

# Hate speech in digital space: A sociolinguistic analysis of the “CIN” domestic violence case on Instagram

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<p><b>Article History</b>        Accepted: March 4, 2025        Revised: October 20, 2025        Available Online: October 31, 2025</p> <p><b>*Corresponding</b>  <a href="mailto:putriambarwati1997@mail.ugm.ac.id">putriambarwati1997@mail.ugm.ac.id</a></p> <p> <a href="https://doi.org/10.22219/satwika.v9i2.40148">10.22219/satwika.v9i2.40148</a></p> <p> <a href="mailto:jurnalsatwika@umm.ac.id">jurnalsatwika@umm.ac.id</a></p> <p><b>How to Cite:</b> Ambarwati, P., &amp; Arimi, S. (2025). Hate speech in digital space: A sociolinguistic analysis of the “CIN” domestic violence case on Instagram. <i>Satwika: Kajian Ilmu Budaya dan Perubahan Sosial</i>, 9 (2), 689-698.  <a href="https://doi.org/10.22210/satwika.v9i2.40148">https://doi.org/10.22210/satwika.v9i2.40148</a></p> 	<p><b>ABSTRACT</b></p> <p>This study aims to analyze the forms and gender-based differences of hate speech produced by male and female netizens in responding to the domestic violence case involving Cut Intan Nabila on Instagram. Employing a sociolinguistic approach, this research applies Speech Act Theory (Austin, 1962; Searle, 1979) and the concept of hate speech in digital communication. Data were collected from netizens’ comments on related posts and analyzed to identify linguistic forms and gender variations in hate expressions. Unlike previous studies that primarily focused on political or ethnic hate speech, this research situates the phenomenon within Indonesia’s digital culture, reflecting shifts in social values, public morality, and gender relations in online spaces. The findings reveal significant differences in the linguistic forms and strategies used by male and female netizens, illustrating how each gender expresses emotion and moral stance through hate speech. This study contributes to digital sociolinguistic research by highlighting the role of language in shaping social interaction and gender awareness within Indonesia’s digital discourse.</p> <p><b>Keywords:</b> <i>hate speech, sociolinguistics, gender, netizens, social media</i></p> <p><b>ABSTRAK</b></p> <p><i>Penelitian ini bertujuan untuk menganalisis bentuk serta perbedaan ujaran kebencian antara netizen laki-laki dan perempuan dalam merespons kasus kekerasan dalam rumah tangga (KDRT) yang melibatkan Cut Intan Nabila di Instagram. Kajian ini menggunakan pendekatan sosiolinguistik dengan memanfaatkan teori tindak tutur (Austin, 1962; Searle, 1979) dan konsep ujaran kebencian dalam komunikasi digital. Data dikumpulkan dari komentar netizen pada unggahan terkait kasus tersebut dan dianalisis untuk mengidentifikasi bentuk ujaran kebencian serta variasinya berdasarkan gender penutur. Berbeda dari penelitian terdahulu yang cenderung menyoroiti ujaran kebencian dalam konteks politik atau etnis, penelitian ini menempatkan fenomena ujaran kebencian dalam konteks budaya digital Indonesia yang merefleksikan pergeseran nilai sosial, moralitas publik, dan relasi gender di ruang daring. Hasil penelitian menunjukkan adanya perbedaan dalam bentuk dan strategi kebahasaan antara ujaran kebencian laki-laki dan perempuan, di mana perbedaan tersebut mencerminkan cara masing-masing gender mengekspresikan emosi dan posisi moralnya. Penelitian ini berkontribusi dalam memperkaya kajian sosiolinguistik digital serta menegaskan peran bahasa dalam membentuk dinamika sosial dan kesadaran gender di era media digital.</i></p> <p><b>Kata kunci:</b> <i>ujaran kebencian, sosiolinguistik, gender, netizen, dan media sosial</i></p>
<p>© 2025 This is an Open Access Research distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International License (<a href="https://creativecommons.org/licenses/by-sa/4.0/">https://creativecommons.org/licenses/by-sa/4.0/</a>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original works are appropriately cited.</p> 	

## INTRODUCTION

Domestic violence (DV) is a social issue that continues to be a concern by the public attention in Indonesia. In accordance with the Law No. 23 of 2004 (2004) concerning the Elimination of Domestic Violence (UU-PKDRT), DV is defined as any act that causes physical, psychological, sexual, or economic suffering in the household, the majority of victims of which are women.

Domestic violence is a violation of human rights and an unjustifiable form of discrimination (Santoso, 2019). This violence not only causes physical impacts but also profound psychological trauma for victims. Cases of domestic violence often go unreported due to fear, shame, or the belief that domestic problems are best resolved privately. Language is a crucial medium of communication in both verbal and written interactions on social media (Putri, 2024). Social media has become a space that allows victims of domestic violence to speak out and seek public support, as Cut Intan Nabila (hereinafter abbreviated as CIN).

Communication on social media occurs publicly (Ningrum, 2018). Social media users are usually referred to as netizens, who utilize social media as a source of information and communication that can be easily accessed from various parts of the world (Mardianto, 2019). Instagram is a social media platform widely used by people to share moments (Pratiwi, 2022). In August 2024, Cut Intan Nabila, an influencer and former athlete, shared her story of domestic violence through her Instagram account, @cut.intannabila. In her post, she revealed her bitter experience during her five-year marriage with her husband, Armor Treador Gustifante, who was suspected of physical violence and infidelity. Her confession, accompanied by video evidence of the violence, immediately sparked widespread public attention, especially among Instagram users in Indonesia. Various reactions emerged, both in the form of moral support and hatred directed at her husband. This post opened a public discourse on domestic violence in the digital realm, with netizens from various social backgrounds and genders participating in the conversation.

Social media users who post anything on social media can sometimes create problems and also provoke other users to write unwanted statements (Agestianti, 2023). The problem of hate speech has received much attention from researchers, especially speech on social media (Putri, Eliza & Umi 2024). One phenomenon that emerged from netizens' responses to this case was

the large number of hate speeches directed at Cut Intan's husband. Hate speech is a form of communication carried out by both individuals and groups in the form of provocation, incitement, and insults towards other people/groups (Zulkarnain, 2020).

Posting hate speech on social media is not without meaning and purpose (Kusumasari, 2020). Hate speech, which in a sociolinguistic context can be understood as verbal expressions containing insults, slander, or emotional attacks against a particular individual or group, emerges from social media users, both male and female. Although, many netizens expressed support for Cut Intan, a significant number of comments contained hate speech against Armor. This reaction indicates that the problem of domestic violence not only impacts victims and perpetrators but also triggers intense emotional responses from the public (Afdal, 2021). The case examined in this research is the form and function of hate speech that emerges in netizen responses to domestic violence cases on Instagram, and how the differences between the speech of male and female netizens reflect social and gender dynamics in the digital space.

Previously, research related to hate speech was conducted by Permatasari and Suvyantoro (2020) in their research entitled "Ujaran Kebencian Facebook tahun 2017-2019." The study explains the classification and forms of hate speech on Ahmad Dhani Prasetyo's (ADP) Facebook. It found hate speech in the form of provocation, hate speech in the form of incitement, hate speech in the form of insults, hate speech in the form of insults, hate speech in the form of defamation, and hate speech in the form of spreading fake news.

Relating to other hate speech, Waruwu et al (2020) has also conducted research entitled "Ujaran Kebencian di Media Sosial (Studi Netnografi di Akun Instagram @prof.tjokhowie)". In this study, researchers analyzed interactions in the Instagram comment column @prof.tjokhowie which indicated hate speech, whether used to invite or incite other users to also carry out hate speech indications against certain parties and saw how other users responded to the post.

Other research related to hate speech was also conducted by Sa'idah et al (2021) in their research entitled "Faktor Produksi Ujaran Kebencian melalui Media Sosial" in this research, the researcher focused on the factors causing perpetrators to carry out hate speech, consisting of individual psychological factors, namely mental health, environment, means, facilities and technological advances, lack of social control, public ignorance, and public interest factors.

Apart from that, research related to hate speech was also conducted by [Widyatnyana et al \(2023\)](#) in their research entitled “*Analisis Jenis dan Makna Pragmatik Ujaran Kebencian dalam Media Sosial Twitter*”. The study describes the types of hate speech and their pragmatic meanings on Twitter. The findings include insults, defamation, blasphemy, unpleasant acts, hoaxes, and incitement/provoke. Six pragmatic meanings of hate speech were identified: satire, description of a leader, boasting, questioning, disappointment, and invitation.

Finally, similar research was also conducted by [Marwa \(2021\)](#) in her journal entitled “*Ujaran Kebencian di Media Sosial Menurut Perspektif Islam*”. The study explains the various types of hate speech according to Islam, namely backbiting, lying, provocation, and slander. It also discusses the internal and external factors that contribute to hate speech, as well as the principles that must be adhered to to avoid hate speech.

Dealing with a review of several previous studies, it can be concluded that previous research focused more on classifying forms of hate speech, the factors causing its emergence, and the pragmatic meaning of such speech on various social media platforms such as Facebook, Instagram, and Twitter. For example, research by [Permatasari and Suvyantoro \(2020\)](#) focused on grouping types of hate speech on Facebook, whereas, [Waruwu et al. \(2020\)](#) highlighted interactions and indications of hate speech in Instagram comment sections. [Sa'idah et al. \(2021\)](#) focused more on the factors causing the emergence of hate speech, while [Widyatnyana et al. \(2023\)](#) examined the types and pragmatic meaning of hate speech on Twitter. On the other hand, [Marwa \(2021\)](#) examined the phenomenon of hate speech from an Islamic perspective without examining its linguistic or social aspects in depth.

Different from those studies, this study presents a novelty in the form of a sociolinguistic analysis of the differences in hate speech between male and female netizens in the context of the Cut Intan Nabila (CIN) domestic violence (KDRT) case on Instagram. This focus reveals the gender dimension in the practice of hate speech in the digital space, which has not been widely studied in previous research. Furthermore, this study does not merely identify the form of hate speech but it also examines its social function and the context of its use as a reflection of the attitudes and social positions of media users towards the issue of domestic violence. Thus, this study leads to a new contribution to the study of hate speech, particularly in understanding how gender influences the form and purpose of hate speech on social media.

In a sociolinguistic context, hate speech on social media can be analyzed as a form of social attitude expression. Language is used as a tool to show empathy or antipathy towards an event. This study aims to understand how hate speech expressed by netizens, both male and female, reflects their perceptions of the domestic violence case experienced by Cut Intan. Furthermore, this study aims to examine the forms of hate speech expressed by netizens in the comments section and the differences in responses between male and female netizens in providing hate comments.

In general, female netizens appear to be more vocal in expressing their hatred towards perpetrators of domestic violence, often citing solidarity with fellow women who are victims of violence. Meanwhile, male netizens also participate in these conversations, albeit with different nuances. Hate speech from both groups reflects not only disapproval of violence but also demonstrates the complexity of social and gender relations within society.

Against this backdrop, this study differs from previous research in which it has focused on how hate speech on social media about Cut Intan Nabila's domestic violence case has reflected social dynamics, gender, and domestic violence in Indonesia. This research is expected to contribute to an understanding of how social media plays a role in shaping public discourse on domestic violence, as well as how hate speech is part of the social response to violence and gender inequality.

## METHOD

This type of research is qualitative, descriptive in nature, and tends to utilize analysis ([Ramadhan, 2021](#)). According to Sugiyono, qualitative research is research used to examine natural objects, with the researcher serving as the key instrument ([Nasution, 2023](#)). This study uses a descriptive qualitative approach to analyze hate speech expressed by male and female Indonesian netizens in response to the domestic violence case experienced by Cut Intan Nabila on the Instagram platform.

The approach used is sociolinguistics. This approach was chosen because it allows researchers to understand social phenomena in depth by analyzing the text, context, and meaning contained in netizen comments related to the relationship between language and society. Through this approach, language is viewed as a social practice that reflects relations of power and gender. Therefore, the analysis highlights not only the forms of hate speech but also how language is used to

negotiate social positions, express dominance, and reproduce or challenge gender stereotypes.

Using this method, the research focused on how hate speech manifests itself in language, the themes raised, and the social and gender motives behind the differences in attitudes between male and female netizens.

The data source in this study was comments on Cut Intan Nabila's Instagram post regarding the domestic violence case. Data collection was undertaken through purposive sampling, namely comments containing elements of hatred from male and female netizens were selectively selected based on harsh words, insults, and other forms of negative speech. These comments were then categorized according to the netizen's gender, so that differences in hate speech patterns between men and women can be analyzed. Netizen comment data were collected during the period of August-September. The criteria for distinguishing male and female netizen accounts on Instagram are by looking at the account username, profile photo on Instagram, and posts contained in the account's feed.

The data analysis technique used was content analysis, which involved identifying and categorizing comments containing hate speech. The analysis was conducted by examining the language structure used, the intensity of the hate speech, and the social context that influences communication patterns on social media platforms. Furthermore, this study will examine how gender influences how netizens express hatred toward the perpetrator (Armor Toreador Gustifante) and the victim (Cut Intan Nabila).

This study adheres to ethical principles of social media research by ensuring that all data used comes from public sources and does not violate individual privacy. The research data consists of netizen comments in the comments section of Cut Intan Nabila's (CIN) domestic violence case post on a public Instagram account. Therefore, the data analyzed is information that is already openly available to the public and does not require special permission from the account owner. However, to maintain user confidentiality, all account names, profile photos, and other personal information are not mentioned or displayed in the research results (anonymized). The analysis focuses on the content of speech acts without judging specific individuals. The researcher also ensures that data interpretation is conducted objectively and solely for academic purposes.

The validity of this research was verified using peer-to-peer discussions and expert discussions

(Ambarwati, 2019). This is called source triangulation, which involves consulting with lecturers and colleagues. This process was carried out to enrich the analysis and understand how the wider public views this case of domestic violence on social media. The analysis was conducted by considering sociolinguistic theories on hate speech and the role of gender in online communication.

## FINDING

The data analyzed came from netizen comments related to the domestic violence (KDRT) case experienced by Cut Intan Nabila, which were posted on the social media platform Instagram. These comments demonstrated various forms of hate speech, including insults, incitement, and provocation. Furthermore, this study also highlighted the differences between hate speech by men and women.

An analysis of 100 netizen comments on Cut Intan Nabila's Instagram posts responding to the domestic violence case revealed several forms of hate speech that can be grouped into three main categories: insults, incitement, and provocation.

The distribution of hate speech categories based on user gender can be seen in the [Table 1](#).

**Table 1.** *Distribution of Forms of Hate Speech Based on Netizen Gender*

Form of Hate Speech	M	F	Total	Percentage
<i>Penghinaan (Insulting)</i>	31	35	66	66%
<i>Menghasut (Incitement)</i>	6	7	13	13%
<i>Provokasi (Provocation)</i>	13	8	21	21%
<b>Total</b>	<b>50</b>	<b>50</b>	<b>100</b>	<b>100%</b>

An analysis of netizen comments on Cut Intan Nabila's Instagram account revealed three main forms of hate speech: insults, incitement, and provocation. Observations revealed that insults were the most common type, particularly among male netizens, who tended to use aggressive, direct, and emotionally charged language.

Below are some excerpts from comments used as representative examples of each category of hate speech (Table 2):

**Table 2.** *Data on Forms of Hate Speech Based on Netizen Gender*

<i>Penghinaan (Insulting)</i>	M	<i>Gendeng koyok e lanange iki</i>
	F	<i>Lakinya <b>Kejam</b> naudhubillah</i>
<i>Menghasut</i>	M	<i>Astaghfirullah tandai laki-laki ini tolong kalo</i>

(Incitement)		<i>masuk podcast jangan ada yang nonton.</i>
	F	<i>Mending cerai aja kalau laki kayak gitu, bahaya nanti ke anakmu hmm, trauma berat, yang kuat kak, segera lepaskan laki seperti itu.</i>
Provokasi (Provocation)	M	<i>Gausah lama... Usut, telusuri, penjarakan!!!</i>
	F	<i>Astgaghfirullah, penjarakan! Itu anak perempuan orang</i>

identity. Netizens not only expressed their disapproval of the perpetrator's actions but also condemned them personally, describing them as inhumane and psychologically unstable.

The use of religious terms such as "naudhubillah" (a term used to seek protection from harm) provides a moral and religious element to the insult, indicating that the perpetrator's actions are perceived as violating religious and social norms. This expression demonstrates how insults can be framed within the context of religious values and societal ethics.

Of the 100 comments, the most dominant form of hate speech was insults, accounting for 66%. Men and women produced hate speech equally, with differences in the frequency of certain categories: men wrote more insults and provocations, whereas women wrote relatively more incitement and mild insults.

Each form of hate speech is characterized by the use of emotional and expressive diction, often including profanity, exclamations, or direct commands. Thus, this pattern demonstrates differences in linguistic strategies and emotional motivations between men and women when expressing hate speech on social media, reinforcing the dynamics of gendered discourse in digital spaces.

### Forms of Hate Speech

Social media is a communication medium used to interact with others. This can be seen in netizens' posts and comments, which express their emotions, particularly hate speech. This hate speech not only reflects netizens' emotional reactions to perpetrators of domestic violence but also illustrates how the public engages in expressing dissatisfaction and hatred through the language they use. The following is an analysis of the forms of hate speech that emerged from these comments:

#### Insulting

Insulting can be verbal or written. In the context of this research, the focus is on written insults posted by netizens in the comments section.

*"Lakinya Kejam naudhubillah"*

*"Gendeng koyok e lanange iki"*

Comments like "Lakinya kejam naudhubillah" and "Gendeng koyok e lanange iki" describes an insulting expression directed at the perpetrator of domestic violence. The word of "kejam" and "gendeng" It's a form of insult that highlights the perpetrator's bad behavior and attacks their moral and psychological

#### Incitement

The inciting speech aims to encourage certain actions or reactions from others, such as advocating action against the perpetrator or influencing the victim's decisions.

*"Astaghfirullah tandai laki-laki ini tolong kalo masuk podcast jangan ada yang nonton."*

*"Mending cerai aja kalau laki kayak gitu, bahaya nanti ke anakmu hmm, trauma berat, yang kuat kak, segera lepaskan laki seperti itu."*

Comment like "Astaghfirullah tandai laki-laki ini tolong kalo masuk podcast jangan ada yang nonton," dan "Mending cerai aja kalau laki kayak gitu, bahaya nanti ke anakmu," reflects incitement to take real action against the perpetrator or victim. Netizens attempt to influence the victim to immediately leave the perpetrator or encourage the public to boycott the perpetrator.

This statement has indicated a desire to intervene socially against the perpetrator, either by encouraging the wider community to boycott him or by advising the victim to divorce. This comment is persuasive and manipulative, with netizens encouraging more drastic actions, such as divorce or social isolation of the perpetrator.

#### Provocation

Provocative speech encourages aggressive action or revenge against the perpetrator. A person who provokes is usually referred to as a provocateur.

*"Gausah lama... Usut, telusuri, penjarakan!!!"*

*"Astgaghfirullah, penjarakan! Itu anak perempuan orang."*

Comment like "Gausah lama... Usut, telusuri, penjarakan!!!" dan "Astaghfirullah, penjarakan! Itu anak perempuan orang" showing a strong urge to take immediate legal action against the perpetrator. Netizens not only expressed their hatred for the perpetrator, but also demanded swift legal action.

The phrase "usut, telusuri, penjarakan" indicates an intention to provoke decisive legal action, as if urging others or authorities to immediately investigate the case. The commanding tone of the words suggests intense anger and a desire for revenge through legal proceedings.

## **Differences in Hate Speech Between Men and Women**

Hate speech by men and women is certainly different, the differences in these speeches can be seen from several things, namely emotional background, purpose of speech, form of expression, and gender influence.

### ***Emotional Background***

Hate speech from female netizens tends to be motivated by empathy and sympathy. The strongest sympathy and empathy is toward the victim, Cut Intan Nabila, who is also a woman. Comments like "Lakinya kejam naudhubillah" This demonstrates a strong emotional response, as female netizens feel connected to the victims' suffering. This hatred stems more from a sense of solidarity with women who are victims of domestic violence, as they may feel that women should be protected from domestic violence.

In contrast, male netizens who display hate speech against perpetrators of domestic violence are usually more likely to use aggressive, direct, and emotional language, such as "Gendeng koyok e lanange iki" comments by male netizens who tend to use aggressive, direct, and emotional language. Although also containing hate, male comments are often more focused on legal action or more formal retaliation, such as encouragement to punish the perpetrator through the legal system. Examples such as "Investigate, trace, imprison" show a focus on concrete action through the legal process that focuses on aspects of justice or disapproval of behavior considered immoral.

### ***Purpose of Speech***

Female netizens tend to share hate speech aimed at emotionally impacting victims, encouraging them to take more drastic measures such as leaving the

perpetrator or seeking moral support. "Mending cerai aja kalau laki kayak gitu, bahaya nanti ke anakmu" represents a call for further action for the safety and welfare of the victim, as well as the children involved.

Meanwhile, male netizens tend to focus more on justice-based goals and social sanctions. "Astaghfirullah tandai laki-laki ini tolong kalo masuk podcast jangan ada yang nonton.". Their statements often urge authorities to take immediate action against the perpetrators, without directly influencing others. This suggests that male netizens view the issue more in terms of social sanctions or formal law, rather than simply personal empathy for the victims.

### ***Forms of Expression***

Expressing feelings is naturally done through words and sentences. Female netizens, in their hate speech, often use emotional expressions that contain insults or direct insults toward the perpetrator. Expressions like "kejam", and "naudhubillah" This indicates a personal attack on the perpetrator's morality and character. Women also often relate personal experiences or potential trauma the victim may have experienced, such as in statements highlighting the danger to the victim's children and family.

In contrast, male netizens' hate speech is often more direct and instructive. They often use commands or legal advice, such as "penjarakan," "usut," atau "telusuri." Hate speech from men tends to be shorter, more direct, and focused on direct solutions to problems, often in the form of legal action.

### ***The Influence of Gender***

In social life and on social media, men and women have their own language characteristics when expressing their opinions. These differences also reflect how gender influences how individuals respond to cases of domestic violence. Women, who often have closer emotional experiences with victims of domestic violence, tend to show more sympathy and empathy when expressing hatred. Conversely, men may respond more rationally, emphasizing the importance of law enforcement and formal justice.

These differences also reflect broader social dynamics in society, where women are more sensitive to issues related to gender-based violence, while men may view the problem from a perspective of general justice.

Social media is a place for communication through online networks and communities aimed at sharing information. From the three forms of hate speech on

Instagram in the comments section of the CIN post above, it can be concluded that netizens use various expressions to express their disapproval, anger, and hatred towards perpetrators of domestic violence. Insults are used to directly attack the perpetrator's identity, incitement aims to encourage victims or the public to take action, and provocation encourages aggressive actions or revenge through law enforcement. This phenomenon demonstrates how social media has become a space that allows netizens to play an active role in commenting on and even shaping public opinion on sensitive cases such as domestic violence.

Sociolinguistically, this hate speech reflects social and gender tensions in society, particularly in the context of power relations between men and women. Hate speech against perpetrators of domestic violence reflects not only empathy and sympathy for the victims but also complex emotional responses related to social norms, ethics, and justice.

Hate speech in the context of domestic violence cases also demonstrates a pattern of female dominance in public discussion, particularly in the fight for social justice for victims of domestic violence. These hate comments are not merely reactive but also proactive in encouraging actions perceived as providing justice for victims.

The differences in hate speech between men and women in response to the domestic violence case on Cut Intan Nabila's Instagram illustrate how gender influences how individuals express emotional reactions and justice. Female netizens tend to use emotional and empathetic language, aiming to morally support victims, while male netizens tend to use more direct language and focus on legal action. This phenomenon demonstrates social and cultural differences in how society understands and responds to the issue of domestic violence.

## **DISCUSSION**

Social media is a communication medium that follows the social processes of its users (Devi, 2022). Insults are made in various forms, with various purposes and substance (Christianto, 2018). The netizens' comments aimed to attack Armor's reputation and defend Cut Intan Nabila, a victim of Armor's domestic violence. Hate speech is speech that contains elements of insult, incitement, and provocation to prompt immediate action against the interlocutor (Umroh, 2020).

This research shows that hate speech against the perpetrator of domestic violence in the Cut Intan

Nabila case on Instagram comes in various forms, such as insults, incitement, and provocation. These three forms not only demonstrate linguistic aggression but also reflect netizens' social reactions to domestic violence and gender-based injustice. Digital-era interactions with devices dominate society more than real-world interactions (Zis, 2021). The content of hate speech eliminates or minimizes the communicative character, because these messages, when expressed, are no longer received as messages but are instead interpreted and perceived as attitudes and behaviors (Miranda, 2023).

In a sociolinguistic context, hate speech represents the collective emotions of digital communities, who perceive the perpetrator's behavior as a form of moral deviance. Thus, hate speech in digital spaces can be understood not only as a destructive linguistic practice but also as a moral discourse and a symbolic means of reprimanding and punishing perpetrators of violence through language. Online hate speech is a form of symbolic violence that reinforces social hierarchies and exclusion (Castano, 2021).

In the form of hate speech, insults are a form of hate speech that aims to demean or attack someone's self-esteem (Widayati, 2018). Then, incitement is an attempt to make someone interested, passionate, or vengeful about something. Incitement means inviting, arousing, or encouraging someone to do something (Hanny, 2023). Meanwhile, provocation is an act that provokes and influences others so that they commit a crime (Andawari, 2019). The content of hate speech eliminates or minimizes the communicative character, because these messages, when expressed, are no longer received as messages, but begin to be interpreted and felt as attitudes and behaviors (Miranda, 2023).

In general, men and women have their own distinctive language characteristics. Many experts say that women produce more words than men (Zulkarnain, 2018). According to Louann Brizendine (Zulkarnain, 2018), a woman can use around 20,000 words per day, while a man only uses around 7,000 words per day.

Women are more likely to express empathy and sympathy because they prioritize feelings. Empathy is the ability to understand and share the feelings of others, while sympathy is concern and care for others by supporting them (Septiana, 2024). The use of words on social media does not follow rules or the Indonesian Dictionary (KBBI), so social media users have the freedom to express themselves with the words they desire (Oktaviana, 2021).

These findings align with research by [Permatasari and Subyantoro \(2020\)](#), who classified hate speech on Facebook based on its form, and by [Waruwu et al. \(2020\)](#), who identified hate speech as a result of social interactions in Instagram comment sections. However, this study differs fundamentally in that it not only describes the form of hate speech but also explores linguistic patterns based on the speaker's gender. Furthermore, unlike research by [Sa'idah et al. \(2021\)](#), which highlighted the psychological factors that cause hate speech, this study emphasizes the social function of language as a moral response to gender-based violence. These results also expand on the findings of [Widyatnyana et al. \(2023\)](#), which focused on the pragmatic meaning of hate speech on Twitter, by adding moral and gender dimensions in the digital space.

Theoretically, this research enriches sociolinguistic studies by demonstrating that hate speech on social media functions not only as an expression of anger but also as a social tool for establishing moral boundaries in society. Hate speech is a communication act by either individuals or groups in the form of provocation, incitement, or insults toward individuals or groups ([Syarif, 2019](#)). These findings also expand the application of Austin and Searle's speech act theory, demonstrating that hate speech still has a specific social function in shaping public opinion and solidarity with victims. Practically, the results of this study provide reflection for advocacy organizations and policymakers on the need for a more contextual approach in handling hate speech on social media—not just limited to prohibition, but also by understanding the moral values contained therein.

This study has several limitations. First, the study only covered one case of domestic violence, that of Cut Intan Nabila, and one social media platform, Instagram. Therefore, the results cannot be generalized to other hate speech contexts on different platforms. Second, this study focused solely on verbal data and did not consider multimodal aspects such as emojis, hashtags, or other visual elements that can amplify the intensity of the speech. Furthermore, this study did not differentiate in detail between purely aggressive hate speech and hate speech that functions as a form of public moral outrage.

For further research, it is recommended that this study be developed by expanding data sources to various social media platforms such as TikTok, X (Twitter), or YouTube, and using a critical discourse analysis approach to explore the ideology and power relations behind digital hate speech. A multimodal

approach is also important to allow for a more comprehensive analysis of the visual and symbolic dimensions of hate speech.

Overall, this study confirms that hate speech in the digital space is a complex social phenomenon. In the case of Cut Intan Nabila's domestic violence, netizens' hatred of the perpetrator was not solely destructive but also served as an expression of society's collective morality against violence against women. Language in the digital space, therefore, serves a dual function: as a means of aggressive communication and as a form of public moral solidarity. Understanding hate speech from a sociolinguistic perspective allows us to see how society uses language to uphold values of justice, empathy, and humanity amidst the dynamics of today's digital communication.

## CONCLUSION

Netizens' hate speech against the perpetrator of domestic violence, Armor, Cut Intan Nabila's husband, expressed in the comments section of CIN's post, consisted of insulting, incitement, and provocation. These three statements focused on hate speech attacking Armor for committing domestic violence against his wife. Furthermore, netizens' speech differs significantly between men and women, influenced by emotional background, purpose, form of expression, and gender. Female netizens' speech is more emotional and focused on feelings, while male netizens' speech is more logical and leads to solutions.

This research is far from perfect. A limitation of this study is that the researchers did not further discuss the forms of hate speech in other aspects and the purpose of each utterance in detail. This could provide an opportunity for future researchers to conduct further research on hate speech on other social media platforms.

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