. More importantly, they may leave comments about the celebrity.

Clucas (2020) stated that comment culture emerged with the comment section provided by various media platforms, including social media. This often triggers the emergence of trolls that often-become controversial issues. He further discusses whether everyone has absolute freedom to express their thoughts or whether their rights are limited.

The issues of freedom in expressing people's thoughts are more complex in this digital world. Even it is outrageous for some cases. In social media, many people express their hate and love excessively. The haters' dislike can be seen from their hate speeches posted on their social media which have revolutionized how individuals receive news and interact with one another. People expressing their thoughts is a normal activity and they can express themselves with more freedom when they communicate virtually. However, this system has a negative side because the use of rude and harsh language is increasingly common in contentious debates on social media. Today's online venues are rife with hate speech development and transmission (Tontodimamma et al., 2021). Online hate spreading has now become a significant issue, and as a result, several international projects have been put up to identify the issue and create workable solutions.

### ***Hate Speech***

Hate Speech (HS) is a deliberate and malicious public criticism against a group of individuals (Delgado & Stefancic, 1991). Any statement that disparages a person or a group based on attributes like race, color, ethnicity, gender, sexual orientation, nationality, or religion is considered hate speech (Tontodimamma et al., 2021). According to the ICCPR, HS is defined as "any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence, shall be prohibited by law" (Muntarhorn, 2017).

Communication acts that involve provocations or incitements directed towards a specific person or group of people based on their ethnicity, gender, sexual orientation, nationality, skin tone, religion, or other characteristics are considered as hate speech (Brown, 2015; Carlson, 2021). Hate speech also leads to intentional acts of communication that are verbal or symbolic in nature and directed at certain racial, religious, or sexually orientation-based groups or individuals (Burnap & Williams, 2015). Typically hate speech expressed explicitly, indirectly, or covertly using dysphemistic words or expressions (Darmawan & Muhaimi, 2020, Vepkhvadze, 2022).

A dysphemism is used to express thoughts or facts using derogatory or unpleasant language to convey an offensive, disagreeable, disappointed, or hostile attitude (Bako, 2019). The dysphemism phrases are mostly employed to draw attention to a sentiment or to show a lack of political conformity (Allan & Burridge, 2008). Dysphemisms are also used to substitute neutral or euphemistic expressions and are regarded of as the opposite of euphemisms in that the locution (words form) can alter in reference as well as the illocutionary point of the speech with offensive undertones (Burridge, 2012). Currently, nine different kinds of dysphemism are recognized: (1) synecdoche; a way of describing something in its entirety, (2) use of animal names, dysphemistic epithets, (3) euphemistic dysphemism, the use of subdued language without offending, (4) dysphemistic euphemism, or friendly jest amongst close friends (5) "-ist" dysphemism; directed at a specific race, (6) The homophobic euphemism, used in reference to homosexuality (7) name dysphemism; using a name without the appropriate descriptor, Nonverbal dysphemism, making offensive gestures, and (9) cross-cultural dysphemism, the use of slang terminology from one culture in another culture (Darmawan & Muhaimi, 2020).

The issues of celebrity fandom and hate speech have been investigated by other researchers such as Reinhard (2020) who analyzed the intersection of media and politics through the increased use of social bots on social media platforms like Twitter that fan communities online were already subject to these forces in promoting user engagement for music brands and celebrities years before internet bots were used for geopolitical cyberconflict. Soukup (2006) investigated how "fansites," or websites created and maintained by fans and focusing on the photographs, tales, and discussions surrounding a particular star, communicate. Dean(2017) emphasized on the ability and agency of fan communities to make political interventions. Four essential components: productivity and consumption, community, affect, and contestation are highlighted in the political field. Paz et al., (2020) analyzed

hate speech (HS) in the legal and communication fields published in Web of Science. They talked on the value of interdisciplinarity and transversality as well as proposed a hate speech mapping allowing for cross-national comparisons of the effects of various measures. Howard, (2019) discusses several potential obligations that could lead to the creation of such a duty, such as the obligation not to intimidate, harass, offend, defame, or provoke. They also discussed pragmatic issues of epistemic fallibility, the abuse of state power, and the advantages of counter speech over compulsion. Fortuna and Nunes (2018) offer a comprehensive definition of hate speech and analyze how the term has been used in various contexts and platforms.

Among those studies, none which investigate Indonesian celebrity fandom and Hate Speech expressions. It is still infrequent to find studies that explore celebrity controversial life and examine the hate speech posted by celebrity haters as the reaction of her or his considered controversial deeds. For that reason, this article offers celebrity fandom and HS investigation for unrevealing hate expression posted by celebrity haters on Twitter and Instagram. The issues of celebrity and hate speech are important to study because they often stimulate conflict in society and can even break down social harmony. Analysing the patterns of hate speech that emerge can reveal the dynamics of Indonesian digital culture. The results of this study can help in the development of evidence-based digital literacy strategies and policies for preventing language-based violence. For the reason, this study aims to explore the interplay between Indonesian celebrity's controversial issues and the responses of haters as seen in the on-line hate speech.

## 2. Methods

This research applied two methods: case study and content analysis. The case study method answered the first research question, while the later solved the second research question. This research belongs to case study research, more specifically single case study research. Graham (2000) pointed out that case study research was the one which instigated single cases (including an individual or a group) and multiple cases (a number of single parents or several schools) to answer specific research questions, and which sought a range of different kinds of evidence, evidence which was there in the case setting, and which had to be abstracted and collated to get the best possible answers to the research questions. Further, Yin (2005) classified case studies into 3 types: explanatory, exploratory and descriptive. This research falls into the third type of case study, namely descriptive which is used to describe an intervention or phenomenon and the real-life context in which it occurs. To do so, the paper discussed the life of Ayu Ting Ting thoroughly so that we would have good understanding of wrongdoings she and her family members have committed which brought about hate speech. The type of this research was qualitative in nature particular reference to apply critical content analysis research. The objectives of choosing this research type were to critically understand the effects of the hate speech given by Indonesia celebrity followers as well as to know the effect of those speeches toward her life. In this research, MAXQDA Pro 2020 was also applied to help the us in coding the selected expressions of haters toward the celebrity. Wiseman's et al., (2019) four-step process for critical content analysis were adapted. They are visualized in the following figure.

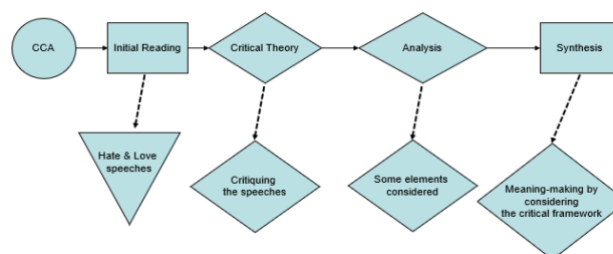


Figure 1. Four-step process for critical content analysis (Wiseman's et al., 2019)

### 2.1 Data Sources, Data Collection Technique, Research Instrument,

The primary data used in this research is taken from Ayu Ting Ting's Instagram. Some reasons underlying the choice are she is one of the celebrities having a high total of followers, as an actress, presenter, comedian, and one of the Indonesian *dangdut* Divas of Betawi descent. From the scientific landscape, data provided by Ayu Ting Ting is tick and rich as she has many varied followers frequently producing controversial comments which they can be analysed from a scientific perspective on celebrity fandom. Data objectively taken from [https://id.wikipedia.org/wiki/Ayu\\_Ting\\_Ting](https://id.wikipedia.org/wiki/Ayu_Ting_Ting).

The research was conducted in July-August of 2022. Hate and love speeches taken from Ayu Ting Ting's account on social media both Instagram IG and Facebook were selected for this research because those kinds of speeches were viral and widely recognized by Indonesian people. All over Indonesian citizens have known Ayu Ting Ting's existence which is why this issue is considered important to rise. In addition, the recent issues of banning Ayu Ting Ting which frequently appeared in the mass media have proven that netizens have a significant role in influencing the celebrity's existence. For that reason, the central issues discussed in this research is about the language expressions produced by the celebrity's haters and lovers. Having analysed those language expressions, it can be understood how the celebrity's life condition and how the hate and love speeches influence her life including her career.

By applying critical content analysis, relevant hate and love speechless addressed to the celebrity can be identified. In addition, from this research method, the netizen's language politeness and awareness can be mapped for future directions. We looked for haters' use of words and other harassing terminology in their language expressions. Along with the initial search, we carefully looked for terms associated with things people often enjoy, love, and detest. These terms were also found in Ayu Ting Ting's social media and electronic news. There were almost 20 links that showed both love and anger for Ayu Ting Ting. A hundred or more screenshots collected from her social media. The chosen data were carefully read by us then they were coded with MAXQDA Pro 2020, with an emphasis on power concerns examining the detected expressions to comprehend underlying hidden signals.

### 2.2. Data Analysis

The method of gathering data applied in this research is written text analysis. The texts used to gather the data only include accounts from Ayu Ting Ting's lovers and haters. The process of gathering data from citizen comments involves the following steps: (1) choosing the expressions that best represent hate and love speeches. (2) specifying the types of content that will be measured; (3) selecting the recording unit, or how to break the information down into standardized units for analysis (a single word, paragraph, page, theme, etc.); (4) coding each type of content in each recording unit; and (5) providing references.

## 3. Results and Discussion

This section discusses Ayu Ting Ting's controversial issues of her life as a celebrity that may have caused the emergence of hate speech directed at her.

Ayu Ting Ting was born on June 20, 1992, in Depok, West Java, to Mr. Abdul Rozak and Mrs. Umi Kalsum. She started her career as a child by singing in village performances for a low fee. In 2007, she had already released an album called "Mencari Alamat Palsu" ("Looking for A Fake Address"), but this song was not popular until 2011 thanks to the hard work of his managers. It was from that moment that her name went uphill. She did not only become a singer but became a host, comedian, and advertising model. She is a real multi-talented star having a great number of fans.

The first issue is her past controversial marriage. Her life went on normally until she committed a controversial deed in 2013. She married a man named HSH at 21 years old. The marriage; however, lasted only

about 5 months. She filed for divorce and decided to become a single mother at a young age. Nevertheless, after the divorce, the feud between the two continued. Rumors circulated that his daughter was not HSH's biological child. Ayu Ting Ting herself had ever stated that one day when her child was an adult, Ayu Ting Ting would explain who her biological father was. In addition, there was an allegation that Ayu Ting Ting's family restricted her daughter's meetings with HSH.

Secondly, her closeness to a few male celebrities made her often in the public spotlight. Several male public figures are romantically involved with her. This has brought about criticism toward her as what she had done were considered disgraceful by some Indonesia people. This is of course attributed to her status as divorcee. This is considered something negative in Indonesian culture which still adheres traditional and religious values. As we know, there are still many Indonesians who give negative labelling to widows or divorcees. Moreover, if they conduct mischiefs especially if they often change boyfriends. Of all the men close to Ayu Ting Ting, there was a famous Indonesian celebrity who had special relationship with her, and the netizens consider that he was a notorious person, remembering that the person concerned has got married already. The scene of the intimate scene during their time playing in a number of comedies shows on TV caused a lot of criticism for the two. Even further Ayu Ting Ting was considered to be going to ruin other people's marriages.

The last issue was concerning her family's controversies. Ayu Ting Ting's parents were very emotional when one of the haters insulted Ayu Ting Ting's child online. As a result, they decided to meet her in person in East Java. However, what they did was criticized by many people as they travelled during the Community Activities Restrictions Enforcement due to the Covid 19 Pandemic. Furthermore, they scolded the hater's family knowing that the hater herself was not at home. The arrogance of her parents had brought about sharp criticism from netizens.

In sum, there are three types of controversial issues which led to the emergence of hate speech. First, her marriage issues caused controversies concerning the biological father of her child and the bad relationship between her ex-husband and her family. Second, her close relationship with some male celebrities including the one with a married celebrity. These were considered inconsistent with traditional and religious values because she was a divorcee. The last controversy was the arrogance of her parents in solving the problems related to contempt for their grandchild.

In terms of HS posted by Ayu Ting Ting's haters, several issues were found after the data taken from Twitter and Instagram were coded using MAXQDA Pro 2020. Some theories of hate speech were applied to analyse the collected data. Among the hate speech expressions produced by Ayu Ting Ting's haters, some surprising themes were considered important after they had been coded. They are visualized in the following coding segments.

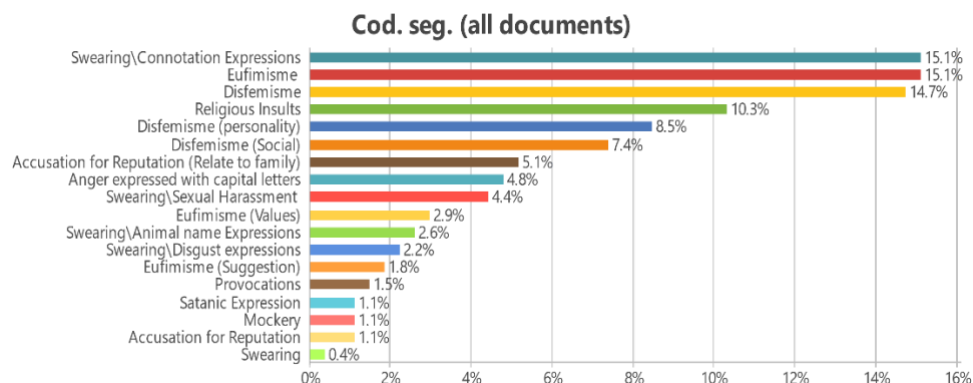


Figure 2. Code Segments of surprising themes

Haters' reactions toward controversial issues concerning Ayu's controversial life were expressed in several expressions as presented in Figure 2. The expressions of swearing, euphemism and dysphemism consisting of social and personality, religious insults, satanic expressions, provocations, mockery, anger expressions written with capital

letters, and accusations for blowing up the reputation relating to family are the way haters expressed their hate to Ayu Ting Ting's deeds. Furthermore, among those expressions, the highest ones found in the code system were swearing, euphemisms, and dysphemism. Those highest expressions are presented in the following figures.

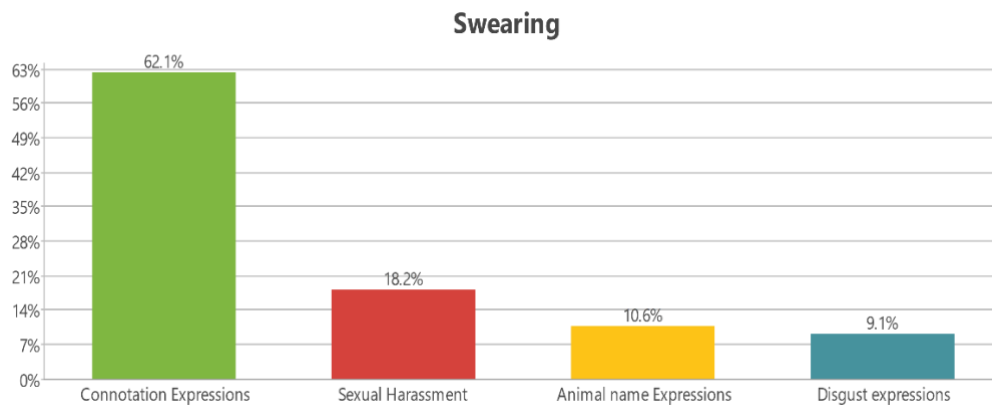


Chart 3. Four-subcodes in swearing

Swearing consisted of four subcodes: connotation, sexual harassment, animal name, and disgusting expressions. Swearing with connotation expressions mostly appears in the code systems. Some sentences found in IG containing connotation expression are “*japok mana paham maksud kata2 manusia ... dia kan iblis...*” (IG Hate Speech: 2 - 2). The statement means that Ayu Ting Ting was considered as the woman who seized another woman's man and doesn't understand the meaning of human words. She was considered as a devil. The haters deemed her as a bad creature. Another expression that expresses the hate is “*hanya 1 kata buat dia ... SETAN*” (IG Hate Speech: 2 - 2) and “*Si artis bangsat*” (IG Hate Speech: 2 - 2). These sentences mean that Ayu Ting Ting is considered as bastard and beast. “*Sok tenar ni iuuuhh jijik sumpah doyan ngedeket laki org iuuuuuh*” (IG Hate Speech: 2 - 2) (This pretentious fame is so disgusting, I swear she likes getting close to other woman's men).

The second expression of hate speech which is in the top two of code segment of all data is euphemism and then followed by dysphemism. The two expressions consisted of some sub-code expressions. The euphemism consisted of two smaller themes, they are suggestions and values while the dysphemism is represented by social and personal themes. Some expressions which can be found from the hater's speeches relating to those two terms are (1) “*sholeha? Ndasmu:v sholeha dari pantat kucing gw:v*” (IG Hate Speech: 2 - 2) (A good woman? Oh no! Yes, it is from the cat's ass). (2) “*Anj\*\*\* si ayTing ini. Rafi pun gk da otak*” (IG Hate Speech: 2 - 2) (Oh Dog! This is AyTing. Rafi also doesn't have a brain). (3) “*Kulit badak*” (IG Hate Speech: 2 - 2) (rhinoceros' suckshell). Other findings showing the way haters express their hate to Ayu Ting Ting are through the expression of religious insults, accusation for reputation, anger expressions written in capital letters, provocation, and mockery. Those expressions have interrelated each other. The following figure shows the interrelation among the hate speech expressions expressed by Ayu Ting Ting's haters.



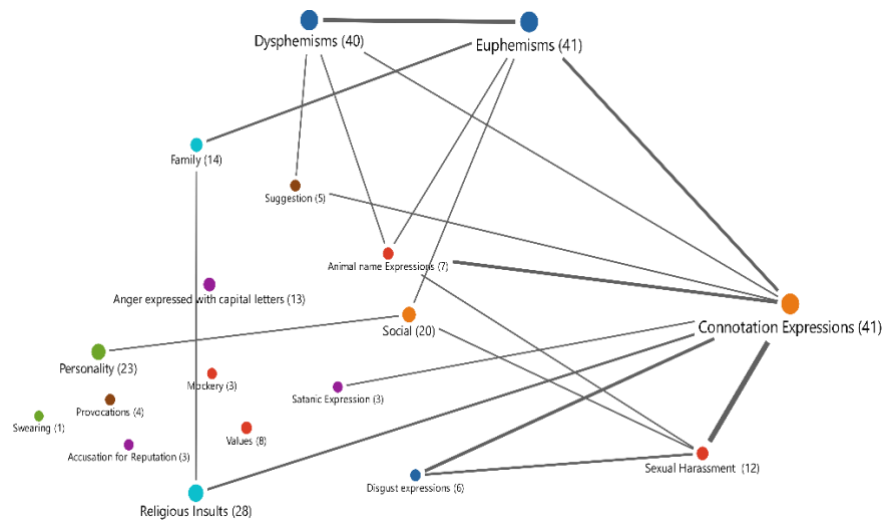


Figure 4. Code Map of the interrelation among the hate speech expressions

The code map demonstrated in Figure 4 with analysed relation of codes is built by the intersection of codes in a segment. Some dominant codes that build the code map are euphemisms, dysphemism, and connotation. They are symbolized with the three biggest balloons, long, and thick lines. They also have more complex intersections with other smaller balloons. From the code map, it can be understood that when haters expressed their hate through euphemisms, they interrelate to connotation, sexual harassment, religious insults, and satanic expressions. In addition, sexual harassment has a direct relation to disgusting expression, to social and animal' names. From the code map in Figure 4, it shows that the bigger the balloon the more code it has and the thicker the line the more correlation with other codes.

The code swearing has four branches: disgusting expression (6 six sub-codes), connotation (41 six sub-codes), sexual harassment (12 six sub-codes), and animals' name expression (7 six sub-codes). Figure 5 shows the Code-Subcodes – Segments Model and Figure 6 shows the Single-Case Model. From them, the distribution of hate speech taken from Instagram is formed in sub-codes. In Figure 7, hate speech was coded in Single–Case Model with Hierarchy. In the figure, data was taken from Twitter. From Figure 6, it can be traced how hate speech was produced by the Ayu Ting Ting's haters. Taken from Instagram, the data shows that hate speech expressed by Indonesian netizen are more complex.



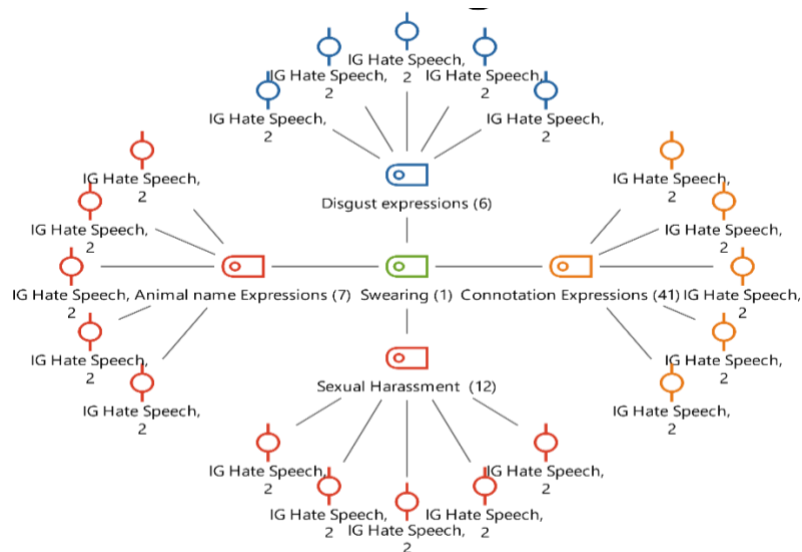


Figure 5. Code-Subcodes – Segments Model of hate speech expressed by Indonesian nitizen

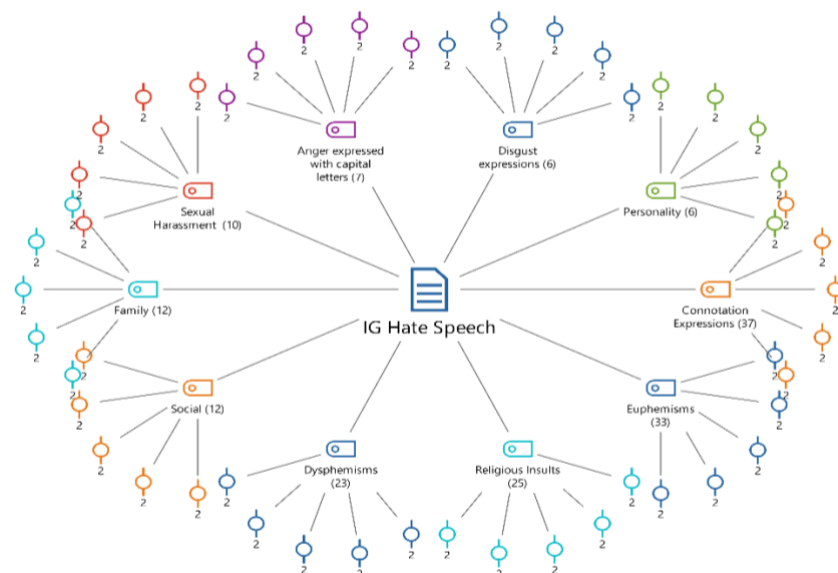


Figure 6. Single-Case Model of hate speech expressed by Indonesian nitizen

Instagram and Twitter are virtual places used to show netizen's emotion have big contribution to the hate speech spreading. This is because those two social media platforms are considered comfortable, relax, and netizens can directly reply to other netizens having the same perception about Ayu Ting Ting. This idea is also associated with the postulated conveyed by T. B. Jay & Danks (1977) that people are more likely to swear in relaxed environments than in formal environments. Figure 7. shows how netizens expressed their hates to Ayu Ting Ting.

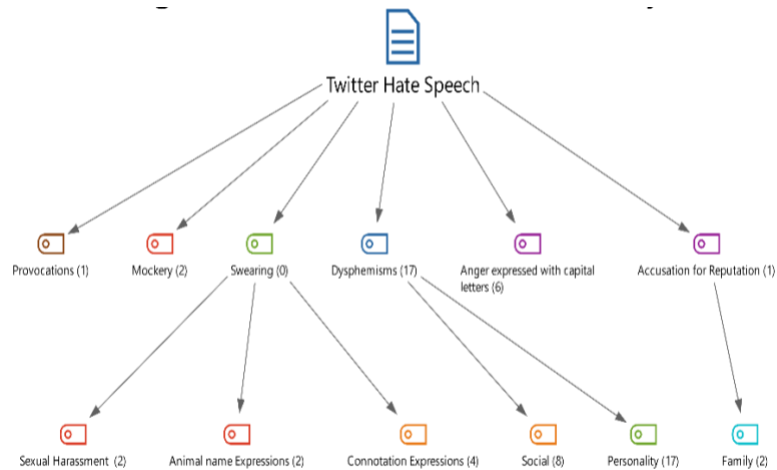


Figure 7. Single – Case Model (Code Hierarchy) of Hate Speeches

Hater's responses toward Ayu Ting Ting's controversial deeds are serious. Most hate speeches are expressed explicitly and directly. Only a small number of expressions were expressed in indirectly way and covertly using dysphemistic words. The findings in this study are different from the ones found by Darmawan and Muhaimi's (2020) and Vepkhvadze (2022). They found that people generally expressed their emotion by using statements that are in indirect way to avoid conflicts and social risks that can typically damage relationships. Additionally, to ensure they maintain harmony and a positive image.

As becoming one of the phenomenal Indonesian celebrities, Ayu Ting Ting's controversial deeds stimulate netizens to hate her. Most of them were easily angered when she exposed her actions in some television programs. One of the obvious pieces of evidence is the use of swearing expressions. That rude and offensive language expressions were dominated by hate speech expressions. The way Indonesian haters express their emotions is in line with the concept postulated by Jay & Janschewitz (2008) and Jay (2009) that swearing is used to express their emotional state.

The use of swearing is to convey connotative or emotional meaning in which the meanings of the words themselves are primarily construed as connotative (T. B. Jay & Danks, 1977). Hate speech expression using swearing expressed by Indonesian people is different from the findings found by T. Jay & Janschewitz (2008) that swearing can be polite, impolite, or neither and it may be used with any emotional state. For Indonesian netizens, swearing has been expressed with a negative tone and using not only animals' names but also sexual harassment and religious terms. Add to this, their anger expression is also expressed by using capital letters.

Another expression of hate speech found both on Twitter and Instagram is the terms expressing sexual harassment. The most frequent term used in calling Ayu Ting Ting was Japok and Pelakor. She was called Japok or Janda Depok (A Divorcee of Depok) by her haters. Depok is an administrative city where she lives. Indonesia widows and divorcees have a negative stigma in society because in general woman must be a good role model in society (Kania, 2025). As stated by Link & Phelan (2001) and Saraswati (2020) Indonesian widows and divorcees are labelled as disgraced and immoral. Further they point out that the stigma may lead to discrimination. Her status as a divorcee is getting worse as she is still young and beautiful therefore, she can be classified as *janda kembang* (a young and beautiful divorcee) by the netizen.

Indonesian haters' expressions in Instagram and Twitter are considered chronic and impolite. Swear words expressed by them are too vulgar. Sex harassment statements and animals' name that are frequently expressed seem becoming automatic responses. From those hate speech expressions, Indonesian netizens' moral standards can be predicted. This is because words known as taboos and the expressions which are generally forbidden in

communication are easily expressed by them. As Instagram and Twitter are social media which can be accessed by many people around the world, Indonesian netizens should think about their communication. The words that cannot be used in public speech as it has strong negative meanings should be avoided including the use swear words as these words are prohibited (Marta et al., 2022).

Based on the analysis and discussion in the preceding section, hate speech comments in Twitter and Instagram represent low Indonesian netizens' morality. Harmed speeches which are sufficiently destructive in responding to Ayu Ting Ting's controversial deeds require the government's real action to restriction netizens' free speech. From the critical analysis, it seems obvious that the haters often attack not only her personal life but also other aspects such as family, religious, and social relations.

The issue of hate speech toward Indonesian celebrities as part of public figures including Ayu Ting Ting can cause other serious problems. That becomes a serious issue because her controversial deeds have directly stimulated netizens to produce hate speech with some negative and impolite language expressions. Netizens easily expressed their emotion with animal's name, sexual harassment, even using religious insults. Generally, celebrity as the public figures should keep their deeds because they are under the control of the netizens. The case faced by Ayu Ting Ting was the same as the issue faced by Madonna. As one of the famous artists, she also became the target of hate speech. As Fiske (2019) claims, the hatred of Madonna canters on her sexuality and - expressed as her presenting herself in whore like terms – her painting and displayer herself to arouse the baser side of man.

#### 4. Conclusion

Hate speech produced by Indonesian netizens particularly for Ayu Ting Ting's haters as one of the most celebrity in Indonesia is very chronic. Many disrespectful emotional expressions frequently appeared on those two social media platforms: Twitter and Instagram. Add to this, reducing the hate speech production by Indonesian netizens needs serious action. It is because reducing hate speech cannot only by merely removing hate speech posts in those social media. Government should take real action and netizens who are over pro-active and reactive should be countered by a proportional education and counter-narratives. To avoid and reduce the spreading of hate speech, both Ayu Ting Ting and the netizens who hate her should restrain themselves. She should carefully manage her behavior because her family members' misconduct and her status as a divorcee directly stimulate netizen's hate speech.

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