The Expression of Hate Motive on Social Media: Perspective of the Malaysian

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Abstract. "Muslims are terrorist", is one of example of hate speech that occur in cyberworld. Hate speech, also known as malicious expression, is the use of insulting, hostile, or contemptuous words intended towards certain religious practises or groups who share a collective identity, such as sex identification, ethnicity, race, or faith. Because of the gravity of the problem, the spread of online hatred has prompted a number of global projects aimed at identifying it. This article examines the motives behind the posting of expressions of hatred on social media, specifically on Twitter. Researcher used two models such; "The Dramaturgical Social Interaction Model" and "Cultivation Theory" to explain the societal phenomena of hatred expression. The methods used for this study are interviews and focus group discussions which are qualitative methods and Thematic Analysis used to generate outcome. The results of the study show that three main motives have been stated by informants, namely differences in perspective or opinion, discrimination by using religion and having a bad personality. This study suggests patterns of future research on the problem and possible solutions to the expression of hate. It begins with the background of the research, explains the issues beyod hate speech, the purpose of the study, finally continues the research inquiries and research objective, and finally explains the limitations.

Keywords: Hate speech · Cyberworld · Social media · Twitter · Offensive language · Malicious comment

1 Introduction

Malaysia, without a doubt, is actively embracing technological innovation in this information and technology era. Today, technology is constantly growing, replacing old elements with advanced technical knowledge in sync with the tide of modernity. Social media is one of the most recent technical developments, allowing us to engage and communicate with people all over the world.

Twitter has become popular and users friendly social networks, with numerous adolescents and youth signing for accounts. Starting from 2005 untill 2010, the popularity of online social networking services such as Instagram and Twitter soared. According to [1], Twitter was founded in March 2006 by Jack Dorsey, Noah Glass, Biz Stone, and

Evan Williams, and it became publicly available in July of the same year. As mentioned in [2], Twitter had 330 million active accounts at the start of 2019. Twitter is distinguished by the succinct form of user interactions, with tweets limited to 280 characters and the possibility to include a gif, an emoji, a tag location, or a poll. We can freely communicate our views and opinions on this platform by "tweeting."

Users can connect with each tweet in three ways: like, retweet button, quote and reply button. By hitting the heart-shaped click, we can express our appreciation for a certain tweet, and our Twitter friends receive updates via the app.

Furthermore, the retweet button allows us to share a tweet with our followers, allowing them to see the content we are sharing. Finally, the respond button allows users to remark on tweets, providing an opportunity to provide input or participate in discussions about the tweet.

According to information published by [3] in Twitter's advertising resources, there were around 4.4 million Twitter lovers in Malaysia as of January 2022. According to this data, Twitter advertising reached around 13.3% of the country's population during that time period. It is vital to know, however, that Twitter only allows users aged 13 and up to use the platform. As a result, it is worth noting that an estimated 16.7% of Malaysia's eligible audience is expected to like and actively their tweets in Twitter in 2022. Plus, Twitter's marketinh reach in Malaysia this year accounted for approximately 14.9% of the total local social media user population, regardless of gender, community and age.

Twitter's popularity as a one-of-a-kind online communication medium has given rise to language-related issues that require more investigation, as it places explicit length limitations on each update. This shortcoming has also resulted in the problem of communicating ambiguous messages while using Twitter as a communication medium. With a character restriction of 280 and the ability to include a picture or video, a gif, an emoticon, users' location, and a survey, [3] users are able to express themselves and practise their right to free expression through "tweeting".

According to [4], much research has been undertaken on the incidence of malicious posts or hate speech in a setting of communication by (extreme) right-wing populist politicians. This observation is backed further by [5] which underlines the growing link between these leaders and the unregulated spread of misinformation or fake news. Given that social media like Facebook and Twitter are used by millions of netizens, certain negative phenomena, such as the uncontrolled dissemination of incorrect details, fake identity, and, most significantly, hatred message, are unavoidable. This is partly because such platforms lack a gatekeeper.

The existence of platforms that support users' freedom of expression may accidentally allow such platforms to be used to attack or insult others. As stated in [5], Online assaults and violent behaviours have been demonstrated to inflict victims not just psychological and physical injury, but also self-harm and suicide. As a result, our primary goal is to investigate the motivations behind hate speech in order to successfully tackle and mitigate its negative effects in the online realm, hence averting more bad consequences for users.

Hate speech or malevolent language, according to [6], refers to words that breach established legal norms, needing government restrictions or public pronouncements. These remarks incite, justify, or express hatred, discrimination, or antagonism against

specific groups based on traits such as skin colour, faith, talents, or disabilities, age, sexual leaning, gender, or gender identification. Hate speech is also considered odious when it distributes, incites, or fosters hatred, violence, and discrimination against people or communities depending on their protected status, such as ethnic background, faith, gender, sexual orientation, or disadvantage.

According to [8], hate speech is a form of expression that uses disparaging or insulting terminology against a certain subject. It is worth mentioning that hate speech has moved beyond the legal area and is now available to both laypeople and internet users. Hate speech has consequences that go beyond causing tensions between different groups online and on social media; it may also have an impact on businesses and lead to substantial problems in real-life circumstances. As a result, social network like Tiktok, Instagram and Twitter enacted policies restricting the use of malevolent expressions, recognising the risk they bring to users' well-being and safety.

Many scholar define hate speech as contentious, frequently incorporating many aspects of group animosity such as anti-Semitism, racism, and anti-gypsyism [9]. As [10] emphasises, this malicious speech is a difficult phrase that comprises a wide range of utterances that fit into multiple and sometimes contradictory categories and utilise various derived notions.

Individuals in online interactions have the ability to express themselves through their own postings, tweets, or comments on the content of others. This permits global interactions in which people can respond positively or negatively to one another. While the transmission of positive information is not a problem, the proliferation of undesirable aspects, such as hate speech, is a major worry. Such diffusion can have harmful ramifications for people who believe everything they see on the internet is absolutely true and real. In essence, the aim of this study was to investigate the motivations behind hate speech on the social media network Twitter. Furthermore, the study sought to investigate the impact of hate speech on other users as well as individuals who become victims of such communication.

2 Problem Statement

Malevolent expression or hate speech, according to [11], is the use of insulting, hostile, or abusive words directed at a specific group of individuals who share similar traits such as gender, ethnicity, race, religion or creed, or skin colour. Hate speech has implications that go beyond producing tensions between different populations on the internet and social media; it may also have an impact on corporations and cause significant problems in real-life situations. In response to these concerns, social media like Instagram, Tiktok and Twitter have developed regulations that make the use of abusive language illegal. Managing, surveillance, or screening all information, however, remains a challenging task. Hate speech are sorts of offensive language in which individuals express their thoughts based on personal prejudices, personality differences, racist or radical ideologies, stereotypes, or, in extreme circumstances, outright hatred towards other users.

Hate speech, according to [12], is defined as verbal or nonverbal communication that expresses hostility towards specific social groups, primarily based on ethnic origin (including racism, exclusion of foreigners, and anti-Semitism), gender categories (including sexism and misogyny), sexual orientation (including homophobia

and transphobia), age (including ageism), and disabilities. As a result, hate speech has been recognised as a global issue that causes conflict between many governments and organisations.

Numerous studies have identified numerous instances of hate speech occurring around the world, posing a serious threat to cyberworld culture. According to [13], there were 481 documented hate crimes targeting Muslims after the 9/11 tragedy, with 58% of these attacks occurring within two weeks of the incident (accounting for only 4% of the danger period). This study demonstrates that crimes motivated by hostility frequently increase in the aftermath of significant events such as terrorist attacks. We are not immune to the dangers posed by hate speech on the internet as Malaysians and Asians.

According to [14], racist crimes against Asian populations have even affected Malaysians living abroad. Several causes, including the propagation of disinformation and stigmatisation, feelings of isolation, and anti-immigrant sentiments, all contribute to such behaviour. These elements are frequently related to the association of the Covid-19 epidemic with China and Asia. It's crucial to stress that these situations don't just happen in the United States or Europe; they happen all around the world. Sze Qi, a 21-year-old Newcastle University student, witnessed directly the impacts of Xenophobia while staying in the United Kingdom. She recalls walking past a group of teens when one of them feigned to cough while pronouncing the word "coronavirus." Similarly, in April of last year, two girls from Malaysia and Singapore were involved in a traumatic incident in Melbourne, Australia. They were physically attacked while buying for foodstuffs in the city's core business district by others who yelled racist slurs at them, notably invoking the "coronavirus" and even threatening their lives. In response to such acts of intolerance and bullying, the #StopAsianHate movement grew online, they arranged genuine demonstrations to promote awareness in the USA, Canada as well, and Taiwan about these issues.

Because of the killings of transgender people in Klang, Selangor in 2019, there is an urgent need for action or policy in Malaysia. This tragic act exemplifies the growing incidence of hate speech directed not only at ethnicity and religion, but also against gender [15]. Recent occurrences involving land disputes and the Seafield Temple have demonstrated how racial and religious concerns may quickly develop, underlining the possibility of violence. Malaysia, however, lacks explicit laws or regulations to prosecute individuals who incite hate speech, particularly when it attacks specific races, ethnicities, beliefs, or even genders.

Article 10 of the Federal Constitution of Malaysia grants citizens the right to freedom of speech, although this right is not absolute. Certain limits exist, like in other nations, to protect minorities and people of different ethnicities, faith, and sexual leaning from discrimination and hostility. Words, paradoxically, can be viewed as weapons. In some cases, archaic forms of incitement are used against those who express disagreement or oppose the government of the time, which is in contradiction to the aimed spirit of the law, which aims to avoid the fostering of hate, disgust, or unhappiness with the government. It incites hatred, violence, and prejudice towards particular groups. Leading to "malicious or interracial hostility."

Hate speech from certain divisive factions has spread across multiple communication platforms such as Tiktok, Twitter, Instagram, and Facebook. Unfortunately, it helps to sustain institutional violence, racism, and online hostility. Hate speech has grown as a big concern on the Internet as a result of the accessibility and extensive use of media social. Hence, there is an increasing demand for trials and breakthroughs in hate speech detection [16]. Moreover, researchers have noted the lack of a standardised dataset for performing thorough investigations as a difficult barrier impeding advancement in this field [17].

Existing research has emphasised the importance of addressing and investigating hate speech, particularly on social media sites such as Twitter. As a result, the goal of this study was to look into the underlying causes behind hate speech in the context of Malaysian cyberculture, with a special focus on race, religion, and ethnicity.

3 Literature Review

3.1 Hate Speech

Hate speech is considered reprehensible because it spreads, incites, and feeds hostility, violence, and discrimination against persons or groups based on their protected characteristics, according to [7]. These include "race," "ethnicity," "religion," "gender," "sexual orientation," and "disability." [12] defines hatred as an extreme aversion or detest that elicits negative emotions [18]. According to [11], malicious expression or hate speech is offensive language in which the speaker communicates their beliefs based on criteria such as race, radical background, or stereotypes.

As a result, previous research suggests that hate speech includes unpleasant, obscene, disparaging, and destructive language that frequently arises as statements of extreme hatred, including blasphemous insults. The spread of hate comments on the internet can cause victims to experience psychological and physiological symptoms similar to post-traumatic stress disorder (PTSD), including as panic, terror, anxiety, nightmares, intrusive thoughts, and disgust [19]. Previously, many scholars concentrated their efforts on finding, detecting, and analysing hate speech on social media platforms, notably in the field of data mining, as well as investigating the psychological impact of hate speech on victims. To set this study apart from others, the researchers intend to investigate the fundamental motivations that drive hate speech. They are convinced that the insights and observations gained from previous research are priceless, giving persuasive support for the need for this study.

3.2 Types of Hate Speech

Hate speech may appear to an inexperienced observer to be an amalgamation of two commonly used terms: hatred and speech. It includes both emotions and phrases that can evoke unfavourable feelings towards a certain target. Hate speech is sometimes defined broadly to include slander, unfair treatment, dehumanisation, demonising, and incitement to violence. According to [20], there are eight sorts of hate speech: race, conduct, physique, class, gender, ethnicity, disability, and religion. The causes underpinning hate speech were studied in a research on Nnamdi Kanu, the leader of the

independent nation of Biafra, conducted by [21]. The researchers discovered five intents or purposes in Nnamdi Kanu's speech: proclamation, commitment, judgement, direction, and assertion. Nnamdi Kanu's majority of speech intentions were determined to be antagonistic.

To summarise, hate speech includes a variety of negative feedback or messages designed to damage or offend others. Insults or insulting language can include anything from seemingly benign hostility to sarcasm. The cultural context of particular words is important in determining their offensiveness. According to [22], phrases like as "babi" or "anjing" are highly insulting in Malaysian cultures but may not be as objectionable in American society when translated to "pig" or "dog." Furthermore, employing pejorative terminology connected with specific tribes such as "batak," "sakai," or "keling" can be exceedingly disrespectful and have a negative impact on those targeted.

3.3 Motive or Intention

The mental state that causes an individual to act in a given way is referred to as intention or motive. For example, having the desire or intention to visit a museum tomorrow. In contrast, commitment refers to the attitude or posture towards the precise substance of an action plan that is generated from an intention. Action plans can be related with a variety of mental states. It is crucial to remember that making a plan does not necessarily imply a practical responsibility to follow it out, and so it is possible to establish a plan unintentionally. Intention that is successful results in the desired action being carried out, whereas intention that is unsuccessful does not result in the desired course of action.

According to [23], there are three types of intentions that correspond to distinct types of speech: locutionary, illocutionary, and perlocutionary. The semantic intent is strongly related to the first positional intent, for example, intending to pronounce a word with a specific meaning and reference. The intention to take specified acts by expressing those words, such as giving commands or making promises, is referred to as spoken intent. Perlocutionary purpose is the deliberate altering of reality through the use of words to intentionally influence the behaviour of others. According to the dominant legal theory viewpoint, the desire to legislate is primarily understood as a semantic (linguistic) desire.

3.4 Underpinning Theory

The study was carried out within a few theoretical frameworks, one of which was greatly influenced by [24]. This theory focuses on human interaction and behaviour, particularly in-person interactions in which individuals coexist physically. [25]'s seminal contribution is critical for understanding the relationship between human behaviour and communication. He was notable for being the first scholar to use the metaphor of dramaturgy to acquire deeper insights into relationship dynamics and self-perception.

Goffman's theoretical framework is a useful lens for analysing the differences in behaviour displayed by individuals and groups in social settings, particularly when it comes to the expression of hate speech. Individuals within a certain social environment, according to Goffman (1959: 24), impose "moral demands" on the audience in order to affect their reactions in a preset or socially acceptable manner. This framework supports

in understanding why and how people engage in various behaviours, especially the use of hate speech, in social settings.

Goffman's theoretical framework has aided understanding of the contrasts between behaviour by individuals and groups in social circumstances, particularly when it comes to the expression of hate speech. Individuals within a certain social context, according to [24], exert "moral demands" on the audience, influencing them to behave in the expected or appropriate manner. This approach improves our knowledge of how and why people engage in various behaviours, including hate speech, in social settings. Individuals now commonly carry their smartphones, tablets, or computers at a safe distance or in their hands while watching sports games or concerts. These devices are frequently used to stream such information. As a result, people absorb ideas from social media, believe them, and even adopt them into their own beliefs. If people accept and internalise the stuff they see, there is a chance that hate speech or unpleasant messages will spread through their social media feeds.

When partaking in activities such as watching sports or live concerts, it has become usual for people to have their mobile phones, tablets, or laptops within reach or in their hands. These devices are frequently used to stream such information. People frequently embrace the ideas and behaviours they see on social media, and some even choose to adopt them. If people truly believe and trust the stuff they see, there is a chance that hate speech or unpleasant comments will circulate within their social media timeline.

As stated by [26], the sociocultural theory of cultivation has three components: media institutions, message production, and message impact on viewers. Among these, the effects on viewers have attracted the most research attention. The cultivation effect is most seen in the association between people's worldviews and how much time they spend watching television. The more time people spend watching television, the more their impressions of the world align with the dominant narrative given by the media. Similarly, individuals' perceptions of the world are influenced when they are exposed to and confront hate speech on social media. Cultivation theory emphasises the significant storytelling potential of social media platforms.

The Dramaturgical Model of Social Interaction, derived from psychology, and Cultivation Theory, a well-known theory in the field of communication, are two independent models and theories. Despite their apparent differences, this study investigates the convergence of hate speech in the realms of online social interaction and media information. Individuals have full ability to express themselves online through numerous channels such as personal postings, tweets, or comments on others' posts. The internet world's interconnection provides a platform for global engagement, allowing individuals to interact with one another, whether favourably or badly.

While the spread of positive content on the Internet is unavoidable, the spread of detrimental aspects such as hate speech is cause for concern. The concern derives from the possible harmful influence on people who accept what they see online as ultimate truth and reality. As a result, individuals are vulnerable to the influence of material on social media, unintentionally spreading negativity without checking its authenticity. This phenomenon is analogous to a virtual virus or cancer that spreads and multiplies within the digital environment (Fig. 1).
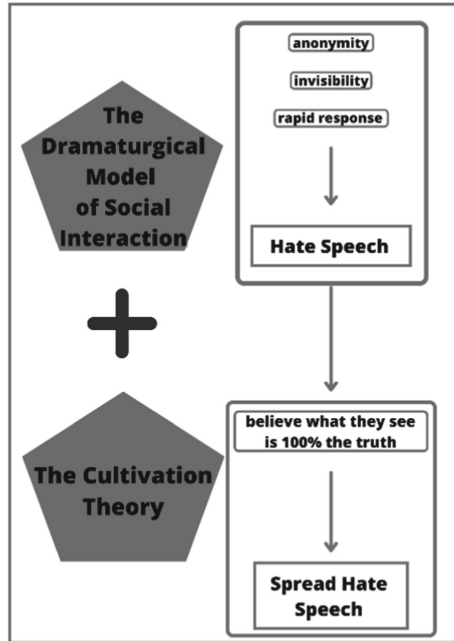
Fig. 1. Theories related to hate speech in cyberworld.

4   Methodology

The goal of this study is to investigate the fundamental causes behind hate speech on Twitter, specifically from Malaysians' viewpoints. To accomplish this, a qualitative research technique was used, with interviews serving as the primary data collection method. Qualitative approaches are well-suited for researching individuals' behaviours and views of a specific topic, making them ideal for identifying the intents behind hate speech in this study [27]. The researcher's interviews were meant to encourage open talks, allowing participants to request particular information and share their experiences with social media, including interactions with and management of hate speech. The ultimate goal was to determine the root causes of hate speech [28].

Human-to-human interaction during the endemic period can lead to the rapid spread of Covid-19. Because our study targeted Malaysians who utilise social media platforms such as Twitter, our participants were well-versed in online communication. We used video conferencing platforms like Zoom Meeting or Google Meet to collect data, which reduced the requirement for physical travel across Malaysia. This method allowed researchers to interact with individuals in a more convenient and efficient manner. It was determined that the Twitter informants should come from a variety of backgrounds, including various races, ethnic groups, and academic backgrounds after discussions with other researchers. This study aims to strengthen the reliability and validity of this research paradigm.

According to [29], validity and reliability are significant because they help to increase the accuracy of a research work's evaluation and assessment. One of them is to make

an effort to explain to our informants why we used the instruments and what the goals of our research are. As a result, the number of ideas used in research findings may rise as informants respond to questions with their best thinking. In addition, in order to guarantee that our informants give their honest opinions, we need to give some examples or proof of hate speech that appears on social media, such as Twitter.

5 Findings and Discussion

5.1 Motive on Making Hate Speech on Social Media

In knowing someone's motive in carrying out expressions of hatred on social media is certainly not an easy matter, there are various constraints or obstacles such as shame, fear, not wanting to say it due to negative actions that started with sarcasm, swearing or just mocking to close friends only. Ironically, remembering this is not something that the audience can be proud of with from a variety of backgrounds, from researcher research through interview methods and focus group discussions, we found several reasons that can reveal an individual's motive when expressing hatred. The results of the study are summarized using the Thematic Analysis method as shown in the Table 1.

This study found that the three main motives or intentions of this expression of hatred occur on social media through research and informant interviews are as follows:

i. Different Perspectives or Opinions

Through several interviews conducted by the participants, one of the reasons why they expressed hatred was a difference in perspective or opinion. The difference of opinion here is in response to a context made by someone on social media, starting with the disparity of perspective or opinion regarding everything that other people convey so that they force them to express their ideas and opinions to the audience to be the same as themselves, this is what makes someone express hatred.

With the advent of social media in this day and age, people can easily and freely exchange information and communicate with new people through this platform. Because of that, the information received should be filtered as best as possible from the beginning of the news or in spreading it to get comments from other netizens who may not agree with you. A problem that often occurs is when a user is unable to deal with differences of opinion circulating on social media. Thus, giving birth to an endless debate on social media and can result in a war in the comments section of someone's post. Of course, in the war, the words that come out of the fingers of social media users are mostly sentences that can offend the audience, such as cursing or insulting someone's physique.

ii. Discrimination by using religion

Apart from that, when interviewed, the participants also mentioned the intention of netizens who want to advise or uphold religion but use expressions of hatred. All religions in the world teach every believer to do good and behave positively regardless of whether it is in the real world or in the virtual world. Some users use their religion to write hateful comments for the purpose of proselytizing or upholding Islam. For example, some users intend to advise influencers or celebrities they like, but use negative words in the comments section such as "Laki kau tak ajar tutup aurat ke?", "suara itu aurat.",

Table 1. Results of the Thematic Analysis Method Study

Statement from Informant	Code	Theme
(1) Dia (pengungkap kebencian) macam use religion untuk judge orang kan. Kita rasa apa kata-kata mereka adalah satu judgement kan. (2) Kalau, bagi pandangan saya eh, sebenarnya hate speechni boleh juga wujud macam tadi sebab adanya different pandangan kan, setengah orang berpendapat lain, ada orang juga berpendapat lain, macam tu kan, sebab tu berlakunya hate speech. (3) I feel like it can be very discriminating for example when it comes to sekarang banyak sangat kat Tiktok kalau orang perempuan, especially pasal appearance lah, pasal aurat and everything, they (pengungkap kebencian) would only, they would use religion to judge and to, apa macam menampakkan kebencian terhadap individu terbabit, sedangkan itu semua bergantungkepada individu tu sendiri. (4) Dia boleh jadi juga pada personality seseorang. Dia (pengungkap kebencian) memang macam tu. Orang buat betul dah nak juga kritik. Seolah-olah macam tu lah, dia punya karakter ataupun dibesarkan dalam suasana yang mungkin terlalu negative. Orang dah bagus dah. Ada lagi tak kena dekat mata dia. Itu boleh jadi juga.	(1) Differences in perspective or opinion (2) Discrimination using religion (3) Bad personality, hatred	Intention of Hate Speech

"Mak bapak tak reti ajar tutup aurat ke?", "Nak jual diri ke?", ""Haram jadah bangsat bertudung. Pakai tudung tapi tak tutup aurat letak dalam music video. Laki kau ajar tutup aurat macam tu ke?".

This can often be seen in the comment section of celebrity accounts, celebrity families or female influencers who are discriminated against for having an appearance that does not meet the religious or cultural demands of a race. Most of these comments are issued by netizens who do not have a name or do not show their real identity but still want to comment or interact virtually which will cause hatred and spread it to other users.

iii. Having a bad personality

According to sources interviewed through focus group discussions, this expression of hatred also stems from the nature and personality of the individual who expresses the expression of hatred itself. The utterers of these abusive and negative words are not aware that they are not civilized virtually especially on other users' social media. They feel that only their opinions and views are correct and acceptable to the public. This expresser of hate also feels that all other users who make statements or post are wrong and need to be corrected with hate speech. If there are no hateful words they express, they will use sarcastic or sarcastic words towards other users. For example, if there is a user who uploads a photo of traveling in Langkawi, this hate speech thrower will give comments such as "Untunglah pergi Langkawi", or "Banyaknya duit pergi Langkawi, hutang saya bila nak bayar". This clearly shows that the feeling of envy or more than this sarcasm will make other users a victim of hate speech.

If we re-examine the theory used in this study, which is the Dramaturgical Model of Social Interaction, it shows that social media users who have the character of the general public if faced face-to-face with other users will only smile, smile or greet with normal and polite language. Unlike when they act as netizens online, they are free to use other names or identities to give negative comments and responses to other users and will end up with cyber-bullying.

As a result, there are three main motives of a social media user in carrying out expressions of hatred on social media, namely, differences of perspective or opinion, discrimination in the use of religion and the user's own personality and nature. This has been researched by the researcher through interviews and focus group discussions involving participants from various backgrounds. The expression of hatred is not only the statement of abusive words, gossip or swearing, it can also be from elements of sarcasm, sarcasm and ridicule indirectly. The words used in social media need to be filtered by the user himself and these words will also symbolize the true personality of the user. In this study as well, the researcher examines the theory of planting which affects some users who believe what they see and read is completely true, and as a result they will spread expressions of hatred without researching its validity first. The expression of hatred and its spread can be a cancer to the general public and have negative effects on the recipients of such expressions of hatred such as mental and psychological effects.

6 Conclusion

Previous research focused more on identifying hate speech or identifying hateful messages on social media. For instance, [30] proposed an integrated architecture using multilingual datasets in English, Italian, and German for detecting online hate speech. A method for monitoring, detecting, and visualising the occurrence of hate speech using Twitter messages was developed by [31]. In essence, there is little research or writing that examines the purpose or intent of hate speech on the internet. Additionally, according to recent statistics, Malaysia has 16.8 million social media accounts and 20.1 million internet users [3]. Cyberbullying was also brought to light when a survey of 28 nations revealed that Malaysia came in sixth place globally for cyberbullying, trailing only India among Asian nations [32]. This is extremely concerning because it may worsen the psychological conditions of other hate speech users and recipients and cause them to manifest pathophysiological and psychological symptoms resembling post-traumatic stress disorder (PTSD). Consequences that are detrimental include persistent thoughts of anxiety, fear, worry, nightmares, threats, and harm [19]. The study's authors think that comprehending such severe adverse effects will have theoretical and practical repercussions for actual social interaction.

Public declarations of hatred or calls for violence against groups based on their race, ethnicity, religion, gender, or sexual orientation are referred to as malicious expression. Online hate culture and its spread have grown to be a serious issue, prompting a number of international initiatives to define the problem and develop workable solutions.

This research find out that human interaction should be researched because the aim of this study is to look at the motivation behind hate speech. In order to achieve its goal, this study combines the motivation and intention research, functionalist psychology theory, dramaturgical model of social interaction, Erving Goffman (1922– 1982), and cultivation theory. According to this research findings, three main reasons—differences in perspective or opinion, religious discrimination, and having a bad personality—have been cited by informants. Our research is intended to add to the body of knowledge about hate speech and shed light on the intentions and motivations of other online users. It is hoped that this study will make small but significant advances in the study of hate speech and shed light on the intentions and motivations of other users of the internet.

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